

The Advent Review and Sabbath Herald

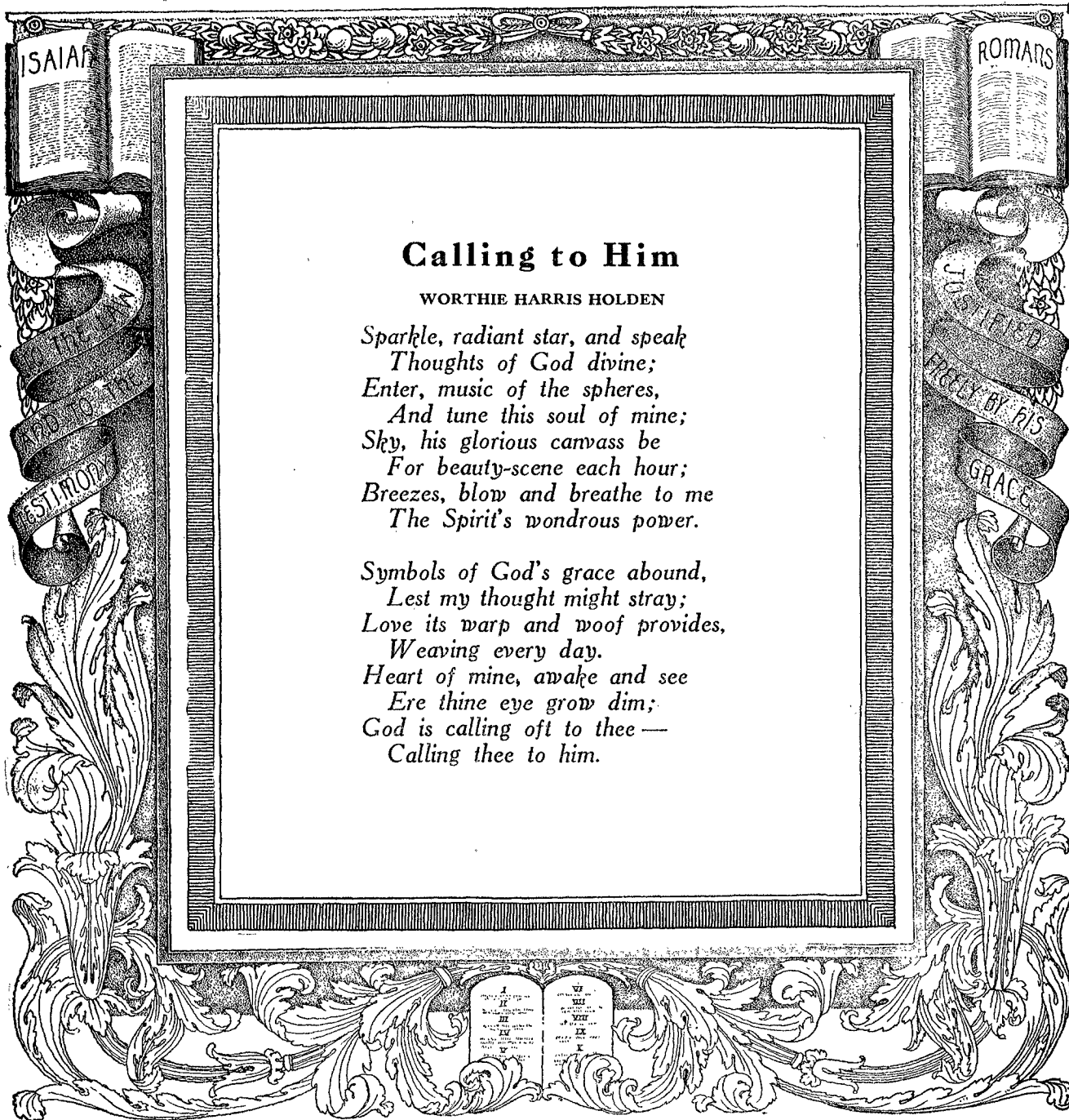


Vol. 96

Takoma Park Station, Washington, D. C., Thursday, January 16, 1919

No. 3

THE GOSPEL TO ALL NATIONS



Calling to Him

WORTHIE HARRIS HOLDEN

*Sparkle, radiant star, and speak
Thoughts of God divine;
Enter, music of the spheres,
And tune this soul of mine;
Sky, his glorious canvass be
For beauty-scene each hour;
Breezes, blow and breathe to me
The Spirit's wondrous power.*

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

General Conference Appropriations for 1919

WITH the beginning of the new year, the Treasury Department of the General Conference desires to give to the readers of the REVIEW AND HERALD definite information as to the responsibilities the General Conference Committee has assumed in caring for the mission work already established in foreign fields and concerning the expansions that are to be made. There is therefore submitted with this a detailed statement showing the amount appropriated to each field in which we are operating, and the expense of the maintenance of the executive and departmental work, the total of which is somewhat in excess of \$1,090,000.

Appropriations

East Asia (including China, Japan, Chosen, Manchuria, Malaysia, and the Philippines)	\$162,205.93
Exchange for China	128,000.00
India Union Mission	61,684.81
North Latin American Union Conference:	
Union Conference	7,847.84
Cuban Mission	11,329.61
Guatemala Mission	4,502.20
Haitien Mission	4,531.51
Mexican Mission	12,015.28
Honduras Mission	11,247.17
Porto Rican Mission	14,791.07
Salvador Mission	4,711.90
Venezuela Mission	4,279.24
West Caribbean Conference	4,912.49
South African Union Conference	62,838.61
South America	92,119.71
West Indian Union Conference:	
Union Conference	5,339.12
Jamaica Conference	5,899.46
South Caribbean Conference	12,425.75
Temporary relief European missions	15,000.00
Atlantic Union Conference	6,500.00
Eastern Canadian Union Conference	16,837.40
Columbia Union Conference	5,355.80
Southeastern Union Conference	21,981.71
Southern Union Conference	28,500.00
Southwestern Union Conference	11,000.00
North American Negro Department:	
General	2,261.00
Southeastern Union Mission	14,000.00
Southern Union Mission	19,000.00
Southwestern Union Mission	7,500.00
Virginia Conference	2,216.30
Oakwood Junior College	17,652.80
Bureau of Home Missions	40,102.42
Christian Record	4,000.00
College of Medical Evangelists	10,000.00
Lake Grove Indian Mission	1,998.00
Executive Department	27,000.00
Educational Department	7,500.00
Home Missionary Department	3,000.00
Medical Department	5,500.00
Missionary Volunteer Department	9,500.00
Press Bureau	3,000.00
Publishing Department	4,150.00
Religious Liberty Department	2,750.00
Sabbath School Department	10,000.00
General expense	5,500.00
War Service Commission	3,000.00
General field laborers	7,500.00
Special appropriations	75,000.00
Sustentation Fund	15,000.00
Harvest Ingathering expense	55,000.00
Employees' bonus	12,500.00
Division officials' salary and expense	15,000.00
Total appropriations	\$1,095,487.13

In submitting this information, it is only right and proper that the readers of the REVIEW should know that this amount does not embrace the total calls presented to the General Conference in its budget for the new year. These requests, all of them accompanied with expressions of earnest desire that they might be

granted, totaled \$1,600,000. The task before the committee at the time of their fall council, when the budget was considered, was to bring these requests down to within the compass of the prospective income of the General Conference. This placed upon the committee the unpleasant responsibility of eliminating from the budgets presented by the different fields, calls to the amount of \$500,000.

The response of our brethren in North America to the appeals for help in sustaining our work for 1918 have been most gratifying. It is too early yet to state what the final outcome will be, but we are assured of the fact that there will be a considerable surplus above the basis of our gifts of twenty-five cents a week per member. This will enable us to provide for some of the calls made upon us during 1918, for which there was then no income in sight. It is most earnestly hoped by the General Conference Committee that the year 1919 will find the same liberal spirit manifest in the hearts of the people of God, and that he may make it possible for them to contribute to his cause according to its needs.

W. T. KNOX, *Treasurer.*

* * *

RECENTLY, in a pre-election statement, Mr. Lloyd George, premier of Great Britain, addressed the following words to the leaders of capital and labor:

"I say to Labor: You shall have justice. You shall have fair treatment, and a fair share of the amenities of life. Your children shall have equal opportunities with the children of the rich.

"To Capital I say: You shall not be plundered and penalized. Do your duty by those who work for you, and your future is free for all the enterprise and audacity you can give us.

"But there must be equal justice, and labor must have happiness in its heart. We will tolerate no sweating, and labor must have its just reward."

This is a manly statement; and if the representatives of capital and labor were willing to settle their differences upon this basis, there is no reason why there should not be the closest co-operation between them. The great trouble in the industrial conflict is the selfishness of the human heart of those engaged in the struggle. No legal statutes nor party resolutions will prevent men from seeking their own interests so long as they are controlled by the natural selfishness of the human heart.

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THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 96

JANUARY 16, 1919

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The Advent REMNANT HOLY BIBLE IS THE FIELD OF THE WORLD 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 16, 1919

No. 3

The Hour of Greatest Danger A Little Time of Peace, and What It Means to the Remnant Church

THE world today is enjoying a little period of comparative peace. What effect will this have upon those who are looking for the coming of the Lord? and how will they relate themselves to the situation? These surely are pertinent questions.

Throughout the history of the Christian church the hour of peace and prosperity has always been the hour of danger. When the work of God has met obstacles and difficulties and the disciples have faced persecution and death, the flame of Christian faith and heroism has blazed the most brightly. And with the return of peace and quiet there have come a cooling of Christian ardor and a lessening of Christian effort.

We confidently believe that the little time of peace we are now enjoying is in the direct providence of God. In answer to the cry that has gone up from thousands of burdened hearts, the Master is holding in check the winds of war and strife in order that the gospel of the kingdom may the more rapidly be carried to earth's remotest bounds.

A Striking Parallel

As God so ordered events in the siege of Jerusalem that the disciples were enabled to escape the death or imprisonment inflicted upon their countrymen, so we believe that he is affording today a little time of peace in which we may readjust our affairs and prepare for our exodus from this world before its final destruction, of which the destruction of Jerusalem was a type.

The Disciples Forewarned

The Master warned his disciples of the overthrow of their national city. And he gave them a sign by which they might know when that destruction was near.

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 20-24.

A few years after these words were uttered, Jerusalem was compassed with armies. The Romans under Cestius laid siege to the city. After the siege had progressed for a number of days, without any apparent reason the Roman legions were withdrawn. The Christian believers saw in this an opportunity for escape. Remembering the words of the Master, they

made haste to flee from the doomed city, and it is claimed that not one of them suffered death in the later siege and final destruction of the ill-fated city. Had they hesitated and delayed; had they convinced themselves, as did thousands of others, that the Romans had abandoned their purpose and that Jerusalem was to experience another time of settled peace and prosperity, they would have been swallowed up in its final destruction.

The Holding of the Winds

The prophecy of the Word indicates that the remnant church will go through a similar experience. In the sealing work brought to view in the seventh chapter of Revelation, a time is represented when it seemed as if the war and strife among the nations were about to block the progress of the work of God. At that critical juncture a mighty angel is heard crying to the four angels that have charge over the earth, to hold the four winds till the servants of God should be sealed in their foreheads. We believe that this time has been reached in the history of the world and in the experience of this movement.

Had the terrible war of the last four years continued, undoubtedly it would have very greatly checked the progress of this movement. Probably in some countries its entire disintegration would have resulted. In infinite compassion for the world and for the protection of his work, God has reached forth his hand to hold in check the elemental fury. But the check will not be for long. We know from many statements in the Word that the end of this world will come in war and bloodshed; that we cannot hope for settled conditions. With the cessation of international strife we may experience in every nation increased domestic difficulties. The close of the war is already beginning to make more intense and acute the bitter struggle between capital and labor.

"There Seemed to Be a Little Time of Peace"

We believe it is to this very hour in which we live that the words of the servant of the Lord apply:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

"My attention was then called from the scene. *There seemed to be a little time of peace.* Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, and for looking after those things which are coming on the earth."—*Testimonies for the Church,* Vol. I, p. 268.

From the days of the Civil War, when these words were uttered, the mind of the servant of the Lord was carried down to the closing days of earth's history. She evidently saw the great conflict through which we have just passed, as described in the first part of the quotation, followed by what appeared to be a little time of peace, and then the final conflict — the battle of Armageddon. We are living, we believe, in that little time of peace of which she speaks.

A Truce Among the Nations

The cessation from war which we are now enjoying is no settled peace. It is as it were a truce, a little period of quiet before the outbreak of the last conflagration. How will the church of God relate itself to this hour? Let us believe the large majority will recognize it as the hour of great opportunity, even as the believers in Jerusalem recognized the hour of opportunity which came to them — our opportunity to prepare for the terrible events which are coming on this earth; to speed the message before the avenues now open are effectually closed against it; to break loose from every worldly handicap, and place ourselves and our property, our all, upon the altar of God's service.

Some, however, we fear will regard the present hour as the Jews of old regarded the little time of respite in the siege of their national city. Instead of improving the opportunity for escape, they will be lulled into the sleep of carnal security; they will be so engrossed with plans for the future, with schemes for personal aggrandizement and advantage, that they will be overtaken in the snare which Satan has set for their feet.

"The Things Which Belong unto Thy Peace"

Well may the church of Christ consider the solemn words of our Lord, spoken with direct reference to Israel of old, but of prophetic application to Israel today:

"When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19: 41-44.

This Is Our Day

It is for us to consider the things which belong to our eternal peace. God has made us the bearers of a great and solemn message to the world. That message is an unpopular one. It is a message of reform. It strikes directly across the ways and workings of the natural heart. It is opposed to every worldly ideal and principle. It calls upon men to forsake the idols which their hands have created; to give up their own selfish ways; to endure inconvenience, privation, persecution, and possibly death for the sake of Christ. In and of themselves those connected with this movement have no power to give to the world this message in God's time and order. Its strength does not consist in worldly influence, in political position, in human genius; its strength will never consist in the power of influence or the intellectual ability of the men who may carry it forward. Indeed, the people of God connected with this movement are a humble people, but they are the bearers of a mighty truth, and the strength of this movement is in the mighty principles underlying it.

Promised Strength for Every Requirement

Heaven never calls us to the performance of any task but it vouchsafes the strength and wisdom necessary for its accomplishment; and so today in the great work committed to us God has placed at the command of his children the resources of heaven itself. We are to go forward, not in our own feeble strength, but in the strength and power of the Captain of our salvation. He says, "All power is given unto me in heaven and in earth," and commands his church to carry the gospel to every creature under heaven, promising to be with them, "even unto the end of the world."

As the signal outpouring of the Holy Spirit witnessed to the work of the apostolic church, and they received the former rain, so the church of Christ engaged in the closing gospel ministry is to share the experience of the latter rain. That experience is represented by the angel of Revelation 18, who comes down with great power, lightening the earth with his glory, crying with a loud voice the message of God to all men.

A Greater Fulness of Power

We are entering even now upon the time of this loud cry of the message. As never before in its experience it is commanding the attention of men. But there is greater fulness for the people of God. That larger infilling of the Spirit is for every believer, and the experience will prove an individual one. Every Christian, as he rightly relates himself to God, as he puts out of his heart every evil motive and purpose, as he lives purely and labors disinterestedly, even as the Master lived and labored through his earthly ministry, may experience in God's own time, and in such ways as he shall please, that baptism of the Holy Spirit for holy service.

May we appreciate the solemn hour to which we have come as the time of our opportunity, prepare our hearts as never before to seek God for the enlightenment of his Holy Spirit, and thus be prepared to enter into that fulness of experience which awaits the people of God in the closing days of this message.

Give me, O God, a vision of my soul's
Great need. Help me to know and understand
The wonders of thy grace, thy love sublime
Revealed in thy great sacrifice. Refine
And purify my heart; and make me strong
To see and know and do thy righteous will.

Give me, O God, a vision of the world's
Great need. Help me to sense the sin and woe
Of poor lost men, the fateful end to which
Their ways do lead. To stay their hastening steps,
To move their hearts, and lead them to accept
The riches of thy grace, give me thy power.

* * *

Christ's Words to the Thief

THERE is one scripture in the English Bible to which believers in the natural immortality of the soul refer more often than to any other. This scripture is Luke 23: 43. According to the English translation, Jesus said to the thief on the cross:

"Verily I say unto thee, Today shalt thou be with me in Paradise."

Let us examine this text, and see how weak a prop it is to the theory of natural immortality. Turning to the Greek, and remembering that the original Greek had no punctuation, we find that the text reads:

Αμην λεγω σοι σημερον μετ'εμου εση εν τη παραδεισω.
"Verily I-say to-you today with me thou-shalt-be in the Paradise."

The order of words is so flexible in Greek that "to-day" can modify either the preceding or the following verb. The ambiguity, however, is only in the written expression; there is a pause either before or after the word *σημερον*, and the position of the pause determines the meaning of the sentence.

It is not difficult, however, for us to know which he said, because if the thief was to be with Christ in Paradise on that very crucifixion day, Christ must also have gone to Paradise on that day.

Now it is a well-established principle of Biblical interpretation that any text must be interpreted in the light of other texts. Do we have any texts bearing on the question of the time when Christ himself went to Paradise? And where is Paradise?

Paradise is in the third heaven (2 Cor. 12:2, 4); not the atmospheric heavens, not the heaven of the stars, but the heaven where God is. There we find the tree of life (Rev. 2:7), which grows on either side of the river of life that proceeds from the throne of God (Rev. 22:1, 2). Paradise being, then, in the third heaven, where God is, Christ went to Paradise when he ascended to his Father. And on Sunday morning, when he appeared to Mary, he had not yet ascended to his Father; for he told her not to touch him, saying,

"I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17.

Evidently Jesus ascended to his Father that very Sunday, for in the evening he invited his disciples to touch him freely (Luke 24:39); though in the early morning Mary had not been allowed to do so, because he had not then ascended to his Father.

It is very plain, therefore, that in the text under discussion the word *σημερον* cannot go with the following verb, for that would make Jesus give the thief a false promise. To what lengths a belief in natural immortality leads one—making Christ contradict himself! First, he is said to promise the thief that they shall be in Paradise together on that very day, and then three days later he tells Mary he has not yet ascended! This whole difficulty is obviated by simply reading the word *σημερον* with the preceding verb, "I say unto thee today."

Christ's promise to the thief was made under striking circumstances. Though hanging on the cross as a condemned criminal and about to die, yet he promised the repentant man on the cross by his side that he should be with him in Paradise. Seemingly, Christ was about to suffer utter defeat at the hands of the adversary, but our Lord could not be held by the bands of death; and he who would himself rise from the dead and ascend to his Father, promised a resurrection to eternal life for the dying thief. No wonder that in making the promise Christ said, "Verily I say unto thee today."

It may be of interest to note how, in another scripture in which the word *σημερον* really does go with the following verb, the sentence structure itself differs. We refer to Mark 14:30. Christ said to Peter:

Ἀμην λεγω σοι οτι συ σημερον, etc.
"Verily I say to-you that thou today," etc.

This *οτι* (that) makes it plain that *σημερον* does not modify the preceding verb. The absence of the *οτι* in Luke 23:43 leaves the *σημερον* to modify the preceding verb, which it plainly did as Christ spoke the words. Let no Christian insist, in order to prove the human theory that man goes to Paradise at death, that Christ contradicted himself.

L. L. C.

Editorial Correspondence

In the South Sea Islands

No one could hear the story that the island missionaries told at the union conference in Australia without understanding that a new era is opening in their island work.

