

# The Advent Review and Sabbath Herald



Vol. 96

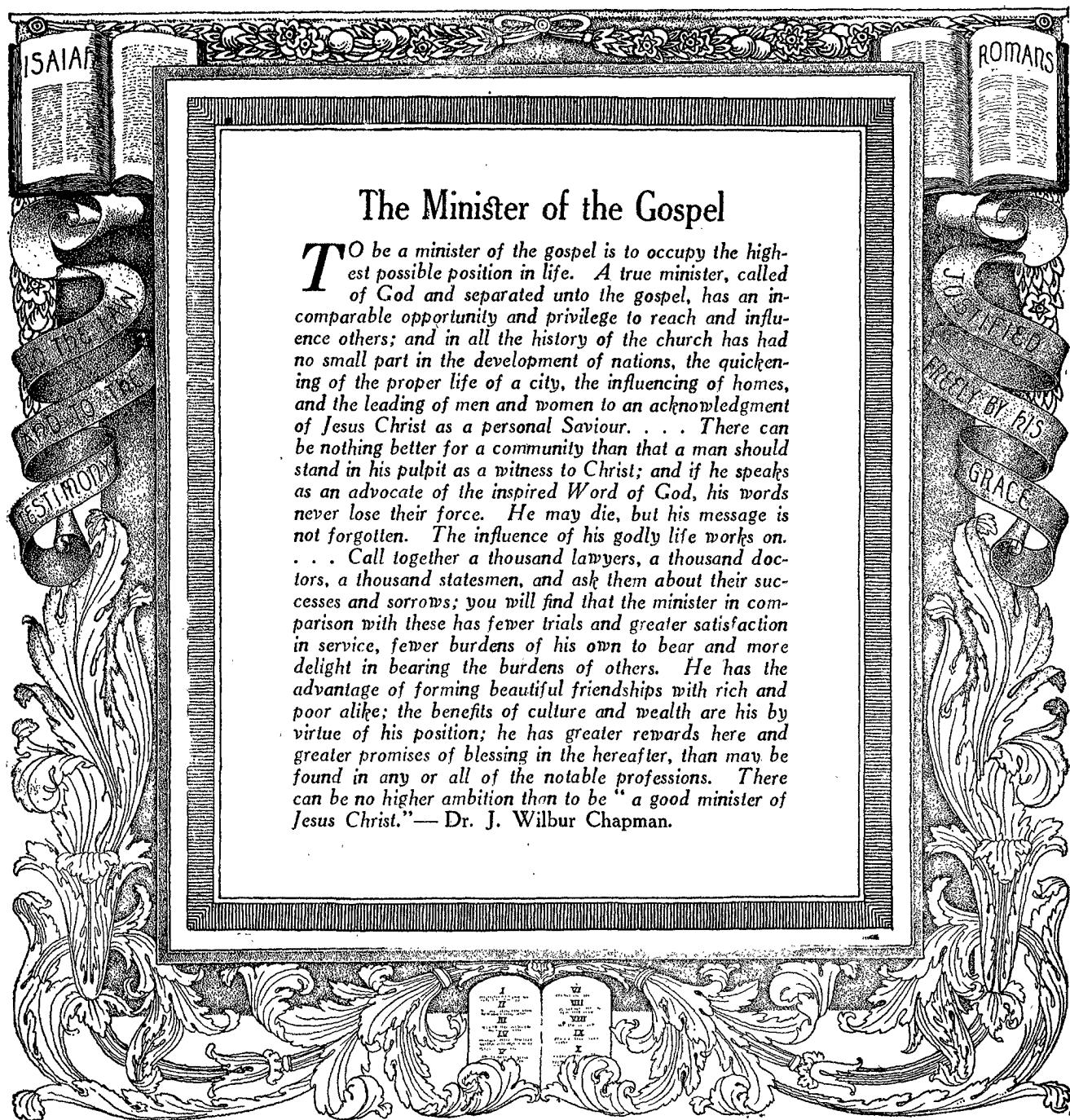
Takoma Park Station, Washington, D. C., Thursday, January 23, 1919

No. 4

THE GOSPEL TO ALL NATIONS

## The Minister of the Gospel

**T**O be a minister of the gospel is to occupy the highest possible position in life. A true minister, called of God and separated unto the gospel, has an incomparable opportunity and privilege to reach and influence others; and in all the history of the church has had no small part in the development of nations, the quickening of the proper life of a city, the influencing of homes, and the leading of men and women to an acknowledgment of Jesus Christ as a personal Saviour. . . . There can be nothing better for a community than that a man should stand in his pulpit as a witness to Christ; and if he speaks as an advocate of the inspired Word of God, his words never lose their force. He may die, but his message is not forgotten. The influence of his godly life works on. . . . Call together a thousand lawyers, a thousand doctors, a thousand statesmen, and ask them about their successes and sorrows; you will find that the minister in comparison with these has fewer trials and greater satisfaction in service, fewer burdens of his own to bear and more delight in bearing the burdens of others. He has the advantage of forming beautiful friendships with rich and poor alike; the benefits of culture and wealth are his by virtue of his position; he has greater rewards here and greater promises of blessing in the hereafter, than may be found in any or all of the notable professions. There can be no higher ambition than to be "a good minister of Jesus Christ."—Dr. J. Wilbur Chapman.



# Our Work Among the Jewish People

F. C. GILBERT

It is certainly interesting to the children of God, as they read of the wonderful way in which the Lord worked for his cause in days gone by, to know that he is able to do the same mighty things now. We are willing to believe that God once did these things, but at times it is hard for us to accept the view that the Holy Spirit will do such great things at the present time.

The disciples doubtless thought it impossible for many Jews to be reached with the gospel in Jerusalem and in Judea, considering the treatment they gave the Saviour and his message during the three and a half years of his ministry among them. They had such bitter hatred for Jesus that they finally put him to death. Jerusalem was the worst and the hardest field that Christ and his disciples had to labor in; nevertheless the Master saw results there that the disciples never imagined.

Before Jesus left for heaven, he did not tell his disciples to leave Jerusalem and go to some other field. He told them to stay right in that place. In fact, they were to do no work until they first labored in Jerusalem. They were commanded by the Lord to tarry at Jerusalem. They were to spend time in studying God's Word; in meditating on Christ's mission; in considering the purposes of God; in seeking the Lord with all their heart. Before the Master left them, they tried their best to learn of his plans for the campaign, for they asked him if he were then to restore the kingdom to Israel. Acts 1:6. He answered them: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power." Acts 1:7, 8. When the power came to them, all things would be made plain. The Lord wanted them to believe his word, and he would work out the plans.

When the Holy Ghost did descend upon the disciples, the work which God did in old Jerusalem was marvelous. Palestine and all Judea became a most fruitful field for soul-saving. Thousands of Jews turned to the Lord and accepted Jesus as their own holy Messiah. We read that one day there were three thousand souls added; at another time there were five thousand. Acts 2:37-41; 4:4. And years later, when the apostle Paul came to Jerusalem, it was told him: "Thou seest, brother, how many thousands of Jews there are which believe." Acts 21:20. There are no impossibilities with God. The Lord desires us to believe what he says, and to follow his plans. He will see that his promises are fulfilled.

Many people have said that in these last days, on account of the deep-seated, long-standing prejudice of the Jews, very few of them will give ear to the teachings of the gospel. They feel such hatred for the teachings of the Christian religion that many refuse to treat Christians with common decency when they are approached with the gospel of the Saviour.

Is there not a reason for this? Has not the history of the past seventeen centuries shown why the Jew feels this way? While it was very wrong of their ancestors to put the Saviour to death, is their posterity today entirely responsible for this? The Bible does say that the iniquities of the fathers are visited upon the children unto the third and even the fourth generation. But more than twenty, yes thirty, generations have come and gone since that awful tragedy was enacted. Does God hold their children account-

able for this deed? Did not the Saviour pray when on the cross: "Father, forgive them; for they know not what they do"?

Again we ask, "Is there not a reason for the Jew's feeling as he does toward the gospel?" If this be so, should we not, as God's children, seek to remove that cause? If we do, will there not come a change in the Jew toward the gospel of the Lord Jesus?

A few days ago I received a letter from a Jew who is trying to move toward the light. He doubtless is an honest man, and a typical Jew, whose attention is first called to Jesus as Messiah, Saviour, and only Deliverer. He writes as follows:

"The Messiah in which you believe was only an ordinary man. All people did not believe on him. Since faith in this Messiah has come, there have been more quarrels, wars, murders, robberies, hatred, and troubles. In this Messiah's name Christians have murdered the poor Jews. In this Messiah's name many Jews have been burned alive. Many pious rabbis have been pierced through. Many holy writings have been destroyed with the synagogues. In this Messiah's name many Jewish children have been slaughtered like poultry, and the feet and limbs of Jews have been sawed off. Jewish children have been thrown upon the hard rocks, and their brains dashed out. In the name of this holy Messiah Jews have had their eyes gouged out. Jewish women have been terribly butchered, and their offspring thrown to the dogs. Jewish daughters have been brutally assaulted. A Messiah through whom so many troubles for our people Israel have come is a Messiah in whom I cannot believe. . . .