We had come to expect only the usual story of steady growth in the old Fiji field. But the superintendent of Central Polynesia, Elder C. H. Parker, brought word of an apparently genuine movement of scores and fifties and hundreds toward the truth in various parts. He said:

"At one place, where all have begun the observance of the true Sabbath, they had decorated the path on both sides to the water's edge with flowers and shrubs. There on the bank they stood [as Brother Parker came to visit them], over two hundred strong, singing,

"Sa lako mai ko Jisu;
Sa lako mai ko Jisu.
[Jesus is coming again;
Jesus is coming again.]"

So unusual a development is this that it seemed best for Elder J. E. Fulton, vice-president of the General Conference for India and Australasia, to go back to Fiji with Elder Parker, to join him for a few weeks in the effort to look into this revival. Fiji, it will be remembered, is Brother Fulton's old mission field.

Then there was the report of the first baptisms—eleven in number—in the Solomon Islands, and of over a thousand heathen who have placed themselves under instruction and who attend the meetings every Sabbath. Calls have come, said Elder G. F. Jones, to enter yet more populous regions, where the natives have never had a missionary.

The New Hebrides have yet to yield us the first fruits. But Elder A. G. Stewart and his fellow workers on Atchin and Malekula see hearts in process of surrendering, and all who watch and pray with them believe the time is ripe for results. Brother and Sister N. Wiles left the conference to return immediately to the Big Nambus people, in the northern part of Malekula, where these two young people are living amid daily peril from surrounding cannibals.

In former years, when the General Conference operated the island missions, we recall how difficult it seemed to get a body of substantial believers developed in the Eastern Polynesian field. The report of Elder F. E. Lyndon, of Tahiti, superintendent of these eastern groups, brings now the good word that strong, substantial, converted helpers are developing in the work.

Now a new group is to be entered—the Marquesas Islands. The Australasian conference has invited Brother and Sister G. L. Sterling (formerly of Ohio), to go to the Marquesas, where a Swiss merchant is keeping the Sabbath and stands ready to aid in mission work. Old Mount Vernon College students will be glad to hear that Brother and Sister Sterling are looking hearty and strong and happy. "I have been ten years in the islands," said Brother Sterling one day, "yet it does not seem half that time."

Elder J. E. Steed reported that the first signs of real revival in Samoa are visible.

Sister E. Meyers told of the first baptisms among the East Indians of Fiji.

Brother and Sister M. R. Adams were at the conference with the report of four and a half years on Pitcairn Island. And Brother Adams's story of the

building of the new Pitcairn schooner and of its first voyage was a stirring recital in the conference. It is too long to tell here, but our brother made us all realize that the Lord who stilled the waves in the storm on Galilee had his hand over the Pitcairn voyagers.

It was not the old story of work in the south seas, blessed as that record has been, but a new story, showing that new life and light and power are coming down upon these islands and islets of the South Pacific. The missionaries rejoice to see it, and recognize in it another sign that the end is near.

W. A. S.

* * *

The Sabbath Service

THE Sabbath service in the church is of very great importance, and by careful study and preparation on the part of the officers, it should be made as helpful to the congregation as possible.

For this service the elder is principally responsible. He should give it careful attention, as this is the time when most of the believers meet together, and they have come to be fed.

Among the foremost duties of an elder is the one to "feed the church of God." It is a poor shepherd who fails to provide food for his flock. What would be thought of one who would take his flock to some barren, dry hill where there was nothing to eat? Such action, of course, could only result in the flock's becoming weak, feeble, and sick.

We fear that many times the flock is but poorly fed because the shepherd has not made that preparation which would enable him to feed it as he should. An elder should be a Bible student, for it is from the Bible that he is to get his message. The Word is filled with precious things. It has comfort and help for us in all conditions of life. It is a fountain of life, from which the leader can draw great spiritual lessons. And it is his duty to do this. That it is not done, accounts in part for the waning spirituality of some churches. There is an alarming lack of Bible study among us. Even the leaders are often remiss in this. But no man can study the Bible for us. We ourselves must dig into the great mines of truth. God's Word has comfort and consolation for the sorrowful, reproof and correction for the erring, and help for the afflicted.

The Sabbath service cannot be made helpful, except by prayer and much study. Sabbath morning the elder should be on time; indeed, he should be at the place of worship a little before the time for the service to begin. Let him greet all with a kindly, helpful word.

The service should begin on time. Don't wait for those who are late. When the hour arrives, begin, and let the service be conducted in a spirit of earnestness and deep, joyful reverence. Have the announcements at hand, the hymns and scriptures selected. If others are to assist in the service, they should be notified in ample time, so that they will not be late, and will come prepared.

It is always proper to read a short scripture lesson at the opening, and follow it by prayer. Public prayers should always be short. The place for long prayers is in the closet. Those who pray longest in secret usually pray the shortest in public. Instead of one prayer, several short, earnest prayers may be offered, asking that the special blessing of the Lord may rest on the service.

Following the opening exercises, a Bible study may be given, or a Bible reading; or some helpful selection from the "Testimonies," or some spiritual article may be read. Some mission field can be studied, or the biography of some missionary read. Care should be taken not to make the service too lengthy, and a spirit of earnestness should pervade it throughout. Every effort should be made to have the meeting interesting and instructive, so that all will be fed, and those not present will realize that they have sustained a real loss.

Great care should be exercised not to get into a "rut." Vary the service. Have a meeting of the church board and study how improvement can be made, and let the various suggestions be listened to, even if it is not possible to follow all of them. Have some good social meetings, and endeavor to have all take part. Show special interest in those who are cold and indifferent.

The elder may be able to select from the congregation members who will conduct the meeting occasionally. Talent can be developed in this way, and often the meetings may be improved. But if some one is chosen to lead the meeting, let him be notified at least a week in advance, if possible, so that he may prepare for it. In large churches, where there is more than one elder, the elders can divide the work among them. When a minister is present, he should, of course, be asked to take the meeting.

One important duty of the elder on the Sabbath is to come into personal contact with all the members of the church, so far as opportunity will permit. Be interested in every one. If strangers are present, make them feel at home. Don't wait to be introduced; introduce yourself. Do not overlook the aged and feeble ones. The shadows are lengthening for them, and they are greatly beloved of the Lord. The work of an elder is truly that of a shepherd.

In all services those who lead should speak or read distinctly. Reading is an art. If some cannot hear because they are sitting on the back seats, have them come up to the front. The tendency to sit on the back seats seems to be growing. It is an unfortunate habit. Let us have a forward movement.

The servant of the Lord has given this instruction:

"When the church is without a minister, some one should be appointed as leader of the meeting. But it is not necessary for him to preach a sermon or to occupy a large part of the time of service. A short, interesting Bible reading will often be of greater benefit than a sermon. And this can be followed by a meeting for prayer and testimony.

"Those who occupy a leading position in the church should not exhaust their physical and mental strength through the week so that on the Sabbath they are unable to bring the vivifying influence of the gospel of Christ into the meeting. Do less temporal, everyday labor, but do not rob God by giving him, on the Sabbath, service which he cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the Word. Bring your choicest gifts to God on his holy day. Let the precious life of the soul be given to him in consecrated service.

"Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work. Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life? When we do this, we miss the blessing which the Lord designs us to have.

"The Sabbath is not to be a day of useless idleness. Both in the home and in the church, a spirit of service is to be manifested. He who gave us six days for our temporal work, has blessed and sanctified the seventh day and set it apart for himself. On this day he will in a special manner bless all who consecrate themselves to his service.

"All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake; for are we not to meet with God and with Christ our Saviour? We may behold him by faith. He is longing to refresh and bless every soul.

"Every one should feel that he has a part to act in making the Sabbath meetings interesting. You are not to come together simply as a matter of form, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment, that you may know God, and Jesus Christ, whom he has sent. Communing together in regard to Christ will strengthen the soul for life's trials and conflicts. Never think that you can be Christians, and yet withdraw yourselves within yourselves."—*Testimonies for the Church*, Vol. VI, pp. 361, 362.

The Lord has bestowed upon man a great blessing in the Sabbath institution. Let the services during its holy hours be precious seasons of refreshing from heaven.

G. B. T.

* * *

Help for Our Work and People in Europe

OUR brethren and sisters have done much to help the suffering peoples of Europe by contributing to the Red Cross, to the Armenian-Syrian Relief, and through other channels. It may not, therefore, be clear why we as a denomination are starting a separate fund for European relief. A few words of explanation, setting forth the reason and the need, may make our duty and responsibility more evident.

When the war broke out, we were carrying on gospel work and had believers in France, Belgium, Italy, Turkey, Egypt, and other countries in the Near East. During the war our work has been seriously interfered with. A number of our missionaries have been compelled to abandon their work, and some have been imprisoned, remaining confined during the whole period of the war. One brother in prison writes:

"My family is somewhere in Africa. The days spent here, as well as in other camps where I have been a prisoner, do not seem to be lost ones, not only because there is time for study, but also because I see that it is God's plan to teach us some lessons now which he could not teach us in the past, since we were always too busy about things. Even if the sun seems set, and we have but a stone for our pillow, our eyes are opened, and we see with joy and comfort, from that very stone, the ladder that reaches to heaven. We have time to seek the Lord and pray for our beloved cause throughout the world."

Our Sabbath keepers in the war districts have been widely scattered. A good many have been called into the war. How many have lost their lives, or have been injured or wounded, we do not know. Our information has been very meager. In East Africa, we learn, some of our mission homes have been destroyed, and the converts left without supervision. There will necessarily be need of reconstruction along many lines in different countries.

As information filters through, we shall probably hear of much suffering and loss sustained by our brethren and sisters in those lands. We shall no doubt learn of orphaned children in need and without support. It may be we shall be called to provide for some of these children. Travelers in France and Italy tell of fatherless and motherless children to be seen in many places, and of the responsibility these orphans bring to the Christian church.

It has seemed to the General Conference Committee that in a special way our hearts should respond to the needs of those of like precious faith, and that we should be ready to render help as need shall demand. With us, they are looking for the end of all things.

With us, they have chosen to walk in the way of God's commandments. They are surely our brethren and sisters in Christ. Our people in many lands have thought and prayed for these fellow believers as war and death have brought sorrow and affliction to them, and we believe it will be a real privilege to help our work and people in war-stricken countries in this hour of distress and need.

It has therefore been decided to raise a fund for European relief, and to request our churches in the United States and Canada to start this fund by setting apart Sabbath, February 22, as a day for a special offering. The European Relief Fund will be used to help both our work and our people in war-stricken countries as necessity may require.

Our brethren in France have sent in an urgent appeal that brethren from this country come and help them. In compliance with this request, and with requests from other European fields, and in view of the need, representatives of the General Conference Committee are planning to visit Europe, to counsel with our brethren and learn conditions in our work and among our people. There should be funds in hand when these brethren go to Europe, that they may not go empty-handed and without the means to help.

Another purpose of the fund will be to meet the expense of providing facilities for an intensive training of our young men called by the draft. Barracks were under construction at Washington and Loma Linda when the armistice was signed. At that time it was planned to take a separate offering, but it has since seemed advisable to meet the whole from one fund, to be started by the special offering on February 22.

We believe our people generally will realize the need of coming forward with a generous offering. We should, if necessary, make a real sacrifice at this time to help our brethren and work in Europe.

In order that our people generally may know the purpose of the European Relief Fund, and come prepared to give liberally on the Sabbath appointed for the special offering, we request that ministers and church elders extend the notice in the churches, with ample explanation.

J. L. SHAW.

* * *

How Special Local Needs Appeal

IN a personal letter from Elder F. A. Detamore, superintendent of our Malaysian Union Conference, he tells of the local needs of the field, especially how anxious the workers are to get the publishing work on a good working basis, so as to supply literature in the various languages spoken. Though the opportunities are great, the Mission Board can proceed only as the means required is supplied.

"I suppose we shall soon receive money for our printing plant and the operating fund that was provided for this line of work. I have not yet heard what has been decided regarding our need of funds with which to begin to build this year, but suppose that I shall have word soon. We have a very fine location, and if we get funds to put up a few buildings this year it will place us where we can see greater results next year. Sometimes it seems that such things move rather slowly, but we have to wait on the providences of God. Our world work is getting to be a wonderful enterprise, and I try to keep this in mind as I think of the many local needs in our small corner. We have crippled along for a number of years with but little in the way of literature and other greatly needed facilities, but I feel confident that the day is not far distant when we shall have more in some of these lines than we now have."

Early Experiences—No. 1

Looking Backward

J. O. CORLISS

INSPIRED history has definitely revealed the advantage of frequent reviews by God's people, of his dealings with them. The promise of God to Israel of old was that when delivered from Egyptian bondage, they should be led into "a land flowing with milk and honey." But some among that people were so incredulous that the fulfilment of the promise was delayed to prevent this element from entering the Promised Land, to the detriment of others who were worthy to enter in. After these unworthy ones had died (Heb. 3:17-19), a review of the time gone by was an important measure, as it would tend to preserve the faith of the remaining ones in God's good intentions toward them.

Israel's History Rehearsed

Moses, therefore, just before his death, rehearsed before the people the entire history of the years they had wandered in the wilderness. After emphasizing the thought that God could not fail to carry out his word, Moses enjoined watchfulness, lest any should corrupt themselves by following after some self-chosen deity. In other words, they were constantly to recall God's continued care of their every need, and thus have a constant renewal of necessary faith.

So evidently were the people rewarded in this, that long years afterward, when Solomon, as representative of the Hebrew nation for this time, was about to dedicate the newly built temple at Jerusalem, he was able to declare, as he reviewed that people's history, that *not one word* of God's good promises to them had ever failed of fulfilment. 1 Kings 8:56. After the same manner also, the writer of the book of Hebrews exhorted those who were beginning to doubt regarding Christ's Messiahship, to call to remembrance the earlier days of their enlightenment, and their consequent suffering for Christ's sake, as an antidote for their growing unbelief. Heb. 10:32-35.

Established in Present Truth

Another apostle likewise saw the advantage in having the people constantly reminded of old truths already received, in order to make their calling and election sure. So he said that as long as he lived he would not neglect to call their attention to those things which they well knew, and thus establish them in present truth. 2 Peter 1:12, 13. The apostle Paul adopted the same method, making it an important feature of his ministerial service. He deemed it quite necessary frequently to review the past before the people, to remind them of God's dealings in bygone days, as an assurance of all future blessings. Therefore when commissioning Timothy to visit churches for their upbuilding, he first gave more than three chapters of instruction concerning the past and present, and then said:

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." 1 Tim. 4:6.

Human nature having varied little or none since those early days, it would seem quite necessary now for the people, especially those connected with the third angel's message, to review carefully the history of that work, particularly its early phases, as marked by God's evident leading, that their doctrines be not

corrupted, lest their faith in its certain success become dimmed. Unless this can be done, there comes the danger of being led into new and untried ways, which will be sure to obscure the early brightness of the truth, and detract from that high and solemn consecration which it is necessary for them to have at the Lord's second coming. 1 John 3:2.

Sad to relate, history reveals that every reformatory movement along religious lines, though regarded by its early advocates with loving ardor, even to martyrdom in some instances, has later had patrons of the faith who have proved less zealous, and more willing to compromise principles involved, in order more fully to conform to the customs of their times in dress and social relationship.

Under the present movement, which many profess to believe is the message which is to prepare a people for the second coming of Jesus to earth, it is to be feared that, to some extent, history is repeating itself; for examining the early records of the cause, one finds a most remarkable courage of conviction and a strength of endurance under trial which seems a rare endowment at the present time.

Early Opposition to the Message

Following the disappointment of 1844, it appears that some who had been deeply stirred by the time message of that year, and who had been constant attendants at the daily meetings, at once turned fiercely against the movement, resorting in some cases even to spiteful violence. In the *Voice of Truth* for Nov. 7, 1844, appears the record of the loss, by such agents, of places of worship, as follows: At Ithaca, N. Y., the house of worship was burned; at Dansville a temporary tabernacle was torn down, and at Scottsville the seats of the place of worship were removed, and a bonfire made of them.

In the city of Rochester a mob took possession of the meeting hall, driving out the worshippers before them. In northeastern Connecticut, one believer was taken from a meeting and severely beaten, while in Troy, N. Y., some who were reported to be members of nominal churches, paraded the streets clothed in white, blowing trumpets, and crying, "Come, Lord Jesus, come quickly." This report by the editor of the *Voice of Truth*, Joseph Marsh, goes on to say that "similar deeds of blasphemy and wickedness were witnessed in numerous other places."

In view of the general mob spirit then prevailing, the editor said further:

"During this state of things in this city, as in other places, our meetings in the evening have been held in private dwellings. But this privilege, in some places, has been denied. The wicked, like demons, have gathered around the private dwellings, howling, and offering threats to the humble worshippers within. The pulpit, the press, and every class from the highest dignitaries to the most degraded beings in the community, have given publicity to all kinds of foolish stories and falsehoods, and have said all manner of evil about us. Finally we have become a proverb and byword in the land. And our only crime is, we believe in the immediate coming of Christ, and endeavor to act according to our faith. [With the deepest pathos the editor adds, and circumstances seem to justify the words:] The pulpit is dumb, the press is silent, the arm of the law is powerless before the wicked throng of our degenerate age."

Nor were such demonstrations confined to New York State. Mrs. E. G. White related to the writer

that a throng similar to that just described, gathered about her father's home in Portland, Maine. When her frail body could no longer endure the strain brought on by the vileness of the coarse multitude, she collapsed, and appeared dead. At this the noisy mob was heard to shout: "Good, good! Now we shall hear no more from Ellen Harmon about the end of the world."

The Sweet and the Bitter

With such history in mind, one is better prepared to appreciate the meaning of the prophecy concerning the eating of the "little book," as told by the "seer of Patmos." The angel said to him in the vision, "Eat it up." John obeyed the command of the angel; and as he had been told, the taste of the book in his mouth was as sweet as honey, but in his stomach it was extremely bitter. Rev. 10:9. Elder Joseph Bates told the writer how bitter the 1844 disappointment seemed to him. Said he:

"The morning following that eventful night watch, I walked the street toward the grocery store to purchase a trifle of food for the next meal, since nothing of the kind had been left over. As soon as I appeared on the street, a motley crowd of boys, with some men, followed at my heels, shouting aloud, 'I thought you were going up yesterday.'"

In relating the matter "Father" Bates said:

"You have no idea of how I felt, having before been regarded as a foremost citizen of my town. If the earth had opened and swallowed me, it would have been a welcome relief."

But such persons as Brother Bates, Brother and Sister White, and others of that time had the courage to maintain their integrity until more light should dawn upon their path, because the prophecy declared: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Verse 11. This meant for them to expound publicly again the message of the Lord's coming to every nation under heaven.

The Growth of Spiritualism

C. F. McVAGH

IN 1849-50 Spiritualism had no respectable standing among professed Christians. Scientists refused to consider it as anything more than trickery or sleight of hand, and few indeed thought it would ever be given serious attention by honest people of well-balanced minds. Practically no one at that time could see anything in its manifestations that would warrant the prophecy that it would ever attract popular interest.

In 1848 the experience called "Rochester rappings," in the home of Mr. Fox, near Rochester, N. Y., caused some local excitement.

A Remarkable Prediction

Soon after this, describing a view given her in 1849, Mrs. E. G. White wrote as follows:

"I saw that the mysterious knocking . . . was the power of Satan; . . . that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more. . . . If it were possible, it would deceive the very elect. Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. . . ."

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel: 'They are binding in bundles ready to burn.' Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive.'"—*Early Writings*, pp. 86-88.

Is It Being Fulfilled?

Sixty-nine years after the foregoing was written, an article by Stephen Leacock, entitled "Better Dead," appeared in *McLean's Magazine* for November, 1918, from which we take the following extracts:

"In old days—nor yet so very long ago—the dead slept quietly under the elm trees of the churchyard. All about them was silence, broken only by the twittering of the birds. The morning sunlight fell undisturbed upon the long grass about their graves. . . . All this is changed today, rudely and vociferously. The dead are all about us, wide awake, unseen, at

our very sides. They rap on tables. They thump with chairs. They push a little ouija board obligingly to and fro. They ring bells. They wave luminous hands through darkened rooms. And from the pallid lips of an entranced medium, ghastly in her hysteria, come to us, so we are assured, the very words and thoughts of the departed.

"The whole civilized world today (I leave out Germany and Turkey) seems to be passing through a wave of spiritualism. . . . The thing is everywhere. It fills our magazines. It runs riot in our newspapers. We are back again, though we do not admit it, in the days of the astrologers. We keep away from the old words and the ancient terms. We speak of sances and mediums and psychic telepathy. We do not care to talk of witches and wizards. But it is all one and the same thing. . . . The passionate desire for survival, the protest against the inexorable decree, the longing of an aching heart for the presence that is lost,—these things in all ages have fostered, if not compelled, a belief in the reality of an unseen world. And in our time the suffering, the sorrow, and the bereavement of the war invest the subject with a poignant pathos that must at least command respect.

"But the spiritualism of our own time has certain features which distinguish it sharply from all the different 'spiritualisms' that have preceded it. For one thing, it has called in to its aid the powerful support of modern science. . . ."

"But to come back. We are saying that in point of mere weight of authority, we can no longer rule spiritualism out of court. Sir Arthur Conan Doyle, who has just published for us his 'New Revelation in Spiritualism,' is not a fool. Sir Oliver Lodge knows more about psychical science than I do; more than I want to. Sir William Barrett has a reputation that you and I cannot shake. So that we can no longer turn aside from the 'messages,' from 'revelations' and 'communications with the dead,' as the mere product of ignorance.

"Thinking it all over, I cannot but regret that the spirits have come to life again. They were better dead. It is but an unkind service to plague them with the poor sorrows of our daily lives, our sufferings and our bereavements, which they can share but not alleviate. They have had their lot of sorrow. It were better to let them go. They seem to me to make but mournful and pathetic figures, flitting about us in the dark, murmuring their trite inanities. We would sooner see them asleep in the churchyard and at peace."

Regardless of what the world may think of the foregoing prediction of Mrs. White, or of the possibility of communicating with the spirit world, it is certain that Spiritualism is pushing rapidly to the front and its manifestations are receiving widespread attention. Seventh-day Adventists have no doubt of the source of Spiritualism, and this remarkable fulfillment should serve to strengthen our faith in the spirit of prophecy.

Adrift in the Tempest

B. G. WILKINSON

THE treaty of peace soon to be signed will leave its mark upon the world. The things of earth are in a chaotic condition. Many look forward to the coming peace treaty as the anchor which will keep the ship of peace safe and secure from the tempests which everywhere are menacing. Will it?

Many can see how the events of nature are bound together by the indissoluble links which compose the law of cause and effect. They can think, however, of no rule which binds together the events of humanity, or of the universe, higher than the whim or fancy of the human mind. Apparently, to human vision, they are correct in this conclusion; to the spiritual eye, however, they are mistaken. To the spiritually minded there is disclosed an invisible force more mighty and more dominating than any which can be created by earthly covenants. Whether we will have it or no, this definite, invisible, directing power constitutes the major current of history. It arouses the feelings of mankind, and becomes a savor of life unto life, or of death unto death. As a potent moral agency, it alone can save nations from the instability which everywhere is threatening ruin.

When men say there never will be another war, they forget that if a man gets angry enough, he will fight. If you can get a nation angry enough, it will surely fight. There are many evidences, in the chaotic condition of great stretches of territory, that today the major portion of humanity, without this restraining power, are adrift in the tempest.

Belief in Revealed Religion

What is this controlling agency, this anchor, which alone can hold the soul? When Daniel was in the court of Babylon, he experienced five miraculous deliverances, and beheld four superhuman visions. In these was disclosed a God capable of controlling imperial events, although men consider him incapable of delivering reliable, prophetic chronology. They

will admit the greater and deny the less. They lean toward the idea of an intermittent and occasional manifestation of the divine, but are unwilling to trust themselves to a revealed religion which gives a remarkable succession of dates showing that behind the scene a divine Creator is actually in direct control. Belief in God is not sufficient. We must go farther; we must believe in his revealed religion. It is this alone which directs the attention to the proper source of guidance for our life's conduct, and offers the only prospect of peace and confidence.

A Heavenly Vision Needed

The nations of the world need a larger vision. When their vision is limited to the ideals confined within the national boundary lines, they become subject to the passions of competition. When John was on the isle of Patmos, he saw visions of a kingdom which transcended infinitely the glories of the Roman Empire under whose flag he lived. Daniel had the same experience in the court of Babylon. His visions saved him from falling under the heel of circumstances. They delivered him from being a prey to the hysteria and passions of his time. "Fear not, O land," cried the prophet of old, "for the Lord will do great things." In these days of strain and distress, we can meet the tempests on the outside only by experiencing within us a greater force than the one without us. We are in a tempest; of that there is no doubt. But are we adrift in the tempest? We are, if we have not, like Daniel and John, caught the vision of greater things to come.

In both the Bible and the Testimonies, God has sent us messages which will raise us above the instability now seen in all things earthly. Let us not continue to drift in the tempest, but let us see the order which God proposes to bring out of all disorder, and find the "anchor of the soul, both sure and steadfast."

"Developing" as Applied to Christian Experience

S. THURSTON

WHILE passing down Market Street in San Francisco one day, I noticed upon the front of a large building, in large gilt letters, the word "Developing." I crossed the street and stepped in, and though all seemed busy, I spoke to a middle-aged man who stood behind a long counter, asking him if he would give me a little information regarding developing.

"We do nothing else but developing," he said.

"I suppose some negatives spoil in the process."

"Yes."

"About what per cent?"

"About four out of ten."

"I suppose you intend to make the pictures better than the original?"

He smiled, saying, "Certainly."

"I never heard of any one's saying, 'I am going to take them back because they are too good.'"

He again smiled. "They don't do that."

I thanked him and walked out.

The Development of Character

My meditations were: If that word "developing" were to be placed upon everything to which it applies,

it would be seen upon every man, woman, and child, not only in Market Street, but in every street in the city, and in every other city, and on every individual in the whole world; yea, even on the very earth itself. But this kind of developing is controlled entirely by two firms. Each has its standard, and strange as it may seem, the process of developing, under the circumstantial wheel of trial, is just the same, and yet the results are the very opposite.

Each individual is left to decide as to the image into which he wishes to be transformed. The standard, or image, developed will be disclosed in the great judgment hall of the universe. Each firm is speeding up to its greatest capacity, for the day is far spent, and "the night cometh, when no man can work."

How necessary, then, that every change to be wrought in us by the developing process should finally be made, and we be transformed into his most glorious image; for ere these eventful days shall close, the trump will sound along the shores of time, awakening and changing all who have been transformed into the glorious image of the divine standard.

IN MISSION LANDS

To the Fields in 1918

J. L. SHAW

We take pleasure in submitting the list of workers sent to the fields during 1918. In previous years this list has included those going not only from North America but also from Europe and Australia. Owing to the war we are unable to make any report for Europe, where departures have been cut off save for two workers from England sent to the West Coast of Africa and one to India.

It has seemed at times that the way was almost entirely blocked in getting workers to the fields. We seemed to be coming to the place in our work mentioned by the spirit of prophecy, when the passage from place to place to spread the truth would be hedged about with dangers on the right hand and on the left. But obstacles have been overcome, one after another; workers have been selected; the intervening hand of Providence has again and again removed impossible difficulties; and week after week there have been departures for the fields beyond.

During the war the obtaining of passports became increasingly difficult. The question of the nationality of those chosen for foreign service has often hindered. The draft situation has frequently blocked the way. Considering everything, the following list for 1918 is a remarkable one. It is the proof of many answered prayers, and bears eloquent testimony to the overruling and superintending providence of our Leader in mission advance.

January

L. G. Beans, of College View, Nebr., to Bolivia, South America.
J. R. Osborne and family, of Missouri, to Canal Zone, Panama.
Mr. and Mrs. R. R. Gooding, from Australia, to Tahiti.
Dudley Meyers and family, from Australia, to Fiji.

February

Miss Minnie Dauphinee, of Pennsylvania, to Jamaica, West Indies.
Mr. and Mrs. W. E. Lanier, of North Carolina, to Honduras, Central America.
B. H. Terrell, of California, to Cuba.

April

Mr. and Mrs. C. R. Webster, of Michigan, to the Hawaiian Islands.
Mr. and Mrs. J. C. Klose, of Illinois, to Korea.
Mr. and Mrs. G. L. Wilkinson, of Nevada, to China.
Mr. and Mrs. Harold L. Graham, of Ohio, to China.
Mrs. Elizabeth Evans, of Takoma Park, D. C., to China.
O. A. Hall and family, to China (returning).
Mr. and Mrs. Harry McWhinny, of California, to India.

May

Miss Johanna Daw, of California, to Jamaica, West Indies.

June

Mr. and Mrs. Lindsay Semmens, of California, to India.
Mrs. Edith Bruce, to India (returning).
Elder E. T. Wilson, of Kansas, to Cuba.
Clyde Scanlon, from England, to India.

July

Mr. and Mrs. Ernest Truitt, of Texas, to Porto Rico, West Indies.
Elder and Mrs. E. F. Peterson, of Illinois, to Peru, South America.
Elder and Mrs. J. H. McEachern and family, of Nebraska, to Argentina, S. A.

Elder and Mrs. R. J. Sype, of Iowa, to Canal Zone, Panama.
Mr. and Mrs. Edwin Bye and child, of Minnesota, to Manchuria, China.

August

Prof. and Mrs. T. W. Steen and daughter, of Michigan, to Brazil, South America.
Mr. and Mrs. Carl S. Staben, of Texas, to Guatemala, Central America.
Mr. and Mrs. H. B. Lundquist, of Michigan, to Peru, South America.
Karl J. Snow, to Honduras, Central America (returning).
M. E. Anderson and family, of South Dakota, to Jamaica, West Indies.
Elder B. P. Hoffman and family, to Japan (returning).
Mr. and Mrs. W. B. Miramontez, of California, to Guatemala, Central America.
J. A. Bodle and family, of California, to Salvador, Central America.

September

Elder and Mrs. I. H. Evans, of Takoma Park, D. C., to China.
Elder M. N. Campbell and family, from Canada, to England (returning).
Elder S. E. Jackson and family, of North Dakota, to the Philippine Islands.
Everett W. Everest and family, of California, to Argentina, South America.
Mr. and Mrs. Ernest Lutz, of Ohio, to China.
Mr. and Mrs. Durward Williams, of Illinois, to China.
Mr. and Mrs. W. E. Strickland, of Georgia, to China.
Mr. and Mrs. Andrew Nelson, of Washington, to Japan.
Mr. and Mrs. L. O. Pattison, of California, to Sumatra, East Indies.
Elder E. H. Myers and family, of Nebraska, to Argentina, South America.
Elder C. B. Sutton and family, of Kansas, to Trinidad, West Indies.
Mr. and Mrs. Roy M. Cossentine, of Nebraska, to China.
Elder G. G. Roth and two daughters, of Massachusetts, to Haiti.
Mr. and Mrs. J. D. Livingston, of California, to Cuba.
Elder L. E. Froom and family, of California, to China.
Mrs. J. T. Thompson, to South America (returning).

October

Mr. and Mrs. Ezra Longway, of Massachusetts, to Siam.
Mr. and Mrs. Glenn S. Luther, of Takoma Park, D. C., to China.

November

Mr. and Mrs. J. S. Seal, of West Virginia, to Guatemala, Central America.
Elder and Mrs. W. S. Holbrook, of Nevada, to Trinidad, West Indies.
Elder and Mrs. S. A. Wellman and son, to India (returning).
Mr. and Mrs. R. H. Leech, to India (returning).

December

Elder and Mrs. L. L. Hutchinson, of Arizona, to the Hawaiian Islands.
Mr. and Mrs. W. A. Scharffenberg, of Takoma Park, D. C., to China.
Miss Dorothy Wheeler, of Michigan, to China.
Mr. and Mrs. Romain Dixon, of Kansas, to China.
Mr. and Mrs. Fred Greiner, of New York, to China.
Elder F. A. Stahl and family, to Peru, South America (returning).
John L. Brown and family, of California, to Argentina, South America.
Mr. and Mrs. Virgil P. Hulse, of Oregon, to Honduras, Central America.
Mr. and Mrs. I. F. Langford, of England, to the West Coast of Africa.
Mr. and Mrs. Forest Pratt, of South Lancaster, Mass., to Siam.

The departures of adults, not including those returning from the General Conference or from furloughs, number 103. We may ask how a comparatively

small people are able to supply so many willing-hearted workers; how the funds are provided year after year to send so many devoted laborers to foreign lands; why these workers break loose from the homeland and leave their friends and loved ones to go to unknown and trying mission fields. It is truly marvelous. There seems but one answer. The impelling power of the Holy Spirit promised to the believers is urging on the messengers to every land. No barriers frustrate the divine program. The angel flying in the midst of heaven has his message for every nation and people upon the globe, and obstacles in the way are but stepping-stones to advance.

The deep consecration of our people to the world-wide task is a refreshing inspiration. A young lady called to the mission field requested the Mission Board to write her mother. She and the young man to whom she was to be married were willing to answer the call, but wished that a letter be sent to the mother. The letter was sent, making clear the call and the desire of the board. The mother quickly replied, telling of her experience twenty years ago, on embracing the message. Then she placed her daughter upon the altar for service. After these years of training she

could not withdraw her. Though she would be lonely, as this was her only daughter, she said to her, "Go." The couple are now in the mission field rendering splendid service.

We now turn to the year 1919. What shall be the measure of advance? In heathen, Mohammedan, and Roman Catholic lands there seems to be increasing interest in the gospel of Christ. The world was never more receptive to the teachings of Christ. The door of opportunity in the world-wide field has turned far back upon its hinges. In moving forward by faith we have the assurance of added strength and power for the remnant church as she whole-heartedly consecrates herself to the announcement of the message in all lands. "To take his yoke is one of the first conditions of receiving his power."

"It is in doing Christ's work that the church has the promise of his presence. Go teach all nations, he said; 'and, lo, I am with you alway, even unto the end of the world.' To take his yoke is one of the first conditions of receiving his power. The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay. Where there is no active labor for others, love wanes, and faith grows dim."—*"The Desire of Ages," p. 826.*

General Meetings in the Interior of Haiti

A. G. ROTH

THE past two years the general meeting has been held at Grande Rivière, an interior town of Haiti so situated that it can be reached by the railroad. This year it seemed for a time that we must have it at the same place, but the Testimonies say plainly that we should not have the camp-meetings (answering to our general meetings) in the same place year after year. So, finally, after much deliberation, we decided upon Pignon, a town about twenty miles from the nearest railroad. When we consulted with our native brethren concerning this, some said that it was a good place, while many others said that it was too far away. It was with great misgivings that we sent out the announcements, yet there was in our hearts a conviction that the meeting should be held there.

Soon letters began to come in, saying that this one or that one was coming from a long distance. Many of them said that they were bringing friends with them as well. Before the meeting began we were all assured that God had really directed.

It was with great difficulty that we were able to transport the tent and other things needed for the meeting, as the road over which we had to take them was only a bridle path. I finally arrived with our supplies at about twelve o'clock at night. I had waded in mud up to my knees for more than two hours, as my horse had tired out and a heavy rain had set in.

Pignon is a pretty little place of about seven hundred inhabitants. Most of the houses have thatched roofs, and all are surrounded by cactus hedges. The town is situated at the foot of a mountain. As we cut the tent poles and made the benches out of poles fastened together, it really seemed that we were pitching a tabernacle in the wilderness.

It was an inspiring sight to see our people come. Women with babes in their arms rode miles to attend; one sister more than eighty years of age made a three-days' trip on a donkey; some of our brethren walked a three-days' journey, as they did not have the money to rent horses and pay expenses while at the meeting. More than two hundred and fifty of our brethren and sisters came together. Many of them were able to do so only through heavy personal sacrifices.

Mrs. Roth and I were alone with the native workers, and it seemed that when the meetings began we were already so tired that in our own strength we could do nothing; but the Lord overruled, and blessed abundantly. A spirit of real helpfulness and unity was manifest among the workers, and a spirit of consecration among the people. All seemed to feel that it was a real blessing to meet together away from all disturbing influences—alone with God.

A strong call was made for an industrial school, and our native brethren pledged more than fifteen hundred



CAMP-MEETING AT PIGNON, HAITI

gourdes [a gourde is 96½ cents] to show that they are willing to do what they could to help. We do not believe that our brethren in the States will let this call slip by unheeded. It seems absolutely necessary that we have a training school for native workers here, if our work is to continue to go forward as it should.

For the first time in the history of the work in Haiti, special meetings were held for the children. It would be difficult to picture the delight they took in their kindergarten books. Older people came and begged for the books. Our native evangelists used them to illustrate sermons, and even yet some of the little folks are carrying them to church every week.

Twenty-three were baptized at the close of the meeting. Four of those not of our faith, who attended the meetings, were thoroughly converted, and are now awaiting baptism. It seemed that the Holy Spirit did its work alone on hearts; without a word having been said on the subject, these persons removed their earrings and jewelry, and came and asked for baptism.

Another thing that was a real inspiration was the faithful attendance of all at the early morning meetings. Six o'clock would find the tent nearly as full as it was at seven o'clock at night. Although we had an average of ten meetings a day, yet all were well attended, and that, too, with the sun incessantly beating down on the tent.

All seemed to feel that God had especially directed in having the meeting in that place, and testified that there they had received strength and blessings which it would have been impossible to receive elsewhere.

By way of the question box, several requests were made that the date and place of the next meeting be announced at least six months in advance, so that the believers could bring their unconverted relatives and friends. Some who did not attend came to me afterward and said, "Next year we will all be there; for we feel we have missed a real blessing."

We worked hard to make the meeting a success, and God wonderfully sustained and helped us. When we saw our people getting spiritual good, we felt well repaid; for there is no joy like the joy of service.

Notes of Travel

E. E. ANDROSS

SABBATH, Sept. 14, 1918, at San Francisco, a company of missionaries embarked on the S. S. "Nanking," of the China Mail Line, en route to China, the Philippines, and Sumatra. Elder and Sister S. E. Jackson and two children were bound for the Philippines. He is to take the presidency of the Philippine Union Conference. Elder and Sister L. E. Froom and son, Elder and Sister W. E. Strickland and son, Brother and Sister D. S. Williams, and Brother and Sister E. L. Lutz were under appointment to China; and Brother and Sister L. O. Pattison and daughter had been assigned to Sumatra in the Malaysian Union Conference. Elder and Sister C. W. Flaiz and the writer joined this company, traveling with them as far as Shanghai, China, and with some of them as far as Manila, Philippine Islands.

Our first stop after leaving San Francisco was Honolulu. We arrived in that beautiful harbor Friday afternoon, September 20, and went ashore about 7 p. m. We found Elder R. W. Smith and Brother F. E. Stafford awaiting our arrival at the dock. They accompanied us to the treatment-rooms, and after a short rest we went to the church, where we found a goodly number of our people awaiting our coming. All the brethren of the missionary party took part in this service, which was greatly enjoyed by all. As our ship was to sail Sabbath morning at ten o'clock, an appointment was made for 8:30 a. m., and we found the church well represented at that early hour. We said good-by to our brethren in Honolulu, and sailed about 10:45. Though brief, our stay there was a very pleasant one indeed.

The voyage from Honolulu to Yokohama was without unusual incident. There were on board about sixty missionaries of the various evangelical denominations, twenty of whom (including children) were Seventh-day Adventists. We had the largest representation of any single denomination. Meetings were conducted daily for thirty minutes in the second-class dining saloon, in which all took part. We had also a daily appointment at 2 p. m. for the special benefit of our own workers.