"I know that many good Christian people believe in this Messiah with all their hearts, but Jews have never believed on him."

The reader should remember that this man is not vindictive. He desires to continue the correspondence; but this is all he knows of Christianity. This is the kind of information which has been passed to him from rabbi and parent. Sunday keeping, pork eating, Jew hating,—this to him is Christianity. Is it not too bad that Jews have such a conception of Christianity?

Is there, then, not a reason why the spirit of prophecy should utter the following?

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah."—*Acts of the Apostles*, pp. 380, 381.

(Continued on page 16)

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

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"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 23, 1919

No. 4

## "Comfort Ye, Comfort Ye My People"

REPEATEDLY in the Scriptures of Truth God points out the sins of his people. The Holy Spirit takes that instruction and applies it to individual hearts. One of the offices of the Spirit is to convict men of sin. John 16:7, 9. Oftentimes the people of God are brought into strait places in order that they may recognize their weakness and their sinful condition, and be led to turn to the Lord for deliverance. The object of God's judgments is to teach men righteousness, and to lead them to forsake their evil ways. God deals with mankind in this way not in a spirit of vindictiveness, but of vindication. He corrects men not in a spirit of revenge, but as a means of salvation. He wounds that he may heal; he bruises that he may bind up again. Even in the correction he ministers the comfort of his Holy Spirit.

And the Lord desires us to receive and enjoy this comfort. "Comfort ye, comfort ye my people, . . . speak ye comfortably to Jerusalem," is the message which the Lord bade his prophet give to Israel of old. He desires that his children today share this comfort. Many have known this experience. Jeremiah realized it in the great afflictions which came upon him and upon his chosen city. It was this which led him to declare in the midst of his sorrows: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him." Lam. 3:22-24. It was this comfort which led the patriarch Job to cry out from the midst of his affliction, "Though he slay me, yet will I trust in him." It led the apostle Paul, in the midst of his arduous labors and persecutions and trials, to say: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation."

That comfort, dear fellow pilgrim, is for you. Whatever may be the trial through which you are passing today, God desires you to know in your own life experience his comfort and peace. You may have suffered the loss of social standing, as did the apostle Paul; the loss of property, as did Job; the loss of every earthly friend, as did Elijah, so that it seems to you that you are left all alone. In such an hour as this God desires to minister to you his comfort. Possibly the affliction is designed by Heaven to lead to heart-searching on your part, and confession of sins. If so, do not miss the lesson that God would teach. Learn the lesson quickly, and then rejoice that God counted you of sufficient worth to subject you to the process of purification, and believe that he will bring you forth from his crucible as gold, purged of its dross and refined for his heavenly temple.

These are days of darkness and testing to the church of God. We live in the midst of a troubled world. Unrest exists on every side. God desires his children in these days of upheaval and revolutionary change to realize that they have a sure foundation, the Rock Christ Jesus. In such a time as this he says to us: "Be still, and know that I am God." Ps. 46:10. It is when our minds are stayed upon God that the promise is realized, "Thou wilt keep him in perfect peace." Isa. 26:1-4. Sharing the comfort of God ourselves, we may become by his grace the ministers of comfort to those around us (2 Cor. 1:1-4); and how greatly does this distraught world need the comfort of grace today! "Comfort ye, comfort ye my people."

F. M. W.

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## Consolation to the Sorrowing

WHEN death crosses the threshold of our family circle and snatches a dear one from us, our hearts cry out against the loss. Life beyond the grave then becomes a question of more than theoretic interest; we need positive assurance that our separation from the object of our love is not hopelessly final.

He who thinks he has found a satisfactory answer to this great question, is in duty bound to tell the multitude (increased by the tragedy of war) of those who long for comfort in the bereavement which death has brought them. Sir Arthur Conan Doyle, having found in Spiritualism a solution which has proved satisfactory to him even in the death of his own son, says of Spiritualism and his efforts to extend to the sorrowing the consolation that system of belief affords:

"We have that revelation. I have been on the quest for thirty years, and I say that we have the revelation and we must carry it throughout the country as the new religion.

"It is the greatest revelation for two thousand years. Religion has hopelessly broken down—I mean by that, formal religion.

"We must add to religion—we must add something now that the war has shown us the breakdown of formal religion, when millions of men and women are looking as they never have done before for a sign and a consolation.

"Some time ago I said I knew of thirteen mothers—thirteen—who were receiving direct messages from sons who had passed away. Doubt was expressed—gentle doubt—by a newspaper, which asked: 'Who are the mothers? What are their names?' Well, I know thirty mothers now who are receiving these messages.

"I have had a letter from a British corps commander who lost his son, assuring me that they are in communication. Here you have a warrior, a responsible, hard-fighting, level-headed British soldier—not the long-haired visionary, the caricature, who stands in the mind of flippant, uninformed people as the type of Spiritualist.

"I have addressed many meetings in the country, and I am addressing more, and we shall have the Albert Hall for London audiences later on. It might be well for me to say, in passing, that I take no fees and make no money profit out of these meetings.

"I find the most intense earnestness everywhere among the audiences, and at Nottingham, for instance, more people were

outside the hall, unable to find room, than were inside. To me, the 'New Revelation' is beyond question. My book under that title has been published only a few months, yet this religion has made great bounds forward. And we shall bring the proof to millions of people."—*The Progressive Thinker*, Nov. 30, 1918.

Inasmuch, however, as this "new revelation" is not in harmony with the Bible, we consider it a delusion, and a very dangerous one, too, dealing as it does with so vitally important a matter of human interest. We prefer to find our consolation in the Biblical conception that our dear ones, if asleep in Jesus, will awake from sleep in the glad resurrection morning; and that we, if true Christians, shall be caught up together with them to meet our Lord at his coming. In the divinely inspired words of Paul is vividly expressed the true hope of every Christian who suffers loss through that great "last enemy," death:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

We ask for no "new revelation." The life which is possible and assured through Christ to all believers in Him who died and arose from the dead, is a sufficient hope for us. We prefer to trust in a future life through a resurrection effected by his power, rather than in a theory that death is not death, but the entrance into a wider and less trammelled life. How can we trust the spirits which pretend to be dead men and thus contradict God's Holy Word? Let us be still more active in giving to the bereaved the true ground of hope.

L. L. C.

## The Ordinances of the Church

BAPTISM, the Lord's Supper, and the ordinances of humility are very sacred ordinances. They were ordained by the Lord himself, and the occasion of their celebration is a very solemn season.

### Baptism

It is indeed a great hour in the life of any person when he surrenders the world, and is buried with his divine Lord in baptism.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3-5.

Baptism is a burial, and only those who are *dead to sin* are proper subjects for this sacred rite. And being dead to sin, we are "freed from sin," and are not to "live any longer therein." Henceforth we are to "walk in newness of life," and duly reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Never once are we to yield our "members as instruments of unrighteousness unto sin," but are to yield ourselves "unto God, as those that are alive from the dead." We are to experience deliverance from sin. Sin is no longer

to have dominion over us; we are "not under the law, but under grace." Henceforth, "being . . . made free from sin," we become "the servants of righteousness."

When one is baptized, the reception of the rite is a pledge to keep the commandments of God and the faith of Jesus; to live the life of a sincere, devoted Christian, strengthened by the Spirit of God; to give to others the light which has shined into one's own heart; to give faithfully to the Lord that which he claims as his own, such as the Sabbath, the tithe, and freewill offerings for his work; to support loyally the church, doing all in one's power to uphold the name of the family of which one has become a member; to follow the light given on health and temperance; to dress as a Christian should, with simplicity of attire, laying aside all jewelry and all unnecessary artificial adornments, seeking above all else the adorning of a meek and quiet spirit, which is of great price in the sight of the Lord.

When the heart is wholly surrendered to the Lord, it is easy to follow all the requirements of the Word. We shall not ask if we *must* do this or that. Just as a tree, when new life comes into the trunk in the spring, puts forth new leaves in place of the dead foliage of the past year, so when new life from God comes into the soul, new things will spontaneously appear in the life. Jewelry and needless adornment will drop off like dead leaves, and the fruits of the Spirit will be seen.

Before baptism the candidate should be thoroughly instructed in all points of the message and concerning the rules which govern the church. We have a message every point of which is light from God, and none of it should be kept under a bushel. The organization of our work and our church policy are in harmony with the Word, and have been developed under the guidance of the spirit of prophecy; hence they will bring light and blessing to all who fully accept them.

When a person is baptized, he should be received into the church. When an elder has been elected by the church, and ordained, he is authorized and qualified to administer baptism, to celebrate the ordinances, and to receive members into the church of which he is elder. The elder holds the same relation to the local church that an ordained minister does to the work at large; but he does not hold this relation to other churches.