Wednesday, October 2, about 7 p. m., we disembarked at Yokohama, Japan. We were met at the dock by Brother Herboltzheimer, who is stationed in this city, having charge of our work there. We enjoyed a brief visit to the city, where we were introduced to Oriental life. Thursday morning we all took rickshas and had a very pleasant ride over interesting parts of the city. However, since we were to sail for Shanghai at 11 a. m., our visit to that most fascinating city was necessarily very short. We were pleased to have a short visit with Brother C. C. Crisler, who came over from Tokio to see us.

Then came another four days at sea. During this period, we passed through the tail of the second typhoon it was our lot to experience—one the day we crossed the day line, and the other the second day out from Yokohama. These were interesting experiences, especially for those of us who could not claim to be very good sailors.

Sunday morning, October 6, quite early, we came in sight of the Chinese coast. After sailing up the Yangtse River for some distance, then up the Wangpoo River, we reached the Shanghai dock about 3 p. m. The weather was pleasant, and the trip up these ancient rivers was exceedingly interesting, especially to us who were entire strangers to the Far East.

Since the "Nanking" was scheduled to arrive at Shanghai Monday morning instead of Sunday, none of our friends were at the dock to meet us. After landing, the brethren who were to remain in China were quite busy looking after their baggage, while Brother Flaiz and I decided that we would walk up town and see if we could not find some place where we could telephone to our compound or to the sanitarium and let them know that we had arrived.

We walked some distance before we found any one whom we could make understand what we wanted. Finally we found a store that had a telephone, and one of the persons could speak English. Our hopes immediately rose. After finding Dr. C. C. Landis's telephone number, I endeavored to call him, but succeeded only in calling a native to the phone, who

seemed as anxious to make me understand Chinese as I was to make him understand English. I finally decided that I was engaged in a hopeless task, and hung up the receiver, and went back to the boat landing.

We were glad to find the little company of missionaries still busily engaged with their luggage. We had to wait but a short time, however, before one of our brethren from the mission, who was downtown and saw our boat at the dock, came over and made himself known to us. We were all truly thankful to have his help at that critical moment. After a time the trunks were loaded on several two-wheeled carts, each of which was drawn by six or eight Chinese coolies holding ropes attached to the cart. We certainly felt that we were in Babel as we listened to the confusion

of the best markets in the Far East. We saw a large variety of very beautiful cut flowers. There were other scenes, however, and smells as well, which were not quite so pleasant as those first described.

In the forenoon we visited the publishing house, the union conference office, and the academy. The school had just opened, hence the attendance was not as large as it would be a few weeks later. However, we saw a fine class of young men and women gathered for training for evangelistic work. One of the Chinese teachers gave a very interesting talk to the students at the chapel hour.

In the afternoon we visited the old city. This, in some respects, was the most interesting experience we had in Shanghai. It is absolutely impossible to make the reader of these lines feel what we felt as we passed



MISSIONARIES SAILING WITH ELDERS E. E. ANDROSS AND C. W. FLAIZ

of noises while the trunks were being loaded and as they started on their journey to the compound some three miles distant.

We were all loaded into Chinese carriages and driven to the mission compound, where we received a most enthusiastic welcome. All were soon quartered in the various mission homes, and we enjoyed our first night's rest on land since leaving San Francisco.

The following morning some of us arose early and started with a few of the brethren to visit the Chinese market. We soon found a wheelbarrow, and Brother Flaiz and I had our first experience on that Oriental conveyance. A short ride was found to be sufficient for the first time, and as some empty rickshas came along we were all soon comfortably spinning over the ground at a rapid rate.

We were surprised to find at the market a very large variety of fruits and vegetables, many of which were quite familiar, while others, of course, were very strange to us. We had not expected to find such a bountiful supply, but we were told that this was one

through that mass of humanity crowded into those narrow winding streets, into which scarcely a ray of direct sunlight ever enters. Surrounded on all sides by beggars, their nakedness hid only by rags, some of whom are creeping along the rough stone pavement on their hands and knees, bumping their foreheads on the pavement every few moments to attract the attention and to solicit the sympathy of the passers-by, the uninitiated traveler feels some very strange emotions crowd into his heart.

Most interesting of all, however, was our visit to the ancient Confucian temple in the heart of the old city. Here Confucianists, Buddhists, and Taoists all gather for worship; and from morning till night, every day in the year, the multitude may be seen bowing in worship before its heathen gods, in their dark, dismal confines. We were so fortunate as to get into the inner sanctuary, before the great god where the priests were ministering; and as we watched these deluded souls groping their way in physical darkness, but in still greater spiritual darkness, knowing that many an-

other enshrouded in the same shadows had been rescued and was now illuminated with the light of heaven, our hearts longed more than ever before to make a supreme effort to bring the light of life to the millions who still sit in the shadow of death.

In the evening, at the home of one of our foreign workers, the foreign laborers in Shanghai, with the newly arrived missionaries, gathered to renew old acquaintanceships and form new ones. There were perhaps thirty-five or forty present, and it was certainly a most pleasant, and we felt profitable, occasion. It seemed good to meet again in this far-away field those with whom we had labored in the past, and others whom in their student life we had watched with deep interest, and whom, their school days ended, we had encouraged to accept the call of the Mission Board to service abroad. We united in an earnest petition that God might clothe these sacrificing laborers with the power of the Holy Spirit for service in the hour of darkness, lead and comfort them in danger, protect them, and with many sheaves as the result of their labor, bring them at last to his heavenly kingdom.

The following morning quite early, Dr. Landis and Brother W. I. Hilliard drove over to the mission compound with their autos, and took those of our party who were going on to the Philippines, across the city to the Red Cross Hospital. This large, beautifully situated, and well-appointed institution has recently been secured by our brethren for a period of three years on very favorable terms indeed, and Dr. Landis, with his corps of foreign and native helpers, is now in charge. The story of this wonderful providence of God, with the proposition made by a wealthy Chinese gentleman, Mr. Au Chak-man, to build a hospital for our use that will be ready for occupancy at the expiration of the present lease,—a proposition that has been accepted by our brethren,—has been told in these columns recently, so I will not repeat it.

From our brief visit to Shanghai, and from what we saw at the headquarters of the work in the East Asian field, we were deeply impressed with the fact that the sacrifices of our people through the years of the past in order to make possible what we now behold, have not been in vain. The foundations for a mighty work that will soon result in lightening the heathen world with the glory of God's last message of mercy, have been laid, and we must move forward with the work along the same lines that have been followed, but with ever-increasing devotion and sacrifice. And, as in the days of Zerubbabel, those who have laid the foundations of this house will also finish it.

* * *

A Thank Offering That Shames Us

G. B. THOMPSON

HAVE you ever wondered if the gospel changes the heart of a heathen so that he understands the great principles of the gospel as we do who have lived in lands of greater light? Have you ever been tempted to doubt the wisdom of expending so much money, and sacrificing so many lives, to enlighten those who do not know about Christ? If so, read the following, which we take from a recent issue of the *Missionary Review of the World*:

"When we speak, at our thank-offering meetings, of 'the generous thank offerings of our members' who occasionally drop spare nickels and dimes into their gratitude boxes, the story told at one of the Student Volunteer Conventions, of the gratitude of an African girl, would throw new light on our thank-offering boxes. A missionary on furlough said:

"Over on the west coast of Africa somebody carried the gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas Day, to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas Day. They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it, that he thought surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought he had better take it to save confusion.

"At the conclusion of the service, he called her aside and asked her where she got that money, for it was really a fortune for one in her condition. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord."

The sacrifices most of us make to extend this message to the ends of the earth pale before the example of consecration and devotion seen in the life of this poor girl redeemed from heathen darkness. How does the sacrifice made at the time of our annual offering compare with this? Viewed in the light of such a spirit of sacrifice, does twenty-five cents a week seem too much? And some churches and conferences are not even doing this in a land of plenty! I greatly fear we have not yet reached that apostolic state of consecration when possessions were sold and all was laid on the altar.

* * *

The Bible

THE writings of a few obscure and despised Jews in a little corner of the earth is an orb before which the lights of classic Greece and Rome and modern civilization pale and disappear. It is the household Book of the Christian world. It is the life and the inspiration of the best literature of the ages. Architecture, and poetry, and music, sculpture, and painting, and eloquence, have delighted to bring their honor and glory to it. In its devotion and service human genius has had its grandest developments; human freedom has discovered its secret and guaranty, woman her elevation, man his master, and both their friend; human heroism has achieved its noblest triumphs; human morality has found its strength and vigor; human philanthropy has exhibited its largest self-sacrifices; human love has risen to its loftiest heights. As was said of Christ, "Never man spake like this Man," so it may be said of the Bible, Never was book written like this Book. It is the Book of books. It is the God of books. It is the Book of God."—*Dr. T. H. Skinner.*

* * *

FRIENDSHIP

WHEN our life's day is darkest,
And despair has the upper hand;
When, 'spite earth's richest blessings
We long for that other land;
There flits across our pathway
The life of a passing friend,
And though the friendship's but for the
moment,
The joy has never an end;
For that friend, like the fitting sunbeam
That brightens the gloomy day,
Remains a balm for the weary heart
And oft drives our gloom away.

—*Harold D. Sniff.*

Twenty Reasons Reading the REVIEW During 1919

You read an industrial, farm, or trade journal to become more prosperous business. You read your church paper—the REVIEW AND HERALD for the information it contains concerning the progress of the cause you love, spiritual uplift which you receive.

Much Thought Has Been Given to Planning for the Issue of the REVIEW in 1919. The Following Features Can be Arranged

1. *Bible Studies.*—Four great lines of Bible study will be presented, one following another in consecutive order throughout the year:
 - a. The Second Coming of Christ, by Elder M. C. Wilcox.
 - b. The Law and the Sabbath, by Elder S. M. Butler.
 - c. The Sanctuary, by Elder G. B. Starr.
 - d. The Nature of Man, by Elder F. M. Burg.
2. *Studies in the Testimonies.*—A continuation of the studies given last year, which were greatly appreciated.
3. *Articles from the Pen of Mrs. E. G. White.*—Some of the stirring articles published back in the 90's by Sister White will be reprinted in the columns of the REVIEW.
4. *Studies on Health and Temperance.*—There will be furnished an excellent series of studies on this subject, by Dr. A. B. Olsen, of England.
5. *Official Communication from the General Conference.*—These were never so important as they will be during the year to come, in the great crisis through which the world is passing.
6. *Critical Studies in the Original of Difficult Texts,* by Prof. L. L. Caviness, a master of Greek Text, he having taught this and other languages in our schools for eight or nine years.
7. *The Great Unentered Fields,* by C. C. Crisler, assistant secretary of the General Conference for the Asiatic field.
8. *Studies for Young People on Foreign Missions,* by Elder J. L. Shaw, associate secretary of the General Conference.
9. *Letters from the Orient,* by Elder I. H. Evans, vice-president of the General Conference for Eastern Asia.
10. *Letters from the Neglected Continent,* by Elder O. Montgomery, vice-president of the General Conference for the great South American field.
11. *Observations in Australia and the Far East,* by W. A. Spicer, secretary of the General Conference and associate editor of the REVIEW.

12. *Notes of Travel,* by Elders E. E. Anderson and J. H. Wagoner, These General Conference brethren will visit China and other countries in the Orient.
13. *Questions of Church Relationship,* by Elder J. H. Wagoner, in which he will consider the subjects of church discipline, church ordinances,—such as baptism, church membership,—the mutual relationship existing between church members, church obligations,—such as tithing.
14. *General Reports from the Great Mission Fields of the "Lands,"* as in the past, reports from our representative mission fields where they are operating.
15. *Brief Reprints of Articles by Some of the Leaders of This Movement.*—Elders Joseph Bates, J. N. Andrews, J. H. Wagoner, R. F. Cottrell, Uriah Smith, and others have written in years gone by many stirring and valuable articles which will be reproduced in the columns of the REVIEW during the year to come. "He being dead yet living."
16. *Current Events and Issues in the World of Today,* will be presented from week to week by the editor of the REVIEW.
17. *Our Homes Department.*—An effort will be made to make this department one of profit and practical benefit to the home.
18. *General Articles.*—Elders S. N. Haskell and J. H. Wagoner, long associated with this movement and other workers in the field, will have many good things to present to the readers of the REVIEW during the year to come.
19. *General Conference Departmental Matter.*—Reports from the great departments of the General Conference, including the Publishing, Medical, the Bureau of Home Missions, Liberty, Home Missionary, Missionary Volunteer, and other departments, reports as usual.
20. *Special Numbers.*—Special numbers will be published devoted to the interests of our institutional work, will

Some Special Inducements

MANY subscriptions are expiring at this time. We want your renewal promptly. By renewing now, and by subscribing for two of our other periodicals, in addition to the REVIEW, you can save a little money.

OUR CLUBBING RATES

To New Subscribers

To help meet the additional expense which will be incurred by publishing, during 1919, a paper one third larger at the same rate as last year, we need many additional subscribers. If those not subscribers will begin taking the REVIEW before Feb. 1, 1919, we will enter their subscription

14 Months for
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Send all orders to your conference tract society.

To Our Present Subscribers: Will you help to increase the REVIEW subscription list? To those who will secure a new subscription (not a renewal of a present subscription) before Feb. 1, 1919, we will send, as an appreciation of such work, a copy of the forth-coming book

"After the War — What?"

(Book ready in January)

Hand the new subscription to your church missionary secretary, or send it to your conference tract society. Fill out the blank and mail it to our office.

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

To

(1-16)

Studies in the Testimonies

Unity in Christ

TYLER E. BOWEN

1. WHILE attending a council meeting of the General Conference Committee in the autumn of 1904, what subject was especially impressed upon the mind of the messenger of the Lord? What is the purpose of God regarding the unity of workers in the cause?

"While attending the council meeting of the General Conference Committee, held in September, 1904, my mind was deeply exercised regarding the unity that should attend our work. I was not able to attend all the meetings, but in the night season scene after scene passed before me, and I felt that I had a message to bear to our people in many places.

"My heart is pained as I see that, with such wonderful incentives to bring our powers and capabilities to the very highest state of development, we are content to be dwarfs in the work of Christ. God's desire is that all his workers shall grow to the full stature of men and women in Christ. Where there is vitality, there is growth; the growth testifies to the vitality. The words and works bear living testimony to the world of what Christianity does for the followers of Christ."—*Testimonies for the Church,* Vol. IX, p. 184.

2. Before this growth takes place and this unity can exist, what must be put away?

"When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected.

"Remember that you are never on vantage ground when you are ruffled, and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well."—*Testimonies for the Church,* Vol. IX, p. 184.

3. What is the cause of weakness and inefficiency in the work of God?

"Why are many of us so weak and inefficient? It is because we look to self, studying our own temperaments, and wondering how we can make a place for ourselves, our individuality, and our peculiarities, in the place of studying Christ and his character."—*Testimonies for the Church,* Vol. IX, p. 187.

4. What are we exhorted to pray for and work for?

"Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly mindedness, enabling you to overcome selfishness and evil surmising, and to be more than conquerors through Him that loved you, and gave himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set.

"The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God can do for those who love and serve him? God knows what you can be. He knows what divine grace can do for you if you will be partakers of the divine nature."—*Testimonies for the Church,* Vol. IX, p. 188.

5. What principles are to shape our course of action toward those with whom we are associated? What do those have who are securely anchored in Christ?

"Those who will carry out in their lives the instruction given to the church through the apostle Peter will receive power from above. We are to live upon the plan of addition, giving all diligence to make our calling and election sure. We are to

represent Christ in all that we say and do. We are to live his life. The principles by which he was guided are to shape our course of action toward those with whom we are associated.

"When we are securely anchored in Christ, we have a power that no human being can take from us. Why is this?—Because we are partakers of the divine nature, having escaped the corruption that is in the world through lust,—partakers of the nature of Him who came to this earth clothed with the habiliments of humanity, that he might stand at the head of the human race, and develop a character that was without spot or stain of sin."—*Testimonies for the Church,* Vol. IX, pp. 186, 187.

6. What example has been given us in humility? Who has been appointed Judge of the world? What work has been given us? What message day after day was sounded in the ears of God's servant for our benefit?

"Christ humbled himself to stand at the head of humanity, to meet the temptations and endure the trials that humanity must meet and endure. He must know what humanity has to meet from the fallen foe, that he might know how to succor those who are tempted.

"And Christ has been made our Judge. The Father is not the Judge. The angels are not. He who took humanity upon himself, and in this world lived a perfect life, is to judge us. He only can be our Judge. Will you remember this, brethren? Will you remember it, ministers? Will you remember it, fathers and mothers? Christ took humanity that he might be our Judge. No one of you has been appointed to be a judge of others. It is all that you can do to discipline yourselves. In the name of Christ I entreat you to heed the injunction that he gives us, never to place yourselves on the judgment seat. From day to day this message has been sounded in my ears: 'Come down from the judgment seat. Come down in humility.'"—*Testimonies for the Church,* Vol. IX, pp. 185, 186.

7. What is ever essential in order that harmony and unity may exist among workers in institutions and elsewhere, and that God may lead them on to noble heights of victory?

"God wants as perfect work as it is possible for human beings to do. It is a dishonor to sacred truth and its Author to do his work in any other way. I saw that unless the workers in our institutions were subject to the authority of God, there would be a lack of harmony and unity of action among them. If all will obey his directions, the Lord will stand as the invisible commander; but there must also be a visible head who fears God. The Lord will never accept a careless, disorderly company of workers; neither will he undertake to lead forward and upward to noble heights and certain victory, those who are self-willed and disobedient. The upward progress of the soul indicates that Jesus bears rule in the heart. That heart through which he diffuses his peace and joy, and the blessed fruits of his love, becomes his temple and his throne. 'Ye are my friends,' says Christ, 'if ye do whatsoever I command you.'"—*Testimonies for the Church,* Vol. V, p. 553.

8. What element of danger against the preservation of unity is pointed out as the work of God enlarges in its world-wide scope of advancement?

"The solemn and momentous work for this time is not to be carried forward to completion solely by the efforts of a few chosen men who have heretofore borne the responsibilities in the cause. When those whom God has called to aid in the accomplishment of a certain work shall have carried it as far as they can, with the ability he has given them, the Lord will not allow the work to stop at that stage. In his providence he will call and qualify others to unite with the first, that together they may advance still farther, and lift the standard higher.

"But there are some minds that do not grow with the work; instead of adapting themselves to its increasing demands, they allow it to extend far beyond them, and thus they find themselves unable to comprehend or to meet the exigencies of the

times. When men whom God is qualifying to bear responsibilities in the cause, take hold of it in a slightly different way from that in which it has hitherto been conducted, the older laborers should be careful that their course be not such as to hinder these helpers or to circumscribe the work. Some may not realize the importance of certain measures, simply because they do not see the necessities of the work in all its bearings, and do not themselves feel the burden which God has specially laid upon other men. Those who are not specially qualified to do a certain work, should beware that they do not stand in the way of others, and prevent them from fulfilling the purpose of God."—*"Testimonies for the Church," Vol. V, p. 722.*

9. As the message raises up believers among many nationalities, what alone provides the touchstone of unity?

"But I inquire, Does not God understand them [the people of different nationalities]? Is it not he who gives his servants a message for the people? He knows just what they need; and if the message comes directly from him through his servants to the people, it will accomplish the work whereunto it is sent; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christlike."—*"Testimonies for the Church," Vol. IX, p. 180.*

10. Need any one consider himself so perfect that he requires no further correction and reproof?

"Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."—*"Testimonies for the Church," Vol. IX, pp. 180, 181.*

11. What illustration of the symmetry and unity in diversity is provided us in the building of God's temple in the time of Solomon?

"The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its Builder and Maker is God."—*"Testimonies for the Church," Vol. IX, p. 180.*

12. What individual test, in the matter of preserving peace and harmony, will be required ere man becomes a component part of this heavenly temple—this spiritual house?

"In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as a man of full stature in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you at the banquet prepared for you.

"You may be tall and well proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you cannot be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus re-

vealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts, for God has wiped away all tears from their eyes. You can never see the King of beauty, if you are not yourself a representative of the loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ, as he has invited you to do, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and to teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and to do only what he wills. These are the conditions of discipleship."—*Mrs. E. G. White, in "Gospel Herald," April 23, 1902.*

* * *

MIZPAH

Go thou thy way, and I go mine;
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
And "God keep watch 'tween thee and me"—
This is my prayer.
He looks thy way, he looketh mine,
And keeps us near.

I know not where thy road may lie,
Or which way mine will be;
If mine will lead through parching sands,
And thine beside the sea;
Yet God keeps watch 'tween thee and me;
So never fear.
He holds thy hand, he claspeth mine,
And keeps us near.

Should wealth and fame perchance be thine,
And my lot lowly be;
Or you be sad and sorrowful,
And glory be for me,
Yet God keep watch 'tween thee and me;
Both be his care.
One arm round thee and one round me,
Will keep us near.

I sigh sometimes to see thy face,
But since this may not be,
I'll leave thee to the care of Him
Who cares for thee and me.
"I'll keep you both beneath my wings"—
This comforts, dear.
One wing o'er thee, and one o'er me,
So are we near.

And though our paths be separate,
And thy way is not mine,
Yet, coming to the mercy-seat,
My soul will meet with thine,
And "God keep watch 'tween thee and me,"
I'll whisper there.
He blesseth thee, he blesseth me,
And we are near.

—*Christian Endeavor World.*

* * *

HEROISM

A TONE of pride or petulance repressed,
A selfish inclination firmly fought,
A shadow of annoyance set at naught,
A measure of disquietude suppressed,
A peace in importunity possessed,
A reconciliation generously sought,
A purpose put aside, a banished thought,
A word of self-explaining unexpressed,—
Trifles they seem, these petty soul-restraints;
Yet he who proves them so must needs possess
A constancy and courage grand and bold.
They are the trifles that have made the saints.
Give me to practice them in humbleness,
And nobler power than mine doth no man hold.
—*Selected.*



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

The Heavenly Father's Care

R. A. JEYS

GOD does not willingly afflict his child,
He knows the way our stubborn feet will tread;
And as we writhe and in our anguish wild,
Rebel, and try t' escape the chastening rod,
He says: "Be still, and know that I am God."

He only knows the chasm deep and wide
That lay across the way thy heart has sought;
He gently strove thy feet to turn aside,
To leave the path with deadly danger fraught,
And walk the safer way his hands had wrought.

But flowers bright and fair bestrewed the brink,
And hid the danger from thy blinded eyes;
The way seemed right, and thou wouldst never think
What danger, dark and dread, lay in disguise
To take thy wand'ring feet by dire surprise.

And so he laid his hand on thee, in love,
To teach thy feet in safer paths to tread;
And turn thy thoughts from earth to things above.
And this while toiling for thy daily bread,
Remember, 'tis his hand thy soul hath fed.

Dickens, Nebr.

* * *

Daddy

HAZEL W. ROTH

"DADDY!" No, he did not like to have you call him that, but somehow you just couldn't help it. "Papa" or "father" wouldn't express the relation that existed between you and him; and now that you have grown up and are away from home, the word that causes your heart to beat a little faster and a tear to trickle down your cheek is just simply "daddy."

As soon as your baby feet could toddle around, it was "daddy" who took you with him to see the bird's nest in the field that he was plowing. He showed you the different bugs that were to be seen here and there, and you never even thought of being afraid of them, because "daddy" told you such interesting things about them. Then he used to play games with you in the dark, and as a consequence darkness never had any horror for you.

It was "daddy" who whipped you just once, when you refused to go to school. Five different times he started you down the path, under the row of maple trees, and five different times you followed him back; but the sixth time you went on. That day you learned that you would have to mind, and although you often tried to carry your arguments, yet when a certain expression crossed his face you obeyed, because you knew that "daddy" meant what he said.

It was "daddy" who helped you wash the supper dishes when you were only seven and your mother was so sick. You suggested eating from the same dishes for breakfast, but he seemed to find a better way than that.

It was "daddy" who diagnosed the headaches and stomach-aches that used to come quite regularly on Sabbath morning; and he almost never found them serious enough to keep you away from church. Queer how "daddy" knew!

It was "daddy" who believed in you when every one else seemed to have given you up as a hopeless case. The church members looked upon you as disagreeable and saucy, and prophesied that no good could come from such a child, and even your mother cried and did not know what to do with you. Your "daddy" patted you on the shoulder and said: "She'll be all right some day." In your heart you thought you would too, because, wasn't "daddy" always right?

It was "daddy" who used to take you to prayer meeting on Wednesday night when your mother was not well enough to go. You didn't care especially about the prayer meeting, but you did so like to ride home with "daddy." He never talked to you much, but silently you used to watch the stars, and in those silent rides there was a companionship that no one but he and you could know.

It was "daddy" who was wearing the threadbare overcoat that Christmas vacation when you went home from school. You didn't see any sense in his looking so seedy, and you told your mother so. Somehow, your face was a little redder and you didn't feel quite so much like criticizing when your mother told you that it had taken every cent he could get to send you to school. He had thought he could get an overcoat, but when you had written for that new dress, he had gone without the overcoat so that you might have the dress.

It was "daddy" who watched with you that evening when you thought your mother was dying. He patted your hand just once, but it told you that he suffered and understood.

It is "daddy" who is praying for you back home. He has written to you only once in the two years since you went away, but you know he is thinking of you, praying for you, and still believing in you. Sometimes you find life hard; sometimes you feel like giving up; sometimes you stop and look at yourself, and you feel that the world in general was right in its opinion of you, and that your "daddy" was wrong; but you know that he is still believing in you. You know that as he is following the plow or milking the cows he is praying for you; and you know that somehow you mustn't disappoint him.

Tell me, who wouldn't like to have a "daddy" like that?

Hatti.

* * *

"EVERY failure on the part of the children of God is due to their lack of faith. When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness."

* * *

"His love, it faileth never."

"The Same Yesterday, and Today, and Forever"

ELIZABETH JUDSON ROBERTS

"COME out here on the porch now, auntie," called Beatrice. As I joined her and took one of the two rockers she had placed cosily near each other, she continued: "I have finished every bit of my work for the day, so now we can have one long, good talk. There are so many things I want to ask you about, and if you really have to go home tomorrow this will be my only opportunity."

Beatrice Denmore had lived near me through most of the years of her girlhood, and though not related by blood, the friendship between the two families was so close that she had always called me auntie. This was the first time I had seen her since her marriage two years before. Having had to pass near her home while on a business trip, I stopped off for the night. Her husband was away, so we were alone.

It was nearing the close of a warm summer afternoon, and as I looked up and down the shady village street I exclaimed, "What a beautiful place this is, Bee; have you pleasant neighbors?"

"Yes," answered the girl; "we like the place very much, and the neighbors are friendly, and sociable, too. Mrs. Brown, who lives in that first white house down the street, comes over quite often. She is a Christian Scientist, and she talks in the most beautiful way about religion. Do you know anything about that belief, auntie?"

"Yes," I answered, "I know quite a bit about it; one of my brothers is a Scientist, you know. I have found most of them to be good, and enthusiastic talkers about their belief; they set Adventists a splendid example in that respect, and in some others, too. But about what did this Mrs. Brown talk to you?"

"O, about God and good being the same thing, and that everything is really good because God is All, you know; so sin and sickness do not really exist except in our mortal mind, or belief." Bee's answer was given with a promptness that showed great familiarity with her subject, as I noticed with regret. After a slight pause she finished by saying, "I couldn't understand just what she meant by some of the things she said, but it all sounded very Christlike and beautiful, anyway."

"Did you ask her anything about the Sabbath?" I inquired.

"Yes, I did, and she said that one day was no more sacred than another. They do not consider Sunday sacred either, but meet on that day because it is customary and convenient. When I spoke about the creation, and of how God made the seventh day sacred at that time, she said there was a spiritual meaning to all of that story of creation, and that God did not intend for us to take it literally, just as it is written. I don't mind telling you, auntie," and Bee gave me a wistful, worried glance, "that I am pretty well mixed up over this Christian Science business. I am the only Adventist in this town, so far as I know, and I think God must have sent you here to straighten things out for me."

As I listened, my heart was full of thankfulness that I had obeyed the inner prompting to stop and see the child, even if it had seemed hard to spare the time.

"I believe God did send me, dear," I answered. "He will lead us every day and every hour if we will only listen and obey the voice of the indwelling Spirit of Christ that it is our privilege to have."

There was a little pause, and then, with a touch of eagerness, Bee asked, "Well, what do you think of Christian Science, auntie?"

"Have you read any of their books and papers?" I inquired by way of answer.

"O yes; Mrs. Brown brought me a book called 'Science and Health, with Key to the Scriptures,' written by a Mrs. Eddy. I have read some of it, but it seems hard for me to understand. Mrs. Brown says that if I will just keep on reading, it will all seem perfectly plain after awhile. I understood better the papers she gave me; such wonderful testimonies of healing I never saw outside of the Bible."

"Have you that book of Mrs. Eddy's here still?" I asked.

"Yes," was the answer.

"Then get it, please, while I go for my Bible and some memoranda I think I have in my suit case."

We were soon seated again, each with her Bible, and Bee had also "Science and Health," the principal textbook of the followers of Mrs. Mary Baker G. Eddy's teachings.

"I know you believe the Bible to be absolutely true and our only rule of faith?" I began.

"Indeed I do," was the earnest answer.

"Very well; then it should take us only a little while to settle this question. Remember that I am giving you only a few of the main points that it took me weeks and months of study to find out for myself. You know the Bible well enough to see and understand the points of difference between these two books as soon as you read the references I shall give you. The trouble with many is that they do *not* know their Bible for themselves, and are therefore easily deceived.

"Mrs. Eddy claims to have had a special revelation as to the spiritual meaning of the Scriptures, and her followers take her interpretation as gospel truth, even if much of the Bible must be cast aside in consequence. But we believe all the Bible, therefore we believe, according to 2 Timothy 3:16, that *all* Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness.

"But God has given us a sure test by which to judge new doctrines that may be taught. Read Isaiah 8:20, please."

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," read Bee.

"There is our sure test, dear. If a teaching does not agree with the great law of God, and also with the testimony of the holy men of God who wrote the Scriptures, then it is safer to leave that teaching alone; would you not think so?"

Bee nodded thoughtfully, then said, "Why, according to that, I can see already that there is no light in Christian Science. Scientists say that one day is no more sacred than another, yet it says in Genesis 2:3 that God sanctified the seventh day at the very beginning of earthly time, and then the fourth commandment repeats the fact that God blessed the seventh day and hallowed it. That is really enough to decide the matter; but if you have some other reasons in that notebook, I should like to hear them."

"You have studied your Bible and believe it, so I knew you would see the truth quickly," I returned,

smiling at her earnest face. "But it is not surprising that you were perplexed at first, for I believe Christian Science to be one of the things against which the Saviour warned us in Matthew 24: 24; read it, please."

"There shall arise false Christ's, and false prophets," read Bee, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

"What about Christian Science impressed you most?" I asked.

"Why, the wonderful healing power they seem to have," was the prompt reply. "You just ought to read those testimonials in their journal, and hear them tell of the things they have seen done."

"And what was it that Christ said would deceive, if possible, the very elect?" was my next question.

"Signs and wonders," read Bee slowly, her eyes on her Bible.

"You might turn to Revelation 13: 13, 14, and read what Jesus said on this point also, through the revelation he gave to John," I suggested.

Finding the reference, Bee read, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do—"

"That is as far as you need to read," I interrupted. "John was telling here of the apostate powers that would be working against the people of God just before the coming of the Lord, and you see in both places signs and wonders, or miracles, are what they use to deceive the people. So you can see how unsafe it is to judge a doctrine to be right because its followers can perform miracles, even of healing. To agree with the law and the testimony is the real test God has given."

(To be continued)

* * *

Will It Pay to Dye the Old Suit?

MUCH good material, in many instances far better in quality than any procurable at even a very high price at the present time, is laid away in moth chests and storerooms. In many cases the colors are out of date, faded and streaked or unbecoming to the person for whom the materials must be used. It is surprising what good and satisfactory results can be produced by skilful dyeing.

There are many good, sound reasons for dyeing materials. Plaid and striped materials become very tiresome if worn constantly, and while a light material may be pleasing to the eye in the spring, it lacks harmony with the bleakness of the winter season. A deep brown, Burgundy, or green would have more warmth and depth and be much more suitable. A color selected may often be found unbecoming after a gown or suit is made. Unless one sticks to certain tested colors, one is likely to make this mistake, and the wisest go astray now and then when choosing colors.

Remnants of good materials are often found marked at low prices because of the unusualness of the color. In such cases money can be saved by purchasing a good fabric and dyeing it the color desired.

There are two plans that may be followed. The cheaper method is to carry out the dyeing process at home, and the second is to send the garments to a professional dyer. Though even the most inexperienced amateur can produce good results by following exactly the directions that should be furnished with

every packet or tube of dye, heavy tailored coats, suits, and dresses that require the most careful pressing and handling to prevent them from pulling out of shape, and very delicate fabrics, might better, if possible, be sent to a professional.

The writer has been very successful in recoloring ripped-up materials, but has never done well with complete garments, except in light-weight silks, cottons, and challis. On the other hand, a gray spring suit which had been worn several seasons was made blue by a good dyeing establishment, and seemed just like a brand-new suit. The price for such work varies from \$3.50 to \$6 or more, according to the weight of material, condition it is in, and the style, in the case of a good-quality tailored suit varying in price from \$30 to \$60. This would surely be a saving.

One should always remember that even well-sponged cloth is apt to shrink somewhat when it is dyed, and that linings and stiffenings, being of different fabrics, will not shrink the same way. Many dyers require that linings and buttons be removed; others do this work themselves, as well as take out necessary facings. It is a good plan to inquire about this point before leaving the garment. If the skirt will need to be lengthened after it is dyed, rip the hem out first, otherwise there may be a streak around the lower edge.

Choice of Color

Certain colors will not take over other ground colors, and so the following suggestions have been prepared to give you an idea of what colors to select:

Black will take over almost any color.

Very dark blue gives good shades over gray, lavender, lighter blue, green, or purple, and other light colors, with the exception of yellow. Do not use over yellow, orange, or brown.

Light blue should be applied only over white or very light-colored goods.

Brown may be applied over tan, yellow, orange, purple, light red, or other light colors. It will not produce good shades over very dark green or blue.

Crimson or other bright reds may be used over yellow, red, or white. When used over brown it produces catawba.

Garnet may be applied over any light or medium colors.

Gray may be applied successfully over white or very light-colored fabrics only.

Green may be applied over any light-colored cloth, but never over red or brown unless a very dull or muddy shade is desired.

Purple should not be used over yellow, orange, brown, or green. It will produce clear shades only over light colors, blue, or red.

Consultation of any good direction dyeing booklet will shed further light on this subject.

Home Dyeing

Many women have never tried to dye materials simply because it seemed to be, at first glance, too much trouble. Living under prewar conditions, when one could pass fairly good-looking garments on to less fortunate persons, this attitude had a certain altruistic side which justified it. At the present time one must dye certain light-colored or faded garments or appear needlessly shabby if there is no alternative but to wear them.

Different fibers require different kinds of dyes. Be sure you buy the correct kind for the garment or material you expect to dye. There are different dyes for

silk and wool, cotton and linen. White goods may be dyed any color, and colored goods may be dyed a similar color or a shade darker to freshen.

Prepare the cloth by brushing and cleaning first, washing, if possible, in warm, pure soapsuds, and rinsing thoroughly in water of the same temperature. Have a clean wash-boiler or large preserving kettle for the dye receptacle, and in this place the required amount of water. Dissolve the dye in a cupful of cold water, which should then be placed in the lukewarm contents of the boiler.

It is easier to do testing on samples than to change the color after the whole cloth has been dipped.

All pieces to be dyed should be dropped simultaneously into the bath, or the intensity of the color may vary. The solution should then be brought to a boil and kept in constant motion by the aid of wooden sticks until the required time of boiling has elapsed. If trimmings, linings, etc., are to be used with the material, they should be dyed at the same time, as it is always difficult to reproduce an exact shade.

If you wish to produce darker shades or tints of the same color for trimmings, merely intensify or dilute the dye bath. One way to determine whether the end point has been reached is to fish out a tiny sample from the bath and drop it into clear water. If the color is fast it will not stain the water and the sample will be the same color throughout. The goods should then be lifted out on sticks and dropped into a tub of clear water. Flat pieces can be put through a wringer, but a complete garment will have to have the excessive moisture squeezed out, and should then be placed on a padded hanger, turned and pulled gently from time to time as it dries, to prevent it from sagging out of shape. It is best to press before the garment or material is quite dry. Press over a heavy material, using a dark cloth for dark fabrics and white for light-colored.—*The Ladies' Home Journal*.

* * *

Toasted Potatoes as Bread

THE nearest approach to conventional methods of cooking potatoes as a bread substitute, is, of course, a perfectly baked potato, but a perfectly baked potato is very rare. There is nothing more repulsive, more destructive to appetite and digestion, than the baked potato too often served on our tables; it is liable to be half-baked, burned to a crisp, or so water-logged that it cannot be served with a clear conscience or eaten with digestive safety to the average stomach.

Even a perfectly baked potato served at the psychological moment does not give that subtle sense of bread function that the piece of bread or toast held in the hand affords. To satisfy the bread craving and give to the potato such a perfect bread function that it can be a one-hundred-per-cent bread substitute, prepare according to the following directions:

Wash good-sized potatoes as if to bake, being more scrupulously careful than usual to scrub and cleanse the skin carefully and remove all bad spots. Cut the perfectly cleansed potato lengthwise into slices one fourth of an inch thick. Put the slices loosely into a wire basket or steamer and steam until they are properly "tempered"—that is, until they are in part, but not completely, cooked. If they are completely cooked by the steam, they are of no particular value as a bread substitute. As a rule, about ten minutes' steaming is adequate. After this initial steaming, dry the slices well between clean towels, and toast as you would

slices of bread, or put them in a wire basket or perforated pan and bake in a very hot oven until the slices are delicately browned on both sides. Sprinkle lightly with salt. Serve as you would toast. The skins can be removed before serving or while eating, but if one is a connoisseur, a real disciple of Epicurus, with as much love of flavor and conservation as a boy or an animal, he will eat the toasted slices and all.

The first taste of a steamed and toasted sliced potato gives a delightful surprise. There is such a delicate, delicious appeal to the palate that people say, "I never tasted potatoes before!" They are right. And there is a reason. Potatoes that are pared lose much of their flavor and food value. Even potatoes that are carefully cooked in their jackets, boiled, steamed, or baked, inevitably lose much of the precious mineral element that is the basic factor of all food values.

If the sliced potatoes are steamed too long, they quickly collapse. If the tempering is reasonably correct, after they are toasted and cold, they can be reheated and still be crisp and palatable. Being sliced with uniform thickness, the slices steam, toast, and brown uniformly. There are no too little and too large pieces to cause trouble by burning the little or serving the large partly uncooked.