It is the general custom among us—and a very proper one—that when an ordained minister is present, the local elder gives him charge of the meeting. But he, in turn, counsels with the local elder, and recognizes him in every way as the one chosen by the church as its leader, inviting him to assist in the services.

### The Lord's Supper

If no minister is present, it is quite proper for the local elder to receive into the church by its vote, persons who may have been newly baptized or those who have letters from other churches. He may also administer the Lord's Supper. Careful preparation should be made beforehand for this solemn service. The deacons and deaconesses should, during the week before, see that the bread and the wine are prepared, and that everything is in readiness, that there may be no embarrassing delay to mar the sacredness of the occasion.

### The Ordinance of Humility

The ordinance of humility always precedes the Lord's Supper. For this also very careful arrangements should be made. To do so will add much to the dignity and solemnity of the occasion. An ample supply of basins and towels should be provided, so that there will be no delay. If the officers of the church give the study to this matter that they should, the occasion will be a season of great blessing.

"When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. These unseen visitants are present on every such occasion. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.

"Christ by the Holy Spirit is there to set the seal to his own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes his notice. For the repentant, broken-hearted one he is waiting. All things are ready for that soul's reception. He who washed the feet of Judas longs to wash every heart from the stain of sin.

"None should exclude themselves from the communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, his own appointments, that Christ meets his people, and energizes them by his presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to his children. All who come with their faith fixed upon him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.'

"In partaking with his disciples of the bread and wine, Christ pledged himself to them as their Redeemer. He committed to them the new covenant, by which all who receive him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come, was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.

"But the communion service was not to be a season of sorrowing. This was not its purpose. As the Lord's disciples gather about his table, they are not to remember and lament their shortcomings. They are not to dwell upon their past religious experiences, whether that experience has been elevating or depressing. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness. With hearts cleansed by Christ's most precious blood, in full consciousness of his presence, although unseen, they are to hear his words, 'Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.'—"The Desire of Ages," pp. 656-659.

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## At the New South Wales Camp-Meeting

Editorial Correspondence

My first Australian camp-meeting was that of the New South Wales Conference, held in one of the suburbs of Sydney. It was a large meeting. Nearly two hundred tents were pitched, and with twenty-three churches and companies in Greater Sydney, there was a good attendance of believers from outside the camp.

Every feature of our camp-meetings in the larger American conferences was duplicated here. We met many new believers—evidence of the progress being made in this conference. During the year 176 had been baptized. Again and again we heard earnest appeals from places where there are interests and calls for evangelistic effort. Apparently, wherever such efforts are made, the fruitage appears.

The president, Elder J. M. Cole, told of the placing of a tent in one of Sydney's suburbs. It had cost a large sum to provide the canvas needed, wartime prices obtaining. The tent maker thought the brethren beside themselves for giving the order in such a time. "You might as well sew one-pound notes together," he said, "as to give the price you will have to pay for the canvas." But \$400 was spent to provide for the effort, and already forty new believers have accepted the truth through it, with the work only fairly under way.

Good reports were the order of the day in all departments. Tithes had increased by \$7,500. Whether it was book sales, home missionary work, young people's endeavor, or school attendance, the year showed encouraging growth.

The Lord is causing the ranks of believers here to move forward in perfect step with the ranks in all the world. These brethren are our brethren, speaking the same things and devoted to the same glorious truth. The Lord blessed throughout all the meeting. The spirit of seeking God seemed constantly to prevail. I have never seen testimony meetings more filled with the voices of praise and assurance. Rich showers of blessings came upon all, and many made their first surrender to God.

On the last Sabbath, in the afternoon session, after the union president, Elder C. H. Watson, had outlined the needs of their island mission fields, the brethren and sisters were given opportunity to bring a thank offering to God. There was no urging; those in charge of the meeting simply called out the amounts indicated on the pledge slips. The pledges kept coming in from the entire congregation, while all hearts were melted with tenderness and filled with joy as the gifts mounted up to more than \$8,000. It was a service of spiritual blessing. The people enjoyed it thoroughly. Some visitors from outside said they never had seen anything like it. These brethren and sisters "first gave their own selves to the Lord," and then they brought their gifts for his work. At the close of this service the congregation sang that inspiring hymn, "To God be the glory, great things he hath done," as I have rarely heard it sung before.

One strong feature of the services throughout was the splendid music on the part of both the choir and the congregation. Space forbids mentioning many interesting features. This was a good old-fashioned camp-meeting, with all of the new spirit of enterprise and expansion that belongs with this new time.

This conference has thirty-three laborers in its employ. These workers are united and earnest. It was a joy to meet them and to see in their ministry and service the evidence of consecration to the Lord and the message.

The presence of the island missionaries, who had come to the union conference, brought in a strong foreign missionary testimony, while Elder J. E. Fulton brought stirring reports of progress in eastern Asia. The conference gave its experienced secretary and treasurer, Brother Frank J. Butler, to India.

This vigorous and prosperous state of New South Wales is already a strong base of supplies for men and means in our work. It has an army of young people growing into strength, and it was good to meet the brethren and sisters of these churches and to feel the kindling flame of their love and zeal for God and his cause.

W. A. S.

Sydney, New South Wales.

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## The Prohibition Amendment

THE time of nation-wide prohibition draws on apace. It seems probable that even before July 1, when the war prohibition law goes into effect, the prohibition amendment will have been ratified by the necessary three fourths of the States. With the recent additions, the list of the States which have ratified now totals thirty. This list, with the dates of ratification, is as follows:

Mississippi .....	Jan. 8, 1918
Virginia .....	Jan. 11, 1918
Kentucky .....	Jan. 16, 1918
North Dakota .....	Jan. 25, 1918
South Carolina .....	Feb. 9, 1918
Maryland .....	Feb. 13, 1918
Montana .....	Feb. 19, 1918
Texas .....	March 4, 1918
Delaware .....	March 18, 1918
South Dakota .....	March 20, 1918
Massachusetts .....	April 21, 1918
Arizona .....	May 24, 1918
Georgia .....	June 26, 1918
Louisiana .....	Aug. 8, 1918
Florida .....	Nov. 27, 1918
Michigan .....	Jan. 2, 1919
Ohio .....	Jan. 7, 1919
Oklahoma .....	Jan. 7, 1919
Maine .....	Jan. 8, 1919
Tennessee .....	Jan. 8, 1919
Idaho .....	Jan. 8, 1919
West Virginia .....	Jan. 9, 1919
Washington .....	Jan. 13, 1919
Arkansas .....	Jan. 14, 1919
California .....	Jan. 14, 1919
Illinois .....	Jan. 14, 1919
Indiana .....	Jan. 14, 1919
Kansas .....	Jan. 14, 1919
North Carolina .....	Jan. 14, 1919
Alabama .....	Jan. 14, 1919

Though the amendment will need to be ratified by six more States, this number seems assured; for there are seven States which are already prohibition States, which have not yet ratified. These will doubtless all ratify the national amendment in the very near future. Their names and the dates at which they became dry, will be of interest:

Colorado .....	1916
Oregon .....	1916
Iowa .....	1916
Nebraska .....	May 1, 1917
Utah .....	Aug. 1, 1917
New Hampshire .....	May 1, 1918
New Mexico .....	Oct. 1, 1918

Surely these seven other States will all pass the act and thereby assure national prohibition to our country. Inasmuch as the provisions of the amendment are to go into force within one year after the approval of the same, we shall probably see the fulfillment, to the letter, of the prohibition slogan, "A saloonless nation in 1920."

L. L. C.

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"THERE is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls."

## Ministerial Mannerisms

IN the *Continent* of Dec. 12, 1918, a contributor, who is himself a minister, under the heading, "Ministerial Mannerisms," writes concerning his own experience in the pulpit, and concerning what he has observed in regard to the gestures and desk manners of other speakers. He says:

"Many ministers have discovered, after their ministry has been sadly crippled, that they have fallen into some pulpit mannerism, sometimes of a seemingly insignificant nature, which is a serious offense to their hearers, and to that extent a hindrance to the effectiveness of their sermons. One of the kindest things ever done for me was in the twelfth year of my ministry when one of my parishioners called my attention to a set of gestures I had adopted. They were often varied by others, but these four were used in almost regular succession, so that when one was observed, the other three were sure to follow, usually in the same order. Of course I recognized the fault as soon as my attention was called to it, and proceeded to correct it. I was also led to careful watchfulness so as to guard against other similar mannerisms. A few examples will illustrate the evil to which I call attention.

"I listened occasionally to a man who bent his elbows at right angles, brought his hands together till the tips of his fingers and thumbs touched, and for several moments his gestures would consist of a pump-handle motion of his forearms. The fault of another probably originated in the habit of moistening his lips with his tongue while speaking. From this it had grown into thrusting the tip of his tongue out at the right side of his mouth, doing it at times even in the midst of sentences. By actual count that tongue came out twenty-six times inside of five minutes and three times in the midst of a sentence of not more than ten words. He was the pastor of a good church in one of our Middle Western States. On one occasion he was called as a candidate to a much larger church, and was most cordially welcomed. I doubt if he knows to this day why he never heard again from the church.

"Another example is furnished by the pastor of a large church in a Western city of twenty-five thousand inhabitants. The platform was wider than many. He would rush to one end, lift his hands high above his head, clench them as if for a blow, bend his knees to about forty-five degrees, and bring his fists down violently, at the same time shouting the concluding words of a sentence often begun at the pulpit. This would occur about three to five minutes after he once 'warmed up.' Not long ago I listened to an address of an hour by one who is just now attracting a good deal of attention in this country. When he stepped to the front after being introduced, he began to sway from side to side, like an eighth-grade boy declaiming 'Spartacus to the Gladiators.' Soon his feet began to move, and as his weight was shifted from one to the other, the foot would be lifted with a jerk clear off the floor, and this continued to the end. Another speaker had a habit of rolling his eyes upward till the pupils were nearly lost in the upturned lids. Still another began many of his sentences with 'Now then,' even though there was no logical sequence to what had gone before.

"No public speaker has a right to inflict upon his hearers offensive mannerisms, and the minister, of all men, needs to be free from them. A man could hardly spend a more profitable afternoon than in consultation with some of his more intelligent men on this subject. Let him make it plain he is not trying to evoke compliments, and it will not be long till he will find some man who will prove himself a friend by pointing out an unsuspected fault.

"It may be difficult, though not impossible, for a man of forty years or more to correct his fault, but he owes it to himself and to his people to do it at whatever cost. Young men, who have received little instruction and probably no drill in their preparatory course, are in especial danger, and the sooner they learn of a bad habit into which they have fallen the better it will be for their entire ministry."

This article should cause us as ministers to give some study to our mannerisms in the pulpit. While we may not be addicted to any of the peculiarities here mentioned, it is possible to have others equally objectionable. Consultation with your wife or some close friend in reference to this matter, will often prove profitable.

G. B. T.

# The Righteousness of Faith: How Obtained

ROSCOE T. BAER

BECAUSE there exist in these anxious days varieties of faith, or faith in so many different things, it will be necessary to state very clearly in the beginning what faith is in order to comprehend more readily the righteousness of faith. Since the word "faith" has a religious significance, we will turn to the great Christian textbook, the Bible, for a clear, concise definition:

"Faith is assurance of things hoped for, a conviction of things not seen." Heb. 11:1, A. R. V.

To talk of religion simply in a casual way, to pray in a formal manner without soul hunger and living faith, avail but little. To have merely a nominal faith in Christ, which accepts him simply as the world's Redeemer, can never bring liberty to souls in captivity to sin. The faith which is unto salvation is not a mere intellectual assent to what is thought to be truth. The man who waits for entire knowledge before he will exercise faith in God, cannot expect to receive the fulness of the blessing of God. Faith is assurance that when a man confesses his sins, not to any mortal man here on earth, but to Jesus Christ, who is man's only advocate and Saviour, he is accepted in the Beloved. His hope is established, and he is a new creature in Christ Jesus.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

He then lives by faith in the Son of God, for genuine faith is life.

## True Christianity Has Not Failed

There is great danger in these days of human speculation relative to Christianity and its relation to the titanic world struggle that has just ended, that only a superficial acceptance of the real fundamental principles of Christianity will take place in the lives of those who desire to know the way, and that is why those who are professedly Christian are raising the question, "Has Christianity failed in the world?" It is not enough to believe *about* Jesus Christ; we must believe *in* him. That will enable us to have faith to believe in all the promises of Christ as man's redeemer. Then we receive the assurance of hope for a part in life eternal. This is the righteousness of faith, for it is the faith of Jesus. Now this differs from a mere faith about Jesus, a faith such as the devils have, who believe and tremble.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20.

The obedient children of God will develop characteristics like those of their Redeemer, who loved them with an everlasting love. They will have the same faith that he had, or the faith of Jesus.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

## Christ Our Righteousness

In genuine saving faith, the individual trusts in God, through belief in the sacrifice Christ made in giving up his life on the cross. In Christ the believer beholds his hope. Belief may exist without trust, but confidence born of trust cannot exist without faith. The words of the apostle Paul throw light on what constitutes the righteousness of faith. He says:

"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:8-10.

To believe with the heart is more than conviction, more than to assent to the truth. This is faith sincere, and it engages the affections of the soul.

Our original text says that faith is the "assurance of things hoped for." There is but one hope for the sinner. Is it in outward ceremonies? Is it in mourning, and penance, and devoting long hours to prayer and meditation, in practicing self-denial and helping the poor? No, it is not in these. This hope cannot be purchased by any of these deeds alone. Man is unworthy of God's favor; but as Christ becomes our righteousness, we can ask, plead, and receive in his name and through his merit, the help and favor of God. In the cross of Christ, "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

## How Righteousness is Obtained

There are some notable characters concerning which the Bible gives clear and detailed information. I wish to mention only a few, but these all obtained the righteousness of faith. In all the ages, God has had faithful servants who exercised great faith in him as their source of deliverance. Their exercise of living faith was accounted to them for righteousness.

Abraham, who is called the father of the faithful, was called upon to offer up his only son Isaac as a burnt offering. In carrying out this command, his faith was put to the severest test. God recognized Abraham's faith, and spoke to him from heaven, telling him to spare his son. (See Genesis 22.) The righteousness of God was granted to Abraham for his faith.

Noah, who preached to the antediluvians concerning the flood, because of his faith, "became heir of the righteousness which is by faith." Heb. 11:7.

When Israel went into apostasy during the reign of King Ahab, Elijah, a prophet of the Lord, was in the land. He was sad and troubled over the conditions which prevailed. Elijah's faith, as exercised on Mt. Carmel, was sufficient to open the windows of heaven in sight of the four hundred fifty prophets of Baal. In order to reveal once more to the people who was the true God, fire fell from heaven in response to Elijah's prayer, and his offering was consumed,—a result the prophets of Baal could not obtain through prayer to their gods, though they had the same kind of sacrifice and the same kind of altar. It was a difference of faith. Elijah, a righteous man, received in his life the righteousness of faith. His life pleased God. God heard and answered his prayers. Elijah had the blessed assurance of the things he hoped for and the conviction of the things unseen. He prevailed and saw things real. (See 1 Kings 18.)

Daniel, another prophet, lived in the days of the Babylonian kingdom, when men were very wicked and sought out many devices to destroy those who still had faith in the power of God. Daniel was cast into the den of lions because he prayed when the law forbade any one's praying to any god for a certain time. Daniel lived by prayer, and he kept on praying. He was placed among the angry beasts, but angels

of God protected him, and he was removed from the den unharmed. His faith saved him. His life was covered with the righteousness of Christ; therefore, because he did the will of God, he obtained the righteousness of faith.

Dear reader, you may have this same faith, by yielding to the claims of God's holy law and walking in his ways.

#### A Glorious Day Dawning

There is before every believing soul the dawn of a bright, glorious day. If he will put on the robe of

Christ's righteousness which our Lord himself obtained through faith in his Father's commandments, and withdraw from all allegiance to the world, he will see that day. Jesus is coming to gather his righteous people to himself. John 14: 1-3. That day draws on apace.

"Tis by the faith of joys to come  
We walk through deserts dark as night;  
'Till we arrive at heaven, our home,  
Truth is our guide, and faith our light."

*Buenos Aires, Argentina, South America.*

## The Meaning of Peace to the World

EUGENE ROWELL

Dusk of early morning, November 11. Heavy rain from low clouds.

Six o'clock. With a dancing plume of vapor, the siren of the great steamer lying at the wharf cast its jubilant voice piercingly into the morning, again and again. Smaller craft in the harbor chimed in with whistle and bell and the shouts of seamen. The batteries of the fort thundered their deep bass notes, softened as by the knowledge that they were giving a salute of peace instead of hurling missiles of war. After this a silence that in itself seemed exultation.

Then from a yard on the hilltop the answering crow of a cock. It fitted into these great sounds of rejoicing like the vapid remark made to fill the awkward pause in a formal conversation. Yet it came like the voice of humanity, with which it has been associated so closely since the first dim morning when it sent its challenge to all times to be,—humanity, so confident, so self-sufficient, yet so pitifully needful, going its petty round morning and night, whether the day bring the crucifixion of a Saviour or the building of a state.

Again the whistles and bells from the harbor and the salute from the fort. Now a colored boy on a bicycle races along the puddly road, waving the Union Jack. Seeing an acquaintance, he calls:

"Pete, the war's off!"

That was the secret: The war was off.

While the war was on, the world was groping to find out what it meant. It seemed to have grasped the meaning, and was doing all in human power to combat an evil so gigantic. Then suddenly came peace.