Without doubt, one reason for the delightful taste is the increased amount of starch that is turned into dextrin by toasting the two sides. It is that same something that gratifies the age-old craving for toasted, roasted, and fried starchy as well as flesh foods. The toasted potatoes will be just a little more irresistible in appearance and taste if, after they have been steamed and thoroughly dried ready for toasting, they are lightly brushed with oil. This insures a glossy surface, with very little saturation of the starch with fat. One big advantage in serving potatoes sliced and steamed and toasted is that the caramel taste of the toast without starch soaked with fat is obtained.

After the slices are steamed and toasted or browned, they can be cut into strips about one-half inch wide and served as bread sticks, or they can be diced and served with butter or any favorite dressing. The best bread use, however, is to take them in the hand, salt, butter, and eat them, getting the animal instinct for grasp and the satisfaction of a breadlike appearance.

With a little knack and experience in tempering just long enough and toasting carefully, there is no more dainty and delicate dish than a plate of sliced, tempered, golden-brown, toasted potatoes. The next time you wish to serve hot bread for luncheon, try toasted potatoes instead. Serve them right from the fire, puffy, crisp, and brown.—*George L. McNutt, in Good Housekeeping*.

* * *

TEN HELPERS FOR YOU

1. PATIENCE — will attract attention.
2. Cheerfulness — will make friends.
3. Honesty — will strengthen friendship.
4. Faithfulness — will be appreciated.
5. Thoughtfulness — will avoid trouble.
6. Intelligence — will be respected.
7. Enthusiasm — will bring good results.
8. Diligence — will insure success.
9. Regularity — will retain friends.
10. Consecration — will win souls.

—*Selected.*

* * *

HEALTH is God's good gift to man.



WORK FOR THE JEWS IN PHILADELPHIA

ELDER F. C. GILBERT recently held eleven meetings in the West Philadelphia church in the interests of the Jewish work of the West Pennsylvania Conference. Although no special advertising was done, he was favored with excellent congregations at both the afternoon and the evening services. Our own people, as well as many Jews, attended regularly, and were richly blessed. At the close of the last meeting three took their stand boldly for the third angel's message and the Sabbath. Many times during the series both Jews and Gentiles raised their hands, and rose from their seats, requesting that the speaker offer prayer on their behalf that they might have the courage of their convictions, take their stand for the truth, and go through to the kingdom of God with his people.

We believe that our members obtained a broader view than ever before of the work assigned them by Heaven, and that there is a deeper conviction that the Lord is calling us to scatter literature among the Hebrews of this great metropolis and do a stronger work in their behalf.

D. A. PARSONS.



GENERAL MEETING AT CEBUAN, PHILIPPINE ISLANDS

THE meeting began July 4. Elder E. M. Adams and Brother J. J. Strahle arrived at the same time, though a day late, as both were delayed on the way. Brother Adams left the boat and crossed the mountains on a truck to save time.

A large number of the church members were present from all over the province of Cebu, but none from Leyte and Bohol. The writer opened the meeting, pending the arrival of other brethren. Brother Adams gave thorough instruction in organization and practical religion. Brother Strahle, assisted by Brother R. E. Stewart, missionary secretary of the Bisayas, taught the object and value of home mission work and its relation to the canvassing work. The writer gave some instruction along medical lines, but as there was a great deal of sickness in the district at the time, medical calls were altogether too frequent to allow full participation in the work of the meetings.

Mrs. Fattbert conducted the Sabbath school work, giving some of the instruction by means of questions, as, for example, concerning the difference between the management of old schools and of those made up of newly baptized or unbaptized members; and whether children should be given money for offerings, or encouraged to earn it for themselves. The questions were freely discussed, and many of the difficulties of the members were removed. Papers were read by several of the native brethren.

Plans for the future were well discussed, both in committee and in conference. The evangelistic and Sabbath school workers receive monthly statements concerning such parts of the receipts and expenses as might be of interest to them, so that they may co-operate in saving and earning.

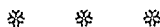
The tithe for the past six months was \$113, and the Sabbath school offerings amounted to \$40. The goal for the Sabbath school was set at \$60 for the remainder of the year. This is for a membership of fifty in the church, and seventy-five in the Sabbath school. The workers have made good advancement during the past year, and two or three will be recommended to the union for ministerial license. Fifteen persons have been baptized thus far this year, and a number of others are waiting. At the close of the meeting the ordinances were celebrated.

The following week Brethren Strahle and Stewart conducted a canvassers' institute. This was the first help we have had in this department since the beginning of the work. Only one worker was left of those who began canvassing in 1915. A number of others have been selling Bibles and magazines. Our Old Testament came out only a year ago, but we have sold more than four hundred copies. Three men are now selling the "Book of Daniel" in eastern Negros.

We are getting "The Gospel Primer" ready for the press, and hope that it will be a means of teaching the mountaineers to read, and lead them to call for the Bible. Five thousand of the last edition of our magazine have been sold in less than one eighth of our territory.

During the institute, Brother Adams faithfully visited the docks, and on Thursday found a Chinese ship that would take us direct to Hoilo in less than a day, instead of the six days required on a coaster, so he and Brother Strahle and I were able to embark at once.

CARLOS FATTEBERT, M. D.



AMONG THE CHURCHES IN PARANA, BRAZIL

As we have no ordained minister in the state of Paraná, I was asked to go there and work in the interests of our churches. I left our *seminario* at Santo Amaro in June. The day before leaving, I fortunately received the *General Conference Bulletins*, and some REVIEWS, on which I feasted during the time of my trip. Brother Louis Braun, one of our licentiates, met me at Castro, and we went on to Ponta Grossa, where he resides at present. We held meetings there during the evenings, which were fairly well attended, though the heavy rains hindered some from coming. As we planned to return to this place, we soon started on our trip. The next church visited was at Teixeira Soares.

Here we experienced very cold weather. The ice was almost an inch thick. This means much for this part of Brazil. This cold wave caused great suffering and loss to the natives, who are not prepared for such weather. In spite of the cold weather, our meetings were well attended, and the influence of the Holy Spirit was felt. All vowed to live better lives, and to be a greater blessing to one another, especially in their homes. Two young men from this church, who are preparing to be workers in the Lord's vineyard, are attending our training school. In almost

every prayer offered, the church members prayed for the young brethren at school.

These dear people love this truth above everything else in this world. Some are making preparations to attend the union conference when it takes place. A number of the neighbors are deeply interested, and after a short course of Bible study will be ready for baptism. Brother Braun is planning to study with them. He has worked here before, and feels at home. At our last meeting it was so cold that we could not meet in the chapel, so we met in a private house, where we made a large fire on the earthen floor. We sat around the fire to keep warm, while this fire also furnished us the necessary light. On account of the smoke, I was obliged to speak with my eyes closed much of the time.

At Iraty our company consists of four families — three Dutch and one German. From the station we walked out into the country to the place where they live — a four hours' trip. The Dutch brethren are new in the truth, but firm. In spite of the fact that most of their crops have been destroyed by the grasshoppers, they are faithful in paying tithe. Here we were able to hold but one evening meeting. After the sermon, they all took part in a prayer service. They were greatly inspired by the reports given them of the progress of our work in general. They did not know that they belonged to such a great missionary people.

From Iraty we went back to Ponta Grossa, where we held several meetings, with very good attendance. The weather here was favorable. On Sabbath we had baptism and the Lord's Supper. One brother who had gone astray had returned and was again taken into the church. Most of the brethren of this place are active home missionaries and faithful in paying their tithe.

At Curitiba I found Brother Herman Conrad, another licentiate, busily working with the church, and so I joined him in visiting all the church members and held meetings in the evening. At this place also I found a good missionary spirit among our people. A number of families have been brought into the truth through faithful home missionary efforts. Here four persons were buried in the watery grave as a result of the faithful work of the church members. After baptism, we extended the hand of fellowship to the newly baptized members, also to a number who had gone astray, but who through repentance had come back. These were taken into the church. We are happy to see these erring souls return to the fold of Jesus. After this we celebrated the ordinances of the Lord's house.

In closing I will relate an experience that will be a comfort to some and an inspiration to others. One brother in this church has stood alone in his family for sixteen years, with his wife and children opposing him. But as he was faithful and true to God and his truth, the Lord heard his prayers, and he was the means of finally leading his whole family to Christ. They attended the meetings, and later his wife accompanied him to the conference in Santa Catherina. May the Lord help this family and hun-

dreds of others to take their stand wholly on the Lord's side before it is too late.

All along the way I enjoyed the kind hospitality of our brethren, and I was made especially glad to see manifested a spirit of devotion and activity in missionary lines. In helping others, I myself was greatly blessed. Pray for the work in needy Brazil.

JOHN H. BOEHM.

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A SPECIAL MESSAGE TO COLPORTEURS

MUCH of the best canvassing territory in the United States is not being cultivated by the colporteur, because it has been worked and reworked with our religious books. A rotation of crops is needed. The servant of the Lord has said, "The indifference with which the health books have been treated by many is an offense to God."—*Manual for Canvassers*, p. 45.

When the present epidemic of Spanish influenza entered our home and put five of the family to bed the same day, we turned to "the right arm of the message" for help, as is our custom in case of sickness. The index of "Practical Guide to Health" directed to page 256, and there, under the heading of "Influenza," or Spanish catarrhal fever, Dr. Rossiter tells of a former world-wide epidemic of this disease and gives causes, symptoms, treatments, and how to prevent and treat complications. These instructions, followed in our own and neighboring families, brought marked results in contrast with the cases treated with drugs.

Few homes in the country at the present time would hesitate to pay five or six dollars for the knowledge a trained nurse possesses in the treatment of influenza and pneumonia, and it is the privilege of the colporteur to take this to them.

The servant of the Lord says on page 44 of "Manual for Canvassers": "The relation of the religious and health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work." Surely the world needs to be aroused to the importance of healthful living and sane treatment of disease. Shall we neglect our duty in this direction?

CHARLES L. COLLISON.

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SANTA CATHARINA (BRAZIL) CONFERENCE

The thirteenth session of the Santa Catharina conference convened at Jaragua, July 17-21. Owing to various conditions that made traveling difficult, this meeting was not very large; still, nearly one hundred persons were present at the meeting on the Sabbath, which was a day of special blessing.

War conditions, almost unprecedented frosts which killed nearly all the crops, and a terrible cattle disease which for more than three years has been making havoc among horses and cattle, all contributed to make the times hard for our brethren in this conference. Notwithstanding all these things, however, we found them of good cheer and courage in the Lord.

During the past year the work has moved slowly, owing to difficulties peculiar to our times, yet a number of souls

have been won. The finances, also, in spite of the many difficulties, showed a small increase over those of the previous year.

This meeting was greatly appreciated by our brethren and sisters. As we studied the evidences that the end is near, all felt the need of getting ready to meet the Master in the near future, when he shall return for his waiting children. In harmony with this, Sabbath afternoon was a time of special consecration to the Lord.

The new field missionary secretary, André Gedrath, who had come to Santa Catharina only a few months before the conference, was of good courage, and we believe that in the near future we shall see the book work, which is almost a new feature in this field, making encouraging progress. Elder A. Rockel was again elected president of the conference. Elder J. H. Boehm had been recommended by our union committee to labor in this conference, and all the brethren feel courageous and hopeful as they look to the coming conference year, expecting that the Lord will greatly help them in their work.

May heaven's richest blessings rest upon the workers in this field as they endeavor to prepare the way of the Lord, is our prayer.

F. W. SPIES.

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NEW ACCESSIONS

As a result of a public tent effort conducted in South Bend, Ind., this past summer by the writer and his collaborators, we had the pleasure of admitting to membership, Dec. 14, 1918, twenty-eight of the forty persons who have accepted the truth. After the various points of our faith had been outlined, the new believers were unanimously voted into church fellowship. A word of welcome was then given by the pastor, who read from Romans 12, after which the beautiful hymn, "Blest be the tie that binds," was sung, the entire audience standing while the pastor, and then the church members, extended to the new believers the right hand of fellowship. The Spirit of God was felt in mighty power.

The same Sabbath the candidates followed their Master in baptism. The ordinance was administered by the writer in the Baptist church in South Bend. We feel to thank the Lord for his marvelous workings in this strong Roman Catholic city. The membership has now been raised from forty-eight to seventy-six, and as soon as the remaining new believers are admitted, we shall have, by the grace of God, very nearly double our membership.

Pray for us, that the good work may continue.

F. W. JOHNSTON.

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J. WILBUR CHAPMAN

J. WILBUR CHAPMAN, the noted evangelist and earnest seeker for lost souls, one-time moderator of the General Assembly of the Presbyterian Church of North America, is dead, after thirty-six years of fruitful gospel ministry and soul-saving. He died on Christmas Day, in New York City.

Dr. Chapman was a devout and earnest Christian man. His fervor in evangelistic endeavor was a marked characteristic of his life. He never missed an opportunity to make an appeal for men to come to

Christ. I have heard him on many different occasions—at banquets, at times when welcoming other speakers, in making announcements—occasions which would seem inopportune for such appeals; but I do not recall ever having heard him speak without earnestly, fervently, passionately pleading with men to be reconciled to God. One such appeal it was from Dr. Chapman that started my feet to walk in ways of righteousness to seek the Saviour.

Dr. Chapman was an ardent believer in the second coming of Christ. I heard him last May, at the Prophetic Bible Conference in Philadelphia, and he gave this wonderful testimony regarding the effects of this doctrine on his life and ministry:

"I want my name to stand with the names of others who believe in the premillennarian return of our Lord. I would like to have the privilege of saying what this belief has meant to me. I suppose I could best express it in the scripture which I used in the noonday meeting, which was the 'blessed hope,' I did not always accept this interpretation of the scripture. I could not say why. The Bible was not clear to me with regard to this teaching. I knew there was something lacking in my ministry.

"Then I came under the influence of a very remarkable woman, who was a member of my church and a member of my household, and it was she who told me that the Lord was coming back. Under her skilful direction, I began to study God's Word with this in my mind, and long years ago came to see this wonderful truth, and I have no hesitation at all in saying today that it completely transformed my ministry.

"If I have had any success in soul-winning, if I have had any ability to turn men to righteousness, I think I must attribute it all to the influence of this wonderful truth. It has kept me with my eyes fixed on his coming; it has kept me with my heart longing for his return. And as I said at the noonday meeting, I have always believed that the church is an elect body, and that some day the body will be completed, and, if you change the figure, the house builded; and I have always thought that sometime in my meetings the last soul might come to Christ and the body be complete. And I have never given an invitation to men and women to accept Christ as their Saviour, that I have not had this in mind. This glorious truth has done more for me than any words of mine could express.

"Sometimes men say to us—indeed, I read it this past week—that belief in the second coming of Christ would cut the nerve of special effort, it would simply mean to sit down and do nothing; but when I call the names of Moody and Spurgeon and Müller and Andrew Murray and John Wesley, and the men who are here, like Dr. Munhall and Dr. Riley, and tell you that these men so long as they lived, and that some who are still living, have been incessant in their service, toiling by day and night, I think you will agree with me when I say that to believe that the Lord is coming back does not at all mean that we are to fold our hands and do nothing. I think you will also give me the privilege of saying that I have toiled a bit myself, and my only regret is that in these past years I

could not have done more. My resolve is that in these days that remain for me, I shall do more, that when Christ comes he may find me busier than ever, and filled more than ever with a desire to do his will. This great gathering in Philadelphia is one of the most significant events in modern church history, and I with all my heart praise God for it."

I heard him again, just four weeks before his death, say at the Prophetic Bible Conference in New York City, "The doctrine of Christ's coming has been my inspiration for more than twenty-five years." At this same meeting he said: "Dwight L. Moody once told me, while we were talking together in his study, that the one thing that inspired him in his ministry was this,—he was looking for the Saviour, for the 'blessed hope.'" And at the close of this address in New York—almost his last public utterance—he cried out, "The hope of this world is summed up in one sentence, Come, Lord Jesus, and come quickly!"

A man great in word and deed, a man greatly used of God, has fallen, a comrade in the "blessed hope." We wish to add our tribute of respect and sorrow to the many which will come from all parts of the earth where Dr. Chapman has labored. We rejoice that his life was so richly blessed, and that he knew the comfort of "that blessed hope," because of which we sorrow not as others who have no hope.

CARLYLE B. HAYNES.

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GLEANINGS FROM THE FIELD

THE North Church, in Philadelphia, was burned to the ground a few weeks ago.

A NEW church has been organized at Spencer, Iowa. The company there have also purchased a comfortable building in which to hold services.

THE Patterson (N. J.) church has more than completed its quota in the Harvest Ingathering campaign. They have now advanced their goal to \$1,000.

A PROFITABLE Sabbath school convention was recently held at Sioux City, Iowa. Elder A. G. Daniells and Mrs. L. Flora Plummer were present, representing the General Conference.

A NEW church, with a membership of nine, has been organized at Sturgis, Saskatchewan, Canada. Its members are Rumanians, and the workers have reason to believe that others who are deeply interested in present truth will unite with this company soon.

THE secretary of a Missionary Volunteer Society in Bangalore, South India, makes this report: "We are very active and interested in carrying out the third angel's message. Our members are selling many papers and books containing the King's message. Some of our members used to go every Sunday at about four o'clock to preach the gospel and to distribute books, tracts, and papers. About seven members of our society made a determination to read the Bible through this year, and up to the present they have been fulfilling their promise. I believe they will succeed. We are also practicing speaking in public. For this practice we select a subject from the Bible. Each one hopes to become a soul-winner."

A CAMPAIGN is on in Emmanuel Missionary College to increase their enrolment to three hundred this year. It is estimated that there are seven hundred Seventh-day Adventist young people in the Lake Union Conference who should be taking college work. The school offers free tuition to all our young men who are mustered out of the army; this, of course, makes no allowance for room, board, books, or incidental expenses. The students have been busy in the Harvest Ingathering work, and in one day raised \$1,200 for missions.

BROTHER D. MEYERS, who is working for the East Indians of Fiji, sending a report of the baptism of three men, the first fruits of six years' labor, says: "All three of these men are direct from heathenism—two from Hinduism and one from Mohammedanism. The latter has held the position of a Mohammedan priest in the district where he lives; but he now goes back, not to tell the story of Mohammed, the false prophet, but to proclaim the glad tidings of Jesus' soon coming as King of kings and Lord of lords. It has been my privilege since coming here to hold studies with three educated Indians who are government officials. These men are deeply interested, and through the studies have been led to give up drinking and smoking. Most of the truth has been presented to them, and one of them has expressed himself by saying, I have lost my faith in my own religion, and am praying for faith to grasp the new."

ONE of our soldier boys in a Western camp was connected with the base hospital of that cantonment. An army physician in the hospital took special notice of this young man, as he seemed unusually attentive to his duties and carried an air of quiet Christian courtesy. This physician one day noticed the young man reading the *Signs of the Times*. Later the physician read it, and became so much interested in it that he sent in a year's subscription, and soon afterward sent in fifteen yearly subscriptions for his friends. Shortly after this, on account of failing health, the doctor went to Chicago for rest and some research work. Upon arriving in the city he made inquiries concerning Seventh-day Adventists. For some time he was unsuccessful in locating any of our people. But finally he got in touch with Elder Milton St. John, who held a few studies with him. A short time ago this man and his wife arose in a meeting in response to the call to surrender all for Christ. They have fully identified themselves with our people.

MR. BRUEN, of Taiku, Korea, says the *Record of Christian Work*, tells of a blind sorcerer who was convicted of sin on hearing street preaching. He renounced his lucrative business, and Sunday after Sunday groped his way fifteen li (six miles) to attend church. To learn the Bible he cut up Standard Oil tin cans into 5,000 small squares, with a hole through each. These he threaded on a string, making indentations in different corners to indicate various letters of the Korean alphabet. The final consonants he indicated by 2,000 pieces of wood of varying shapes. His plan was to have a friend read aloud John's Gospel while he formed sentence after sen-

tence by threading his tin and wooden squares on a string. Then by running his fingers over the crude types, he committed to memory the first six chapters. Later he heard from church members about Mrs. Samuel Moffat's school for the blind at Ping-yang, and groped his way thither, three hundred miles, on foot. In a month he learned to read by the New York point type, and is now working for his own people.

ONE of our sisters in the Atlantic Union, a timid, unassuming woman, determined to have a part in the Harvest Ingathering campaign. "In the course of her work she called at a very wealthy home. A gentleman came to the door, and, as soon as he learned that she was engaged in Christian work, invited her in. He said that he had been greatly troubled over the state of the dead, especially since so many of his friends had succumbed to the terrible epidemic this fall. He further said, 'I have asked five different religious persons to explain this subject, but they could not. If you can give me a satisfactory explanation, I have five dollars for you. You can keep it, or put it in your missionary work.' Our sister said that she would try to show him what the Bible taught, and asked for a Bible. He brought her a prayer book, but she said that would not do. He then put on his coat and hat and went to one of his neighbors and brought back a Bible. After clearing the table of all Catholic literature, he laid the Bible down before her. At that instant who should come in but the priest! Our sister thought the man would not want a Bible study before the priest, so she hesitated. The man was very much in earnest, and gave her to understand that the priest's presence did not have any weight with him. So our sister had as her audience one Catholic priest, a seeker for the truth of God's Word, and the gentleman's mother and two sisters. As she opened the Bible and read a number of convincing texts, the man looked surprised and turned to his mother with the remark, 'Did you know that was there?' After our sister had finished reading these texts, he handed her five dollars, thanking her very cordially for calling, and invited her back again. The priest did not say a word, but shook hands with her before she left."

ELDER W. W. RUBLE recently visited the nine Seventh-day Adventist boys who are serving time in the Federal prison at Leavenworth, Kans., and reports that he found them of good courage, although they had passed through some severe trials. He says in part: "Our Seventh-day Adventist boys were sent to this prison under the charge of disobedience to military orders, which is a grave offense in army life. When they were received at the prison, and asked to work on the Sabbath, of course, according to their belief, they could do nothing else than again ask to be released from work on that day. The officers, not being acquainted with Seventh-day Adventists or their belief, sent the boys to solitary confinement in a dark cell for fourteen days, giving them only bread and water. For ten days out of the fourteen, the young men were handcuffed to the cell door, where they were compelled to stand for nine hours each

day, not being able to sit down or change their position very materially. This seems very hard, but when you consider that the officers were dealing with men who, to all intents and purposes, had refused to obey orders, you can see it was a method of discipline that, while severe, seemed almost unavoidable unless the officers had been acquainted with Seventh-day Adventists and their belief. I had a long talk with Captain Mitchell and Captain Blanchard, who have charge of the boys, and I also had a talk with Rev. S. J. Smith, the chaplain. These are all fine manly men. They stated that since they learned that our boys were really conscientious, and were faithful in their work, they had shifted the work so that our boys are relieved from work on the seventh day, Saturday, and are permitted to work on Sunday instead. These men stated to me that our boys were exemplary Christians. One officer stated that they were an exceptionally fine class of young men."

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THE COLUMBIA UNION HOME MISSIONARY CONVENTION

ALMOST immediately after the close of the General Conference Home Missionary Convention held in College View, Nebr., the Columbia Union Conference called to Pittsburgh, Pa., all the local conference presidents and home missionary secretaries of the union for a three days' convention.

At the appointed time all were present, and the convention opened with a devotional service led by Elder B. G. Wilkinson. Each morning at eight o'clock the delegates assembled for a Bible study, which was followed by an earnest season of prayer and a social service. From six to eight hours a day were devoted to real convention work, with preaching services each evening.

Every phase of the departmental work was given consideration, and resolutions were adopted by which greater unity of action will be secured. All were pleased to see Elder A. G. Daniells step in on the last day of the convention. The regular program was suspended for the remainder of the forenoon, and all listened attentively while Elder Daniells presented to us the great need of the presence of the Spirit of God in a large degree in all our work. It was a profitable hour, and every heart rejoiced to learn anew of the limitless power and infinite provision that God has made for the triumph of his work and people.

As a result of this good convention larger things will be undertaken, and doubtless will be accomplished. Following this convention, plans were laid, in harmony with the recommendations passed at the College View convention, to hold a home missionary institute in each local conference, to begin early in January, 1919. F. W. PAAP.

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A MARKED OUTPOURING OF THE SPIRIT

IN one of our largest Ontario churches, on the first Sabbath of the week of prayer, there was a special outpouring of the Holy Spirit. All felt the divine presence. Confessions were made, hearts were united, and thorough consecration of the entire congregation took place. Nothing sensational occurred; there was no

confusion; but there came a fulfillment of John 16: 8: "When He is come, he will reprove the world of sin."

Some of the things confessed were envy, bad temper, pride, selfishness, self-pity, evil speaking, inconsistency in the home, lack of prayer, worldliness, dishonesty with the tithe, and other things that were barring the people from the kingdom. Specific confessions were made. Each felt that though others in the church might neglect the speedy preparation, he must not postpone it. Complete separation from known sin was the ambition of each person. Each one realized that all feelings of alienation toward those who had wronged him must be subdued by the love of Christ. The conviction that we must love all of Christ's children, even those whom we know to be in the wrong, settled down upon all.

The time spoken of by the prophets — the outpouring of the latter rain — has now come. If there is an awakening among the Hindus, Mohammedans, and Fijians, surely the Lord will not overlook his people who have been long in the way.

We have passed the time of theory, and have come to the time of reality. It is not enough simply to assent to this matter or to pose as prognosticators. Mere theology will not save us. Our responsibility is not met by a passive acceptance of the evidence that the time has come. This burning truth of the latter rain must become an actuality in us. It must throb in our brain. It must thrill in our hearts. It must be the impulse of every motive. It must be a living verity in our lives. A theory of the latter rain has no more salvation in it than any other mere form of godliness without the power thereof. Theory will not do now.

There are many evidences of God's signal blessing upon some: First, there are those who are confessing their sins; second, there are those who are subdued by the love of Christ, and love the brethren who have wronged them; third, there are those who have completely separated from the world; fourth, there are many who have gone out in the Harvest In-gathering campaign this year who have refused the Lord's call in the past; fifth, there are those who are honest with their tithes and offerings, who were not last year; sixth, there are many soul-winners now who have never been before.

Dear reader, if you have not surrendered all to the cause of God, the time has come for you to do so. Do not postpone it. It is Satan's advice to wait. If Satan can keep you waiting long enough, you are lost. If there ever was a time for you to start in the service of God, now is that time. Others are receiving the blessing; why not you?

B. M. HEALD.

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VIRGINIA

I HAVE by no means been idle since my last report through the REVIEW. During the past few months I have held quite a number of meetings in Luray, and several are interested in the truth there. I hope to see some take their stand before long. The influence of these meetings has extended to other places within a radius of several miles. I was invited to hold Sunday meetings in a new church near Springfield, and accepted the

invitation. God wonderfully blessed me in presenting the message. More calls come than I can possibly fill, as I am working on the self-supporting plan, and cannot give all my time to missionary effort. I thank the Lord for a part in his great work, and ask for a continued interest in your prayers.

T. H. PAINTER.

Educational Department

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

THE OUTLOOK AND THE UPLOOK

"WHEN the outlook is dark, try the up-look."

These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master,
He sees what we do for his sake,
He never will fail nor forsake us,
"He knoweth the way that we take."

"When the outlook is dark, try the up-look"—

The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave, then, and keep the eyes lifted,
And smile on the dreariest day.
His smile will glow in the darkness;
His light will illumine the way.

— Mary B. Wingate.

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SOUTHERN JUNIOR COLLEGE

ALONG with the other schools, the Southern Junior College has had an epidemic of influenza, and also one of smallpox. We had upwards of ninety cases of the first malady, and to date have had ten cases of smallpox. We have recognized the Lord's hand in connection with both of these epidemics. Several times during the influenza epidemic the doctor told us at night that this or that girl would have pneumonia before morning, but in answer to earnest prayer, morning found each one better. We had no deaths and no serious complications. We did all we could for the sick with fresh air, sunshine, and good treatment, but in spite of all this we feel that God's protecting care has been just as marvelous as if we had escaped from the epidemics altogether. The students stayed right by the school, and did not go home; if anything, this sickness has drawn the student body closer together, and given us a greater determination to make the year one of success. We were obliged to close school for two days right at the start, while we were organizing, but after that we went on with our school work.

Not only did our students help here in the school homes, but a number of them went to homes in the surrounding country and assisted there. One of the neighbors died of the disease, and a few days later some of his relatives were taken sick with the same malady. They sent over and asked that some of our people come and take care of them, for they had been watching the way in which we had dealt with the disease, and be-

lieved that we knew exactly what should be done. The man who sent for help had been greatly prejudiced against us in the past, but now feels very friendly.

Surely the help that we can give the sick is an entering wedge for the presentation of this truth. I feel that we ought to consider very seriously the question of having in all our schools a competent doctor and a nurse as members of the faculty. I think it just as necessary to give courses in elementary medical science and treatments, as it is to give courses in Bible history, and English. The Southern Junior College is laying its plans to do this next year. Every student should be examined physically when he comes to the school, and if there is any danger of contagious disease, he should be quarantined until the inspection is completed. We would probably have avoided much of our sickness this year had this been done.

LYNN H. WOOD, *President.*

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WALLA WALLA COLLEGE

WALLA WALLA COLLEGE opened on September 17 with an unusually large enrolment. Professor Rine, of the Department of History, gave the convocation address, speaking on the subject of consecration. In response to his earnest appeal, the students in a body dedicated themselves to the work of the ensuing school year, with the definite purpose of later having a part in carrying the third angel's message to the world.

Those who have been watching the growth of our "college in the West" will be pleased to note the record that has been made during the past seven years. The enrolment at the end of the

first three weeks of school in grades above the eighth has been given for each year:

YEAR	ENROLMENT
1911	135
1912	152
1913	172
1914	192
1915	216
1916	241
1917	273
1918	325

These figures show a steady, wholesome growth each year.

At the close of the first three weeks, all the schools in the State of Washington were closed on account of the influenza epidemic. By quarantining the dormitory students on the campus, classes were permitted for these students during the next three weeks, and the lesson assignments were posted for the students resident in the village; but at the end of this time a number of our dormitory students came down with the disease, and it was decided to close the college until the critical stage of the epidemic had passed. The ban was lifted throughout the State on November 11, and the college resumed work on November 18. While a large number contracted influenza, we are very grateful to be able to report that there were no deaths among the student body. Nearly all the students returned after the reopening, and we are again operating with a full school.

There are in Camp Lewis at the present time about seventy-five Adventist young men who are soon to be discharged. The educational secretary of the union has visited these men, with a view to encouraging as many as possible to come to the college during the second semester. Every effort is being put forth to pre-

sent to them the needs of the work, and to assist them financially to get a preparation to enter some branch of it. In view of the present overcrowded condition of the school, and the prospective outlook for an increased enrolment the coming year, the union conference has launched a campaign for the raising of \$50,000, to be used largely for the benefit of the college. The present urgent needs are for an auditorium and added dormitory facilities. Many students are rooming in the village, and the classrooms and the library are very much congested.

A few years ago one of our leading brethren, while visiting College Place, lamented the fact that such a large institution should have been planted here in the Northwest, where there was no possibility of ever filling it to its capacity with students. Even the most optimistic would not have predicted the growth which has been made. The educational spirit of the North Pacific Union is growing. The presidents of the local conferences, their loyal fellow workers, and the faculties of the various schools are seeking out the bright young people of the Northwest, and are urging them to prepare through attendance at our schools for a place in the work. It is estimated that there are yet five hundred young people in this union of high school and college age who ought to be in training. "With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." May God help us to utilize the grand possibilities that are bound up in these young people for quickly finishing the great work he has given us to do. W. I. SMITH.



STUDENTS OF WALLA WALLA (WASH.) COLLEGE

Home Missionary Department

L. H. CHRISTIAN Secretary
 F. W. PAAP }
 W. L. ADAMS } Field Secretaries

SUGGESTIVE PROGRAM FOR FOURTH SABBATH HOME MISSIONARY SERVICE¹.

(To be held January 25)

Opening Song: Hymns and Tunes, No. 1334; Christ in Song, No. 877.

Prayer.

Song: Hymns and Tunes, No. 1295; Christ in Song, No. 96.

Testimony Study: "The Right Thing at the Right Time."

Reading: "Successful Ways of Using the Signs Weekly."

Special Music.

Reading: "The Signs Weekly—a Circulation of at Least One Hundred Thousand."

Experiences in Missionary Work.

Offering for Literature Fund.

Closing Song: Hymns and Tunes, No. 1330; Christ in Song, No. 929.

Benediction.

Note to the Leader

The leader of the meeting devoted to this subject should carefully plan a strong presentation of the Signs. Occupy the regular Sabbath service hour on January 25, as suggested by the General Conference. Focus the "Testimony Study" on the Signs as one great agency in carrying the message forward. Suggest methods of circulation. Be enthusiastic—it is catching, you know. Have a goal. Determine the size of the club the church needs. After members have decided about their personal clubs for use among neighbors, friends, and relatives, mention the needs of Bible workers, of city efforts and reading racks, and perhaps other calls. A good plan is to list these on a blackboard or a large sheet of paper. This has an excellent suggestive influence.

Below is given the revised price list of the Signs Weekly.

Revised Price List of the "Signs of the Times" Weekly

Single subscription, 1 year	-----	\$1.50
Single subscription, 6 months	-----	.90
5 or more to one address, 1 year, each	-----	1.00
5 or more to one address, 6 months, each	-----	.60
5 or more to different addresses, 1 year, each	-----	1.15
5 or more to different addresses, 6 months, each	-----	.70

Clubs

No. Copies	Twelve Months	Six Months
5	\$ 5.00	\$ 3.00
10	10.00	6.00
15	15.00	9.00
20	20.00	12.00
25	25.00	15.00
30	30.00	18.00
35	35.00	21.00
40	40.00	24.00
45	45.00	27.00
50	50.00	30.00

¹ Note to Church Elders.—As many of our churches throughout the country were closed during November, 1918, on account of the influenza epidemic, the General Conference has set aside another day (the fourth Sabbath in January, 1919), as Signs Weekly day. This action was not taken until after the January number of the Church Officers' Gazette was printed, so it was too late to print the Signs program in that paper. For this reason we are printing here a program concerning the Signs Weekly which it is desired should be used in all our churches on January 25, in place of the program printed in the Gazette. So please use this program in place of the Suggestive Program for the Fourth Sabbath in the January Gazette.

THE RIGHT THING AT THE RIGHT TIME

1. WHAT are we told a great company will be doing? Ps. 68: 11.

2. For what do we now have great facilities?

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not in every church see and feel the necessity of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals."—*Testimonies for the Church*, Vol. IV, p. 391.

3. What can many do?

"There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls."—*Id.*, Vol. IX, p. 63.

4. With what is the circulation of periodicals connected in these two questions?

5. Is all being done in this work that might be?

"Not a fiftieth part is now being done to extend the truth that might be done by scattering publications, and bringing within the sound of the truth all that can be induced to come."—*Id.*, Vol. II, p. 655.

6. What is Satan striving to do?

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Id.*, Vol. I, p. 260.

7. What work is of vital importance?

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Id.*, Vol. IV, p. 390.

8. In what has a mistake been made?

"A mistake has been made in soliciting subscriptions for our periodicals for only a few weeks, when by a proper effort much longer subscriptions might have been obtained. One yearly subscription is of more value than many for a short time. When the paper is taken for only a few months, the interest often ends with the short subscription. Few renew their subscriptions for a longer period, and thus there is a large outlay of time that brings small returns, when with a little more tact and perseverance, yearly subscriptions might have been obtained. You strike too low, brethren; you are too narrow in your plans. You do not put into your work all the tact and perseverance that it deserves. There are more difficulties in this work than in some other branches of business; but the lessons that will be learned, the tact and discipline that will be acquired, will fit you for other fields of usefulness, where you may minister to souls."—*Id.*, Vol. V, p. 399.

9. What is the very essence of right faith?

"It is the very essence of all right faith to do the right thing at the right time."—*Id.*, Vol. VI, p. 24. Is it not the right thing to circulate literature?

10. When the church members are set to work to seek for souls, what will be the result?

"If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unflinching helper in him who has promised to save all that come unto him."—*Id.*, Vol. IX, p. 82.

SUCCESSFUL WAYS OF USING THE "SIGNS" WEEKLY

THERE are many ways of using the Signs weekly. One of the most helpful methods seems to be to call at the homes and leave a copy of the paper, directing special attention to some particular article,—an article that has helped you. Call again a week later with another copy, and make inquiry regarding the former copy. Insist that the persons upon whom you are calling read some particular article, and inquire especially regarding that. Follow this method for a few weeks. Some who receive the first copy will decline the second. In that event, you will, of course, look up a new reader.

We are confident that before you have carried this on very many weeks, your readers will begin to make inquiries; in fact, it has been demonstrated that this is usually the case. Then you will know just where to begin your studies with them,—in what subject they are interested, how their minds are led out, and what studies to bring before them to get their full confidence.

It is best sometimes to begin in different ways with different individuals, and you appreciate the fact that it is not always necessary to begin your studies with a topic like "God's Word and Its Authority." Neither is it essential to carry on these studies in just the same order each time. But with the Signs you can begin your studies at just the place where the reader is interested. This is the only logical thing to do. Then you can take up other studies as you feel the situation warrants.

Another splendid way is to take subscriptions for one month, at, say, 10 cents each, and deliver the same from week to week out of your own personal club. At the end of the month endeavor to secure a reader's subscription for six months, and the brethren will mail the paper from the Signs office for 90 cents. If five or more six months' subscriptions are sent in, the rate for each will be 70 cents. A year's subscription will cost \$1.50, but to five or more names the price will be \$1.15 each a year. You can then go on in the good work of interesting new readers, occasionally calling on the regular subscribers to keep in touch with the interest created.

The following experience illustrates the splendid influence of this important house-to-house work:

One of our brethren who, like many others of our people, spends a little time each week in the circulation of our literature in the homes of the people, wrote us recently regarding his experiences in this work. Here is a portion of his letter:

"I rejoice to tell you that I can now count four Sabbath keepers who have been brought out by reading the Signs of the Times. It is true that 'the Signs does bring people into the truth.' It tends to break down prejudice and to lead people to attend our meetings, and to receive home Bible studies from our workers. This is the work the Lord would have done. I want to say for your encouragement that I do not remember when I have ever had so many interested persons on my list as at present. Last Sabbath, the heads of three families consented to receive Bible studies from one of our sisters engaged in this work. These new readers are among those who are receiving the Signs. From the fam-

ilies that I visited yesterday I heard only words of praise for the *Signs of the Times*. One lady subscribed for a year. I believe that the Lord is with us in this work."

While the *Signs* does not present the denominational work most prominently, yet we know of individuals, all the way from working people to business men of strong influence, and professional men, who have read themselves into the message through the *Signs*. In fact, we would call your attention to cases that we know of where influential men have, after reading the *Signs* two years, begun paying tithes to the Pacific Press. They were at once referred to our conference organization, and immediately joined the church. So one need have no fears regarding that feature, as the *Signs* is demonstrating every day its ability to reach hearts and bring them into the truth, just as a pioneer should do.

Our pioneer missionary paper—the *Signs*—has been called by one of our leading men "the greatest evangelistic factor in printed form put out by the denomination." It is the "silent preacher" that today is going into more than 60,000 homes throughout the land, and at least 40,000 of these homes are those not of our faith. Think of it!—40,000 preachers calling every week at those homes and giving the message for the hour in a strong, appealing manner. The result?—Souls, many of them, coming into the light. Remember today: "More *Signs*—more souls." And don't put off increasing your own personal club.