Surely this peace is not less significant than was the war. If those were momentous days in which the fate of armies seemed but the swing of a pendulum, and the downfall of empires was hourly imminent, what shall be said of these in which nations are being reborn? If the lessons of war were important to human welfare, not less so are the lessons of peace. The war demanded the utmost heroism and self-sacrifice. Heroism as unflinching, sacrifice as complete, are demanded now.

To practically the whole world this is a time for praise and thanksgiving to God. He has in large measure stayed the pestilence. He has held the winds of strife and rolled back the storm of war. In ways which we can but dimly know he has tempered judgment with mercy.

This is the time also for gratitude to those who gave their thought and their strength and their lives that the war might be brought to a just end. All who are now to reap the benefits of their devotion

should show the full measure of gratitude by helping the world realize in peace that for which our soldier boys perished in war. Especially is this true of Seventh-day Adventists, to whom has been given in a peculiar way the message for these times.

Upon the civilized world lies the responsibility of reconstructing human affairs. The work must be done with patience and wisdom. The toil and the growth and the treasures of centuries have been swept away. The honor and the glory of nations have been violated. The task now before the nations is their restoration, so far as restoration is possible.

These things demand the putting away of animosity and feelings of revenge and bitterness. The wounds inflicted by war cannot heal while there flows in the body of nations the virus of vengeance. The stones of the new Belgium must not rest upon hatred. New Russia must be built, not upon memory, but upon hope.

#### Lessons of the War

Like every great grief or calamity, the war has been fruitful in lessons. We are not to say that the war came by the will of God; its origin was too Satanic for that; but we can say that God permitted it and turned it to the fulfilment of purposes of his own. Men will do well to profit by these lessons of the war. There are three which seem most to concern the welfare of nations.

1. God used the war to call back to soberness a pleasure-mad world. Sobered indeed it is, in part at least. The knowledge came at frightful cost, but the world has been learning that to have a good time is not the ideal of life, but to make times good,—good for the suffering, good for the sorrowing, good for the poor.

2. Methods of conservation and helpfulness found necessary in war times are equally valuable in times of peace. The Great War has caused deplorable waste. Metals, chemicals, human skill, and the labor of millions have been directed toward the destruction of food and cities and life. War is a tremendous object lesson of the folly and wickedness of waste. Yet in times of peace many of the materials given to the recent war were devoted to idle and useless ends. Others were wasted in thoughtless extravagance. And perhaps in the eye of the Creator the neglect of resources and the misuse of products is on a par with their actual destruction.

3. The third lesson is that military preparedness and force can never make up for the lack of a just cause. Even in the physical realm, blind forces are shaped by an overruling Providence toward universal

good. Though the balance often seems broken, as in destructive storms or burning drouth, the larger truth remains that both storms and drouth are purifying agents in the scheme of nature. In the world of human affairs, moral force alone must be finally triumphant. As there is one Lord, one faith, one baptism, so there is one right, one duty, and one acceptance of it. Herein lie the safety of the weak and the obligation of the strong. On these rests the moral order of the universe.

#### From the Standpoint of Providence

The leaders in the war have felt that more than human forces were involved. It seemed that the armies on the side of right were struggling against principalities and powers not of this world, but of darkness greater than this world had ever known. Yet one thing has been clear from the beginning,—God has set a limit beyond which the forces of evil cannot pass.

"They shall not pass," was the watchword of civilization's defenders at the battle of the Marne. While they were spoken from a human standpoint, the event itself bore witness that they embodied a divine decree. In no other way can we account for the turning back by the unprepared French of the avalanche of the forces opposed to them. This miracle of the Marne remains otherwise one of the mysteries of the war.

God has caused the war to reveal the sins which nations must put away if they would endure the day of wrath. He has made more clear than ever the need of right choice. He has put before every man the necessity of standing for him or against him. He has made appallingly plain the difference between the way that leads to life and the way that leads to destruction. Let no man sit in self-righteous judgment. All the world must be accounted guilty before God. Let it see in this the hour of its visitation. Now is the time to make ready for that day when God shall execute judgment, not by using nation against nation, but by treading the winepress alone.

Well may all men see in the events of the war how God is shaping the course of nations for the consummation of all human affairs. He has fixed the bounds and habitations of nations. He has determined their places in time as well as in territory. Twenty-five hundred years ago he declared that after Rome there should be no other "world power." The parts into which the Roman Empire fell were not to be united until the God of heaven should set up a kingdom which should never be destroyed. Had Germany's leaders read these scriptures aright, they would not have entertained the idea of a pan-German dominion. They would not have made that fatal rush into Belgium, bringing these four years of suffering on the world and their own ruin on themselves.

Yet what Germany has done, others may do. Offenses must needs come, but woe unto him by whom they come. The war cloud is lifted, but it is yet on the horizon of the world. Let none forget that in the Far East there are forces which must sometime be reckoned with. Even today the quick ear may catch the mutterings of the storm. As in the calm before the clash of opposing tempests, a fateful destiny may even now be gathering forces for the bringing together of the whole world to battle in the great day of God Almighty.

#### The Meaning to God's People

God has given his people light for this time. We are to know that though the war is over for a time,

other judgments are to follow. The time is coming when it will be with the world "as if a man did flee from a lion, and a bear met him." God's Spirit is finally to be withdrawn from the earth. The seven last plagues are to fall. Here is part of the warning:

"Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God, we shall be unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth for this time should realize. They should act in reference to the day of God. The judgments of God are about to fall upon the world, and we need to be preparing for that great day."

Seemingly now is the time for the peace-and-safety cry which is to precede the end. The world is saying that the like of this war must never occur again, that never again shall one nation be allowed to take advantage of the unpreparedness or weakness of others. Already a league of nations is in process of formation.

This peace-and-safety cry is prophesied of in Micah 4:1-5. Turning to the passage, you will see that the first specification is that it shall apply in the last days. The next thing to note is that "the mountain of the house of the Lord" is to "be established in the top of the mountains." "Mountain" in this passage must be figurative, for literally no mountain can be established in the top of another mountain. Used figuratively, "mountain" in the Scriptures means authority or government. (See Rev. 17:8-10. The word "there" in the tenth verse, reads "they" in the Revised Version.) This prophecy in Micah must mean, then, that the authority of the churches is to be established in a high place in the governments of the earth. There is to be a unity of churches as well as of nations. There will also be a union of the churches with the civil power. As pointing to the speedy fulfillment of this prophecy, note the following:

"A serious indictment was made against the religious world recently by Mr. H. G. Wells. In his latest book on 'The League of Nations' he says that 'it is incredible that neither the Roman Catholic Church, the English Episcopal Church, nor any nonconformist body has made any effort as an organization to forward this essentially religious end of peace on earth.' Answering him in the London *Daily Chronicle*, the Rev. Silas Hocking admits that the charge is 'true in the main, but is not entirely true,' for the National Council of Free Churches, in their annual meeting of last March, 'passed a resolution strongly supporting President Wilson's proposal, and more recently the new executive reaffirmed the March resolution.' Mr. Hocking seems to feel it a 'pity' that there has been 'no organized or sustained effort to bring the church and the public into line with Mr. Wilson's great idea.' He writes:

"The objective of the League of Nations is, as Mr. Wells says, 'essentially religious.' From the time of the Jewish prophets until now it has been the dream of all God-fearing people. The first note struck in the Christian evangel was 'peace on earth and good will toward men,' and for nineteen centuries Jesus of Nazareth has been acclaimed as the 'Prince of Peace.' Hence, if ever there was a movement that aimed directly at the realization of this Christian ideal, the League of Nations may make that claim. . . . For myself I see no hope for the church or the world unless, when peace comes, it is linked up with a League of Nations for the prevention of future wars."—*Literary Digest*, Sept. 21, 1918, p. 33.

The second significant saying of the people mentioned in the prophecy is that they shall beat their swords into plowshares and their spears into pruning hooks, and shall not learn war any more. As a literal fulfillment, thousands of tons of broken war material have been collected from the battlefields with the object of using the metal in the manufacture of implements for the restitution of France and Belgium.

The degree of their imagined safety is shown by their saying that every man shall sit "under his vine and under his fig tree: and none shall make them afraid." So sure are they of their security that they think it rests upon the word of the Lord.

But that the Lord has spoken no such thing we learn from the third chapter of Joel, where the direct words of the Lord are given. He says exactly the opposite. (See Joel 3:9-16.) From the events mentioned in this passage as accompanying these warlike preparations, we see that they occur near the end of the world. This is further made plain in 1 Thess. 5:13.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." Verse 3.

The watchword of the Allies has been, "The world safe for democracy." The cry of all responsible governments now is for peace. In view of such a fulfilment of the prophecies cited above, what can we say but that the "sudden destruction" is near?