ERNEST LLOYD.

* * *

THE "SIGNS" WEEKLY—A CIRCULATION OF AT LEAST ONE HUNDRED THOUSAND

"THE great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Testimonies for the Church*, Vol. IX, p. 61.

"Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?"—*Id.*, p. 63.

The above definite and comprehensive program needs no comment. "There was never a time when God instructed his people more earnestly than he instructs them now concerning his will and the course he would have them pursue."—*Testimony dated July 10, 1906*.

This is a great command. We no longer count the members by thousands; we have reached tens of thousands. It is of the greatest importance that we present a united, solid front. We must all speak the same thing, and be perfectly joined together in the same mind and in the same judgment. Our one great aim and object is to win souls to Christ.

Our publications are a mighty factor, and the *Signs Weekly* is a leader. Now that the world is in a condition of unrest, and people are unusually anxious to read our papers, we feel confident that every church will take advantage of these unusual opportunities, order a club, and help us to reach our goal of one hundred thousand copies circulated weekly.

The *Signs* does bring people into the truth. A lady sent a friend the *Signs Weekly*. She had not seen the friend for a long time. The friend had backslidden and married a worldly man; but when she received a copy of the *Signs*, she was deeply impressed, and as she read the paper she made up her mind to return to the Lord, and at once began the observance of the Sabbath again. In a few months her husband joined her, and they are now a united family in the Lord.

Here is another instance in which a gentleman writes as follows: "A friend sent me your paper, which we are reading each week with great interest. We believe that your teaching and religion are right. We want to move into a Seventh-day Adventist settlement so that we may join them, and also get church and school privileges for our children, that we may educate them in this truth."

With what we have already seen, with what the servant of the Lord has penned, shall we not be encouraged to do more for this mighty soul-saving agency than ever before? Shall we not unite in an effort to place this in tens of thousands of homes, and pray God to bless this united effort to the salvation of many, many precious souls?

We suggest that every church study carefully this fourth Sabbath program in the light of this statement from the Testimonies, and then proceed to act:

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: 'Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. Let our literature give the message as a witness to all the world.'"

If we could persuade each member to take a club of the *Signs* and use them systematically, either by mailing or distributing to friends and neighbors, or both, we should pass our goal, and a wonderful work would be accomplished.

It might be well also for churches to supply clubs of the *Signs Weekly* to Bible workers and tent companies, and thus greatly strengthen their hands.

"Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side."—*Id.*, pp. 126, 127.

"We are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page."—*Id.*, p. 87.

Shall we not each one this day do our duty, and by ordering a club of the *Signs Weekly* set in operation influence that will lead souls to a knowledge of the truth? We suggest a goal of at least two copies a week for each church member. Many churches will order as high as ten or even twenty copies a member. We hope that this united effort will result in winning many precious souls to Christ and his truth.

F. W. PAAP.

Medical Missionary Department

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

AN INFLUENZA PRECAUTION

THERE is a great deal about influenza that is not yet known, but medical authorities agree that it may be strongly emphasized that the most certain measure of warding off severe and often fatal complications of the disease is for every one with an acute cold accompanied by fever, to take to bed at once and remain there until well. In almost every community the wisdom of this advice has been seen, not so much in following it out, perhaps, as in the serious results of not heeding it. Many persons have died as the consequence of trying to "wear out" an attack of influenza. In fact, a large part of the mortality has resulted from the person's staying up too long or getting up too soon.

There is the gravest danger in putting off proper care in an attack of influenza. It is very well for one to desire to keep at his work and do his duty as long as possible, but it is better in this case to stop work. It becomes duty to take care of oneself, so that one may have a chance to get well again and continue working. It is not a manifestation of weakness or of easily "giving in," to do at once the thing necessary to ward off serious illness.

Of course we all know that some persons are too easily frightened at any and every little symptom. It is generally understood that an undue fear of a disease may make one more susceptible to it. Medical men say there is evidence of this. So we would not wish to create overanxiety regarding the danger of falling a victim to influenza. Let it not be a matter of mental dread, but one of good common sense and proper safeguarding.

A sudden chill, followed by muscular pain, headache, backache, unusual weariness, and fever, are symptoms that say you should go to bed at once.

See that you have enough bed clothing to keep warm.

Get good ventilation for your bedroom. Open the windows and keep them open, but keep warm. Many fatalities result from not keeping warm.

Stay in bed until the doctor says it is safe to get up.

Protect others by sneezing and coughing into handkerchiefs or cloths, which should be boiled or burned.

All unnecessary visiting in the sickroom should be forbidden.

Dishes from the sickroom should be boiled.

The present disease situation is recognized as a serious one, and all persons are urged by the highest medical authorities to give careful heed to every precautionary measure. Don't be frightened. Simply take good care of yourself, and help to safeguard others.

L. A. HANSEN.

* * *

"He only is a true Christian whose vengeance on either a false friend or a foe is full forgiveness."

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. 11, 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.



WHAT PEOPLE ARE SAYING ABOUT "THE HAND THAT INTERVENES"

From one of our leading publishing department men:

"It is extra good. From cover to cover it is full of accounts of the wonder-working hand of God in behalf of his servants through the trying centuries of the past down to our own time and work. If our people will only purchase and read this book, and get it into the hands of their neighbors, it will do wonders in strengthening the faith of the believers, and in converting the unbelievers to a living faith in the living God."

From a union conference president:

"The book came to my desk as I was leaving for dinner yesterday. I took it home with me, and after we had finished our meal, we sat down. Mrs. A—, the boy, and myself, and read two chapters. When we had finished, Mrs. A— said, 'Doesn't it seem like the hand of God stretched out to encourage his children in such a dark, troublesome time as this in which we are living to have this little book come to us?' Last night we spent a little more than an hour reading, taking turns, and I assure you the little book cheered our hearts greatly. The same God who lived in former days, lives today,—the same yesterday, today, and forever,—and cares for his own. May it have a wide circulation, and do a large amount of good, is my sincere prayer."

From a publishing house manager:

"I greatly enjoyed reading the latest book by Elder Spicer. I found it both inspiring and refreshing. It seems to me that no one can read the many interesting incidents which it contains without having his faith materially increased in the hand that protects the faithful followers of God."

From a union home missionary secretary:

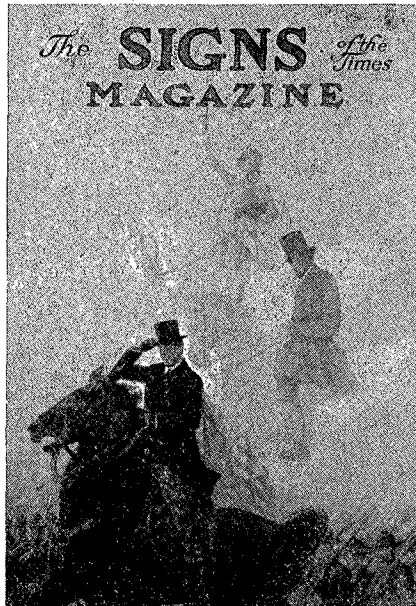
"I have read every word of 'The Hand That Intervenes,' and appreciate the book greatly. I do not see how any one can read it without having his faith in God and his determination to engage in soul-saving work, greatly strengthened."

THE FEBRUARY NUMBER OF THE "SIGNS MAGAZINE"

"The Coming New World:" Will it form gradually, or suddenly? By C. F. McVagh.
"The Invisible Hand:" The hand of God in the recent war. By George McCready Price.

"The Intent of the Book of Daniel:" Why was it written? By B. G. Wilkinson.
"The Clatter of Crowns:" The downfall of monarchs—Why? By George B. Thompson.

"Rebuilding the Old Waste Places:" The restoration of the Sabbath. By Hampton W. Cottrell.



Are the World's Palmiest Days Bygone? A prophetic discourse. By Elmer L. Cardey.

"Omnivorous or Vegetarian?" Which did God design us to be? By Carlyle B. Haynes.

"Does Spiritualism Point the Way Out?" A topic of special interest today. By L. L. Caviness.

"Beware of Enemy Propaganda:" Erroneous ideas of Christ's second coming. By Orva Lee Ice.

"Where Lovers Are Murderers:" A mission story. By K. M. Adams.

"Cure the Mind First:" True Christian Science. By D. H. Kress, M. D.
And some unusual editorials.

OBITUARIES

Dunlap.—Robert Dunlap was born Nov. 10, 1849, and died at Clyde, Ohio, Dec. 6, 1918. He was a devoted believer in the message for this time. He leaves a wife to mourn.
A. R. Bell.

Sigurdsson.—Ogmundur Sigurdsson died in Winnipeg, Manitoba, Canada, Dec. 7, 1918. He was for many years a faithful member of the Seventh-day Adventist church, and was our best Icelandic canvasser in Canada. He sleeps in hope of a part in the first resurrection.
David Gulbrandson.

Firman.—Paul Allen Firman was born July 29, 1909, near Wenatchee, Wash. On Oct. 9, 1918, he met his death in the fire which destroyed the family home near Laurelwood Academy, in Oregon. Paul was a faithful, obedient child, and a joy to all who knew him.
E. H. Emmerson.

Johnson.—Mary Christiana was born in Hedemarken, Norway, Aug. 14, 1843, and died at her home in Hendricks, Minn., Dec. 5, 1918. She was married to John Johnson April 7, 1867, and they came to America four years later. Sister Johnson was a member of the Seventh-day Adventist church, and sleeps in hope. She had seven children, all of whom, with the father, are left to mourn.
E. Hilliard.

Jones.—James W. Jones died at Santa Cruz, Cal., Nov. 22, 1918, aged seventy-one years. Brother Jones accepted present truth seventeen years ago, and fell asleep in the hope of soon meeting his Saviour.
W. C. Ward.

Graff.—Stuart Howard Graff, infant son of Joseph F. and Lula Graff, was born at Castlerock, Wash., May 11, 1916, and died in Portland, Ore., Dec. 14, 1918. The sorrowing family are comforted by the hope of a resurrection morning soon to dawn.
H. W. Cottrell.

Knight.—Lee Russel Knight was born in Alabama, and died at Portland, Ore., Nov. 24, 1918. His wife, two children, two brothers, and one sister mourn. The deceased accepted present truth about one year ago, and died in the full triumph of Christian faith.
H. W. Cottrell.

Marden.—Susan Harriet Marden was born in Pittsburgh, Pa., Dec. 24, 1894, and died Dec. 4, 1918. Her life was one of affliction, but she was always patient. Her well-worn Bible gave evidence of her love for it and the truth it teaches. Funeral services were conducted at her home in Albany, N. Y.
C. H. Castle.

Bricker.—Elsie Mengers was born June 23, 1893. September 15, 1910, she was married to W. W. Bricker, and two years later accepted present truth. She faithfully stood by the side of her husband and assisted him in his ministerial work. He, their son, her parents, seven sisters, and one brother mourn.
M. Lukens.

Cishek.—Sarah Louisa Burghart was born near Golden Gate, Minn., May 22, 1888. She was married to Frank Cishek in 1908, and to them were born four children, three of whom survive. Sister Cishek was a faithful wife and an exemplary mother, as well as an earnest Christian. She fell asleep Dec. 2, 1918, at Minneapolis, Minn.
E. Hilliard.

Farnsworth.—John P. Farnsworth was born in Washington, N. H., Aug. 29, 1834, and died at Longmont, Colo., Nov. 8, 1918, aged 84 years. He was the eldest son of William Farnsworth, and a brother of Elder E. W. Farnsworth, of California; Elder O. O. Farnsworth, of Saskatchewan, Canada; Elder E. E. Farnsworth, of Colorado; and Mrs. A. T. Robinson, of Connecticut. For nearly seventy-five years he was an active member of the Seventh-day Adventist church. After moving West he lived for several years at Waukon, Iowa, and later at Rotata, Kans., and for the past twenty-six years at Longmont, Colo. During his last sickness he often expressed the wish to be at rest. He fully believed that he would have a part in the first resurrection. His wife, eight brothers, and three sisters are left to mourn, but in the blessed hope. Funeral services were conducted by Elder G. W. Anglebarger, of Denver.
* * *

Peabody.—Died at the Washington Sanitarium, Takoma Park, Md., Dec. 18, 1918, of influenza, Brother Hershie Peabody, aged 44 years. The deceased leaves a wife, father, and mother,—Elder and Mrs. Frank Peabody, of Atlanta, Ga.,—and a sister,—Mrs. Cora Peabody Hewitt, of Battle Creek, Mich.,—besides other relatives and loving friends. "Tell father my hold on the Lord is good," was the dying message he wished his wife to deliver to his father. For the past six years he had been employed in the Review and Herald Publishing House, at Takoma Park, D. C. His faithful services were highly valued by his employers, and he was respected by his associates in the publishing house and by the members of the Takoma Park church. His funeral services were held Dec. 20, 1918, at West Valley, New York, the old home town of both himself and his wife, at the residence of his wife's parents. Reverend Archibald, pastor of the West Valley Methodist church, and Mr. F. H. Hicks, assisted the writer in conducting the funeral service. The sermon was based on Rev. 1:18. The large attendance at the funeral gave evidence of the high regard in which the deceased was held by the residents of his old home town. Sunday morning, December 22, a memorial service was conducted in his honor at Takoma Park by the Review and Herald family.
K. C. Russell.



WASHINGTON, D. C., JANUARY 16, 1919

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON L. L. CAVINESS

SPECIAL CONTRIBUTORS

A. G. DANIELLS I. H. EVANS W. W. PRESCOTT

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.

ATTENTION is directed to the change of date in the constituency meeting of the Review and Herald Publishing Association, as printed on page 31. It was found necessary to set the meeting one week earlier than was advertised last week.

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A LETTER comes from Elder M. N. Campbell, president of the British Union Conference, stating that Elder W. H. Meredith, president of the East Central Conference, has been appointed to take charge of the British East African Mission, and Elder L. F. Langford to take charge of our mission work on the West Coast of Africa.

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PROFESSOR H. O. OLSON, president of the Broadview Swedish Seminary, sends the following note: "The Harvest In-gathering goal set by the union conference committee for our school was \$300. This was reached and passed, and \$500 was decided upon by the students and teachers as our goal. This also was passed by a considerable amount before the close of the year."

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BROTHER J. B. BLOSSER, who has rendered such long and faithful service as field missionary secretary in the Lake Union Conference, has taken up the same work in the Central Union. The loss to the Lake Union will be the gain of the Central West. Brother J. W. Davis, as Brother Blosser's successor, brings to his work a good record of efficient service.

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BROTHER AND SISTER W. C. SISLEY, after spending a long period of service in England, have returned to America. Brother Sisley was manager of the British Publishing House, and was closely associated with the financial interests of the work in Great Britain. They are staying for the present in Takoma Park with their daughter, Mrs. Don Duffie. We are pleased to see these tried and experienced workers looking so well at the close of the war and after so many years of service.

THE DEATH OF A GREAT MAN

In the death of ex-President Theodore Roosevelt, the morning of January 6, one of the world's truly great men has passed away. Whether or not one agreed with Mr. Roosevelt's political principles, he was forced to admit the greatness of his character. Versatile as a writer and speaker in almost every field of human endeavor, his lectures and writings have found a welcome in all classes of society. In the political world he was a forceful leader, loved by his friends, feared by his enemies, respected by all. His death removes from the world's affairs today a strong, dominant, forceful man. His sudden death at the age of three-score years will be mourned by millions throughout the world.

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SABBATH SCHOOL ON THE

SOLOMONS

"If you were with us on Sabbath morning," said Missionary D. Nicholson, "you would see dark objects appearing on the distant sea. They grow larger, and take the shape of canoes. Then the natives on shore at the station begin to tell what canoe this or that one is. Enthusiasm reigns. The natives have eyes like hawks, and can pick out the canoes at a great distance.

"As the canoes from every direction touch shore, the people put on their clothes and come to the meetinghouse. All who come to church remain for Sabbath school, chiefs and all, old and young, seventy or eighty of them, perhaps coming in by canoes and going without food in order to attend.

"And we have numbers of young men," concluded Brother Nicholson, "who can conduct a review of the lessons they have learned, that will cover a period of six months."

"And they are punctual in attendance," added Sister Nicholson, speaking in a Sabbath school rally at the Sydney camp-meeting.

"I have never known a native to come in late. One day a family did arrive after Sabbath school had opened, and they turned back without coming in, rather than be late." W. A. S.

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A LARGE number of the employees of the Review and Herald Publishing Association have suffered from the prevailing epidemic during the last few months. One of our faithful workers, Brother H. E. Peabody, succumbed to the disease. His obituary appears in this REVIEW. Others of our workers have been seriously sick, but the Lord in mercy has spared their lives. Several other deaths have occurred in our churches in and around Washington, but for the most part our brethren and sisters have suffered very lightly from the epidemic.

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BROTHER F. F. OSTER, who, with his wife, went to Persia some time previous to the beginning of the war, writes under date of August 28: "Thanks to our heavenly Father, we are all well. There has been a great deal of sickness here this past winter and spring. It has been estimated that at one time there were twenty thousand sick with typhus fever. In this part of the country thousands have died of starvation, and it is said that some villages have been completely

depopulated. Prices are still very high. Only last week we bought wheat at the rate of about twenty cents a pound, American money, and almost everything else is in proportion. We still have two hundred fifty toman on hand. I shall have to pay seventy toman rent next week, and buy winter supplies for four-teen persons. We are cut off from all bank connections, so far as I know, and conditions may continue thus indefinitely.

"We are of good courage in the Lord. Several are studying the truth. I have been hard at work this year, spending all my spare time on the Armenian language, in which I hope to be able to preach by the end of the year. We have felt that this was necessary for the giving of the message to that people. The Lord has blessed us all with a reasonable degree of health, for which we are very thankful."

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AN INTERESTING DIALOGUE

BROTHER LYLE C. SHEPARD, is the author of the following dialogue, as printed in the *Lake Union Herald*:

"The Church Missionary Secretary.—'Brother Jones, how can you get along without the REVIEW?'

"Brother Jones.—'I cannot afford the paper. It costs too much.'

"C. M. S.—'You take a daily paper. How much does that cost you? Three dollars? You think you must keep up with the news of the world? Isn't it more essential to be informed of God's work, a work which you profess to the world to be more than life to you?'

"Brother J.—'I take several of our papers, *Signs Weekly*, *Watchman*, etc.'

"C. M. S.—'Fie! And of course you pass them on to your neighbors. But none of our other papers can possibly take the place of the REVIEW. It tells weekly of the advancement of the work and its needs. It warns of the great deceptions of the enemy as they are presented. Did you know that West Michigan has workers in Japan, China, India, Africa, Peru, Brazil, Central America, and many other fields? Are you interested in these workers? Surely you are. But only through the REVIEW can you keep in touch with them.'

"Brother J.—'I know what you say is true, and the REVIEW is a fine paper, but I have no time to read it.'

"C. M. S.—'I fear that is the trouble. I noticed you were reading a farm journal when I came in. It takes time to keep up in any line. There are many changes and advancements. If God's work is worth our support in prayers, money, and lives, it is worth enough time to read the one paper that tells what our prayers, money, and lives are accomplishing. It connects us with headquarters. We know every move, need, and plan for God's rapidly advancing work. More than that, it holds us true to the message. It is a fact that few REVIEW readers ever apostatize. It is the tie that binds to the truth. Brother Jones, think of these things.'

"Brother J.—'Well, I guess I'll take it for one year. My wife has been at me for over a month to subscribe. How much is it now?'

"C. M. S.—'The publishers are making a special price during January to new subscribers—fourteen months for \$2.50.'