Yet we are not to fix our minds upon the end of the world so much as upon our preparation for it. The farmer's first concern is not harvest, but seedtime. The end of the world lies with God. Preparation to meet it lies with us. This should indeed be a time of "great searchings of heart." Not only are we to pre-

pare ourselves, but we are to warn the world. Now is the time for us to come to the help of the Lord against the mighty, lest upon us the curse of Meroz fall.

Now the winds are being held that the work may be done. The war has been appalling in extent and frightfulness. The full power of the nations engaged has been exerted to the utmost; but what forces have been restrained that the war might come to an end now, only God can know. We know on our part that now is the time for us to use every means in our power to send the message. The hour calls for a complete consecration of means and mind and soul. The times call on each of us to answer the last question of the following with a full surrender of himself and his possessions:

"While the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay. . . . All are to have the privilege of laying hold of the hope set before them in the gospel; and how can they hear without a preacher? The human family is in need of a moral renovation, a preparation of character, that they may stand in God's presence. There are souls ready to perish because of the theoretical errors which are prevailing, and which are calculated to counterwork the gospel message. Who will now fully consecrate themselves to become laborers together with God?"—*"Testimonies for the Church,"* Vol. VI, p. 21.

Hamilton, Bermuda.

## Early Experiences—No. 2

### Two Early Disappointments

J. O. CORLISS

WHEN William Miller and his associates first proclaimed the time of the second advent, they argued that the cleansing of the sanctuary spoken of by the angel Gabriel to Daniel (Dan. 8:14) meant the coming of Christ to cleanse the earth from sin, and so make it the everlasting dwelling place of the redeemed saints. Reckoning the 2300 days, at the end of which this fulfilment would occur, to begin with the year 457 B. C., they readily drew the conclusion, by subtracting the 457 years before Christ from the 2300 day-years of the text, that the Lord's coming would be due by the close of 1843 A. D.

It was supposed by many that this summary of the prophetic dates originated with Mr. Miller, hence believers in their fulfilment at the time anticipated, were called "Millerites." But the general outline of these prophecies drawn by such noted men as Sir Isaac Newton, Kirby, Scott, Keith, and others, so fully sustained Mr. Miller's conclusions that Prof. George Bush, well-known teacher of Hebrew in the New York University, also author of critical notes on the Pentateuch, addressed a letter to Mr. Miller, admitting his arguments to be conclusive. Following is a portion of Professor Bush's letter, which appeared in the *Advent Herald* for March, 1844:

"Your results in this field of inquiry do not strike me as so far out of the way as to affect any of the great interests of truth and duty. . . . Your error, as I apprehend, lies in another direction than your *chronology*. . . . You have entirely mistaken the *nature of the events* which are to occur when these periods have expired. . . . The great event before the world is not its *physical conflagration*, but its *moral regeneration*."

When that year ended without proving their anticipated theories correct, more or less confusion ensued. But the leaders of the movement refused to be moved by the various speculations, until the spring

of 1844. At a camp-meeting then held in Exeter, N. H., an attempt was made to solve the problem of their religious perplexity, when Captain Joseph Bates arose and offered some general remarks of a nautical nature, along the line of directing providences, suggesting that the sounding of the seventh trumpet of Revelation 10:7 must afford some clue by which to "determine our longitude on the sea of prophecy." As he added the words, "May the Lord help us to obtain our true position on this stormy sea, and again spread all our sails for the gale that shall waft us into the harbor of glory," a woman interrupted by saying: "It is too late now to indulge in such ordinary talk; my brother has light on the situation which he wants to give this people."

John Couch then arose and suggested that the 2300-day period did not synchronize with the opening of 457 B. C., but must be reckoned from the autumn of that year,—the season when the rebuilding of Jerusalem was actually begun by Ezra and his associates. Then passing back to the Levitical types, to show that the cleansing of the earthly sanctuary was accomplished by the *high priest* on the tenth day of the seventh month of the year, he declared that the corresponding period of 1844 would witness the coming of Christ, our High Priest, to cleanse the earth from sin, and so fit it for a dwelling place of the Most High and his redeemed children.

Such a declaration was well calculated to kindle anew the fire of enthusiasm which dire disappointment had so nearly suffocated. The word soon reached S. S. Snow, George Storrs, and others, who quickly passed it on to Mr. Miller. The time thus set would fall on October 22 of that year, according to Jewish reckoning, and in the *Voice of Truth* for October 17, in a letter dated October 6, Mr. Miller said:

"I see a glory in the seventh month I never saw before. . . . I see that the time is correct, when the seventh month comes—that is the typical time. Then will the people and place be sanctified."

In connection with this the editor of the *Voice* said:

"We print this number, in order to comfort and strengthen the dear saints a few days longer. . . . Whether another number will be published, we can make no promise. We leave the future in the hands of God, fully believing that the *tenth day of the seventh month*, answering to this October 22 or 23, will reveal the Lord of glory in the clouds of heaven."

In the same number of the paper, George Storrs exhorted the people to have faith, enforcing his words by the illustration of a flat rock in mid-ocean, to which an imaginary people had been called, with the promise that upon a certain day a spaciouly fitted steamer would come to take away all found there without personal means of relief, and convey them to a most glorious country. The proof that these isolated ones had no private resource of succor was to be that after landing on the rock they should cast adrift the frail boats in which they had arrived. No others could possibly be taken away by the relief steamer. Concluding, Mr. Storrs exhorted:

"Cut your rope now, brethren. Let your boats float off out of sight; yea, make haste before the 'sign of the Son of man' appears. Then it will be too late. Venture *now*, and venture *all*. Oh, make haste, I beseech you! Don't dally now. Push off that boat, or you are lost."

With such passion of enthusiasm spreading like a prairie fire in dry stubble, one cannot wonder that men came up to the appointed time in the same frame of mind as one lying at the point of death. The thing seemed so certain that one became dead to the world, having no human passion to satisfy. His only mental agitation was the question of readiness for the change. When therefore the set time passed without a realization of their widely proclaimed certainty of entering eternal rest at a given time, it ought not to be thought strange that there should appear among the disappointed ones prominent types of fanaticism.

While some bravely maintained their pose under the strain, assuming to believe that their disappointment was but the result of discrepant chronology, and that by waiting patiently the tarrying time could not possibly extend beyond 1847, others maintained that no loophole for mistaken time could be found.

From reading the annals of that time, one would almost conclude that the entire field was given to sparring debates, as a delightful pastime. The *Voice of Truth*, later known as the *Advent Harbinger*, was edited by Joseph Marsh. In nearly every instance he took issue with the articles contributed to his paper, as if he alone were the supreme judge of divine truth. Doubtless Mr. Marsh felt keenly over the divided sentiment of the advent leaders; for in an editorial in his paper of Dec. 23, 1846, in reply to an article from J. B. Cook on the divine guidance of the advocacy of the Lord's speedy return, he said:

"The second advent movement in the aggregate, doubtless is from heaven. The sure word of prophecy proves this. But in its minute details,—the errors, false doctrines, fanciful and wild theories, notions, dreams and visions, delusions and fanaticisms, bitter wranglings, unholy divisions, and dark corruptions of any of those who were once honestly and truly in this movement,—these we cannot attribute to divine guidance, or providence. No, no; an enemy hath done these things."

But this condition had become deeply rooted. The minds of the advent leaders were in such a turmoil that none could see anything except the mistakes of all theories but his own. It was this sad state of affairs that precluded the possibility of study upon the

real meaning of the sanctuary cleansing. Sometimes writers would nearly approach the point of discovery, when by some mysterious turn of the mind, the truth slipped away and was lost. It may therefore readily be seen how necessary it was for some gentle mouth-piece of God to arise, and attempt the difficult task of bringing unity.

\* \* \*

## Be Merciful

FRANCIS MCLELLAN WILCOX

BE merciful, for thou dost mercy crave  
Of Christ, the Lord. Thy soul he came to save  
From sin's dark way. Thy wicked, wayward heart  
He knows; but knowing all, he takes thy part  
Against the accuser's charge. Canst thou do less  
Than mercy show to him who doth confess  
His misery and shame?

Thou knowest not the test he underwent;  
The riot of mad passion seeking vent  
From heart aflame. 'Twas hard for him to change  
His thought inured to sin. Its evil range  
For years had weakened moral power. At last  
In blank despair, he sinned, as in the past,  
Forgetful of his God.

And then, all bruised and torn, with face of shame,  
He sought for help by calling on His name  
Who hears the sinner's plea. His cry was heard;  
The Master bade him rise. That potent word  
Imparted needed aid; Christ's matchless love  
Inspired in him new hope; to heaven above  
He gave himself anew.

Wilt thou despise the purchase of the Lord?  
Wilt thou the sinner scorn, and not afford  
The help thou canst impart? Once more recall  
The pit from whence thou camest, the frequent fall  
To thine old slough. As Christ forgave thee much,  
Do thou, with loving heart and tender touch,  
Reach out to save the lost.

\* \* \*

## How Is It With You?

ARE you thoughtful and considerate of the woman who works for you? I went to lunch one day where the meal was to be at one o'clock. There was a cleaning woman at work. We had had our lunch, and were comfortably and leisurely chatting at the table when it was over, at about a quarter to two, when my hostess jumped up and exclaimed, "O, I've forgotten to give Mrs. Blank her lunch."

I never felt guiltier in my life. There was that poor woman scrubbing, having had an early breakfast, until nearly two o'clock with nothing to eat. Such inconsiderateness was unpardonable.

Think of the woman who works for you as another woman, not as "help" or "a servant," and she will stay with you longer.

When the children annoy and bother you, do you say, "Oh, do go away and stop your noise"? or do you find something interesting for them to do which will use up the energy they are wasting? Mischievous and "badness" are but misdirected energy. By scolding and fretting and nagging, you drive the child from you. By providing him with interesting occupation you draw him to you, and win his confidence and affection. Which do you do?—*Selected.*

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"BEAR ye one another's burdens, and so fulfil the law of Christ."—*St. Paul.*

# IN MISSION LANDS

## *The West Indian Union Conference*

G. A. ROBERTS

THE West Indian Union Conference comprises the following fields: The Jamaica Conference, consisting of the island of Jamaica, three Cayman Islands, and the Turk Islands; the North Caribbean Mission, embracing the Virgin Islands, Montserrat, Antigua, St. Kitts, Dominica, and adjacent islands; the South Caribbean Conference, which includes Trinidad, Tobago, Grenada, the Grenadines, St. Vincent, St. Lucia, and Barbados; the Guiana Mission, taking in British Guiana, Dutch Guiana, and French Guiana, in South America.

### *A Hydroplane for Carrying the Message*

Extreme poverty exists among the people. Frequent destructive hurricanes add to the distress. These island fields are widely separated, and travel from one to another is difficult, the writer at present finding it necessary to go by way of New York from Jamaica in order to reach Trinidad and the southern portion of our field. In spite of these seeming hindrances and real difficulties, the work is progressing, bearing witness to the overruling and prospering hand of God. We hope ere long to secure a hydroplane for use in visiting the islands. With this we shall be able to do in days what it now takes weeks and months to accomplish.

The progress of the cause in this field since its beginning about twenty-eight years ago, is shown by a membership of about four thousand believers, who own nearly a hundred church buildings. The field is manned at present by about thirty-five conference workers, native and foreign.

The prospects for training more workers look bright. Through the generosity of our brethren in America, we are just now establishing our long-hoped-for West Indian Training School, for the training of ministers, teachers, and other workers. We have a beautiful hill site in Jamaica, where the teachers and other helpers can work without danger of losing their health. This is particularly gratifying, inasmuch as the West Indies has been called by one world-wide missionary denomination the most unhealthful field in the world for foreign workers. We plan to place all our workers in healthful homes. Some are now compelled to live in unhealthful localities.

Dr. Charles Cave is conducting a fine sanitarium work in the southern part of the field, at Hastings, Barbados. We hope to reopen a medical work in the northern part, at Kingston, Jamaica, as soon as the way again seems clear.

The preaching of the third angel's message receives a very ready hearing. Large crowds flock to the tent-meetings in the various parts of the field. In one place we were told that no revival services had ever been successfully held for more than four or five days, because the people soon got tired and would not come out. Our meetings lasted for more than six weeks, and the attendance ranged from one hundred fifty to eight hundred persons each night.

### *Our Literature Work*

Our union paper, the *West Indian Messenger*, is a real help to the work. During the year 1919 it will

contain the Sabbath school lessons for the children, the Church Officers' Reading Course, a full year of Tropical Hygiene Lessons, and many helpful reports and articles of missionary effort particularly adapted to the progress of the work in the union.

Our book work is growing, and undoubtedly 1919 will see more books sold than ever before in the history of our work.

We shall have a number of students working for scholarships, and now our two largest fields are supervised by experienced field missionary secretaries. Shipping facilities bid fair to be much better, and former losses, which, because of delayed shipments, have been heavy, will probably not be repeated. There are openings for several well-trained colporteurs in this field.

Financially our outlook is most encouraging. Tithes and offerings are increasing. Our faithful members are learning more and more to pay tithe on "the increase of the field" rather than simply on what is sold; and as they largely live from the field rather than from the money they receive, this is already making a large increase in the tithes. One of the largest fields in the union, during 1918 practically doubled in its tithes and offerings the past five-year average, and the prospects are that in 1919 it will make an increase greatly in excess of this.

The glorious message of the third angel is marching on with steady tread. It is pressing back the great bulwarks of superstition, formalism, ignorance, and vice, and is gathering out a true people, who will stand in the day of reckoning with their robes made white in the blood of the Lamb.

Our office address is 112 Tower Street, Kingston, Jamaica, British West Indies.

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## *An Advance Move in the Lake Titicaca Indian Mission*

O. MONTGOMERY

ON our return from the States, it was our privilege to visit again the Lake Titicaca Indian Mission, in company with Elder J. W. Westphal, J. H. McEachern, and Brother F. C. Varney. Elder E. F. Peterson, the new superintendent, was not able to accompany us because of illness.

We disembarked at Mollendo and took the train to Puno. It takes a day and a half to make the trip from Mollendo to Puno, it being necessary to stop overnight at Arequipa, which is about half way up the mountain range. The road passes over the Andes, reaching its highest elevation at Crucero Alto, which is 14,665 feet above the sea. It then descends gradually to the lake basin, running along the shore some miles to the city of Puno, which is situated on the west shore of beautiful Lake Titicaca, at an elevation of 12,540 feet.

### *Our Reception at the Mission*

We reached Puno just after dark Monday night, and were entertained at the hospitable home of Brother and Sister Aragon. Early Tuesday, in company with the brethren who had come in from the mission to meet us, we started for La Plateria. It is a most in-

teresting ride out to the mission station, over the old Inca road, which runs along the lake shore, or, to avoid marshy sections, follows the foot of the mountain range. On our way we stopped once or twice to watch the Indians making their *balsas*, or reed boats, which is the only kind of boat used by the Indians of this region.

As on former visits, we were met some distance from the mission by a large delegation of Indians with bands and music and banners. We were most cordially welcomed by the mission workers, and were soon at home with the different families. We were able to spend only one week, and so it was impossible for us to visit the other mission stations, as on our former visits.

Our entire time was spent with the workers at La Plateria, each day being devoted to devotional meetings and business sessions of the local committee, the workers from the outlying stations coming in to spend these few days with us. Brother and Sister E. P.



THE INCA STEPS, LLAVE PAMPA

Howard did not reach La Plateria, however, until Thursday, and Brother and Sister Orley Ford came in on Friday. We were obliged to leave the next Sunday, so our visit with them was very short. Our daily meetings together were seasons of special blessing, and were marked by the signal blessing of the Lord upon each one of us. Clear and definite answers to prayer were seen, and a spirit of courage and confidence seemed to fill each heart.

#### Embarrassing Situations

We found the work there in quite an embarrassing condition, due to the breaking health of the wives of some of the workers. Very early in the year, Brother and Sister R. A. Nelson had to leave the field on account of Sister Nelson's health. Brother J. M. Howell had spent nearly five months in Lima for Sister Howell's benefit. And at the time of our visit, we found Sister L. J. Barrowdale down in Arequipa, because of a weakened condition of her heart, due to the high altitude. Sister Howard, who, with her husband, is stationed on the other side of the lake, and who spent the last three days of our visit with us at La Plateria, has been suffering more or less.

It was evident that the work of the mission was greatly jeopardized, and the workers were thrown into serious perplexity because of these conditions. The committee gave very careful and prayerful consideration to this most important matter, and plans were outlined which, we believe, will greatly help in conserving the health of the workers, thus enabling them to continue in that field.

#### A Rest Home for Workers

It had been felt for a long time that if there could be a mission station established among the Indians at a much lower altitude, where our workers could go once or twice during the year, it would enable them to find relief from the high altitude, and to recuperate their strength, while at the same time continuing their labors for the Indians, and thus their time would not be wholly lost to the mission during their absence from the lake region. And so it was arranged to establish such a station near La Paz, Bolivia, but at a much lower altitude. This location is in the very heart of the Aymara Indian country, and there is already an interest there. It is easy of access from our mission stations around the lake; for there are steamer connections to the south end of the lake, railway from there to La Paz, and railway from La Paz down into the valley where it is proposed to establish the new station. We are only waiting for the appropriations to come through from the Mission Board with which to establish this new station before going forward with the work.

It is now planned that Brother and Sister Howell shall have charge of this new station, it being evident that Sister Howell cannot continue to labor at the high altitude. Other buildings will be provided, so that there will be room to care for the workers that come down from the lake region to build up their strength, while they unite with Brother and Sister Howell in their efforts for the Indians in that section. It is planned to give each family of the foreign workers the opportunity of spending some time at this lower station each year, in order that their health may be safeguarded, the leaders of the field arranging for some one to take charge of the different stations while the workers in their turn are away.

We believe that this is one of the most important steps that has been taken in connection with the Lake Titicaca work. When the plan was suggested and outlined to the workers, it was received with great rejoicing; for there is not one of these dear young people who desires to leave the field, and notwithstanding the trying climate, they are very anxious that this plan may be put into effect so that they can continue their work in that field. We feel that the Lord has especially blessed in sending these strong, consecrated, God-fearing young people to unite with this movement that is growing so rapidly among these Indians, and we are glad that steps are now being taken to safeguard their health so that their splendid talents may not be lost to the field.

We found a spirit of courage, of confidence, and of earnest service manifested on the part of all, and our hearts greatly rejoiced as we listened to the different workers talking so enthusiastically of the advancement and the needs at their different mission stations.

#### Call for a New School

On the Sabbath that we spent at La Plateria, there were eight hundred Indians present at the meeting. After the service was over, we saw a group of Indians, with their children, forming in line a little distance

from the church building. Upon inquiry, we learned that they were representatives from Titilago, who were earnestly calling for a teacher. One of their own number had started a school, gathering in several of the children, and was trying as best he could to teach them. He was there with the children, and when they had formed in line, the older ones gathering around, we took a picture of them. And now, in a letter just received from Elder C. V. Achenbach, he says: "We opened a school in Titilago, the place from which some Indians came to ask for a school, while you were in La Plateria. Eighty-five students have been enrolled, and more will attend soon. It will not be long until a mission will have to be established there." A mission station should be built very soon at Llave Pampa, where a very strong interest is being built up, and a native teacher is teaching school.

It is really a problem for the workers to know how not to attempt more than they are able to do, when there are so many openings and such urgent calls.

The Lord is certainly blessing in the Lake Titicaca Indian Mission.

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## Highways and Byways

*In Shantung Province, China*

JOSEF W. HALL

DURING the spring of 1918 I spent about eight weeks in itinerating. During that time I traveled more than a thousand miles about the province — by train, by sea, by mule litter, wheelbarrow, muleback, and on foot. In these northern provinces we do not have the convenient canals and rivers, with their houseboats of the south.

I am glad that I do not have to leave my wife and baby alone in Tsinan, as Brother and Sister George Hmelewsky, from Russia, are now stationed there with us. I am itinerating, sometimes alone, sometimes with a Chinese evangelist for a companion. In some places the magistrates sent for me and requested me to leave their magistracies, confessing their inability to protect me, and fearing that if something should happen to me while in their territory they would be held responsible. "Why," confessed the magistrate of one county, "I do not dare to go out of the yamen door myself, for fear they will kidnap me. My bodyguard would probably turn me over to the brigands and share in the ransom!" I traveled as light as possible, and kept my movements as secret as possible, trusting to the Lord for protection.

Formerly, in many cases, and still in some instances, one family was stationed alone in a province. The mission policy of late has been to station two families in a province, hoping that the men might itinerate together and be able to aid each other in case of accident or sickness. Now we find that one man is indispensable at the station to look after the families and mission business while the other is out in the interior. And so we still have to travel alone. Thus it is: the more men we get, the more we need. Our union is now calling for five families to settle in each province, to supervise the various branches of the

work: one each for the directorship, the treasurership, the colporteur work, the Sabbath school and home missionary work, and the medical work; and besides, there is the regular missionary evangelistic work.

Many of our people at home have no adequate conception of the immensity and needs of the North China field. It has been questioned why China needs so many more missionaries than Korea or Japan, and why the results in Korea, for instance, seem to be more manifest. It must be remembered that there are many provinces in China, at present manned by only one or two missionary families, whose population is greater than that of Korea, and the two provinces of Shantung and Chili are equal in population to Japan. In ratio to the force of workers, China will show equal or better results than either of these countries. When we put into each of the twenty-two provinces of China a working force equal to what we have in Korea, then we may properly expect proportionate results.

Shantung is one of China's most conservative provinces, and perhaps the hardest in which to preach the gospel. Its climate is healthful, and as long as one has good health, he need not fear hard work. Yet at times it does get monotonous to be seemingly always pushing against a stone wall. The worker wishes that something would "give," and is tempted to resort to an "easier way" to win men than by the straightforward preaching of the gospel. This is the old home and "stamping ground" of Confucius, and contains his memorials and descendants, of which the people are very proud. Until recent years all his descendants were pensioned by the government. The great mistake which missions of all Christian churches have made in this land, and which is bitterly repented of by many of them, is that of "fore-



Brother and Sister Josef W. Hall in Chinese Costume

ing the crop." The liberality with which the Christian people in the homelands have furnished money to evangelize this country, has offered great temptation to missionaries to do this. Now that the pinch has come, through the effects of the war and the revolution in the exchange rate of silver, a great change in attitude and method has been forced upon missionaries here, and many of them are seeing a great light. We must see to the sowing and the watering, but God gives the increase. What does not develop in a natural way, growing from its own root and standing erect upon its own stalk, becomes at last only a weakness, a hindrance, and a burden to the church. There are far too many unstable Christians in China today because they have been too much sheltered and pampered on the one hand, and on the other dominated and treated as children by their loving, but too hesitant, parents in the faith from Western lands. These converts need to develop strength by carrying on their own church affairs as far as possible.

The older missions operating in China have, since the outbreak of the war, endeavored merely to hold their own in the matter of budgets. We thank God for the special evidence of power among our people, who, through these troublous times, have made unprec-

edented increases in their mission budgets year by year. There is not lacking the demand for every cent and more for use in the legitimate kinds of effort to extend the kingdom of God.

(To be concluded)

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## BRITISH NORTH BORNEO MISSION

K. M. ADAMS

It was on the first of September, 1918, that I left Singapore on a visit to the British North Borneo field in the interest of the school work. After three days' travel our eight-hundred-ton steamer reached Miri, a port in Sarawak. There are many oil wells there. Twelve hours more brought us to the island of Labuan, once well known for its coal mines. The morning of the twelfth of September found us in Jesselton, the first port of call in British North Borneo. Here Elder R. L. Mershon, the director of the field, met me. After a short halt at the customs house, we made our way to the gospel hall, where our Chinese evangelist, Tsen En Fook, lives. There we regaled ourselves on a Chinese breakfast, which tasted good after several days of ship fare.

At one o'clock that afternoon we began our tour of the field. The first station to be visited was Mengattal, a village about eight miles distant from Jesselton. Elder Mershon usually walks this distance, beneath the tropical sun, during the wet season sometimes wading up to his waist through mangrove swamps. He said that this time he would have mercy on me, and take me there by boat. The only boats to be had are native canoes, or Chinese boats used for bringing charcoal down to Jesselton. It was our fortune to make the trip in one of the latter. Brother Mershon, Tsen En Fook, and I bestowed ourselves and the baggage in the boat, and then learned that the owner was not going to make the trip with us. No doubt he wanted to spend a few more happy hours in the opium den, or on the gambling farm. So we had to make the best of it with two Chinese coolies, who evidently had already made a visit to the opium den, and who, as we later learned, knew nothing of the management of a



JESSELTON BELIEVERS



WONG FAMILY

wie.dy to make the turn between the bar and the fish trap, and when we turned about, the wind caught the boat and bore it down on the trap. All hands turned to with poles and oars, and after several minutes' hard work we got through without mishap. A short distance up the river the wind could not reach the boat, so the coolies had to take the oars. As we

glided along between the still green walls of the river, without a breath of wind stirring and with the sun beating down from above and reflecting from the smooth surface of the stream, we realized to the fullest extent what tropical heat is.

Before long the branch we were following became so narrow that oars could no longer be used, and the coolies had to take paddles instead. The leafy mangrove branches reached down to the gnarled roots, and one would find himself almost expecting to feel the boat's keel rub over the back of one of the crocodiles which infest these parts.

Soon we reached the government wharf, as I was told, although it was merely a rough collection of poles. We landed and made our way through the swamp, and at last came to a little higher ground, where the village of Mengattal is situated. On our

walk we passed several large nests of white ants. Some nests were more than six feet high.

Mengattal has about three hundred inhabitants, with many Chinese gardens in the vicinity. We have a school there. Evangelist Ng Shu Kong is in charge of the school, and has fifteen pupils. The school work is only a side line with him, for he spends his afternoons and evenings giving Bible readings. While we were there he asked if a lantern might be provided



BAPTISM, MENGATTAL, BORNEO

him, as the paths to the gardens, he said, were very dark at night. Needless to say his request was granted without demur. Elder Mershon told me that Ng Shu Kong often stayed out till ten and eleven o'clock at night, giving studies. The next day, a meeting with the believers was held, and two persons, a Chinese man and his wife, who had been brought into the truth through Ng Shu Kong's efforts, were baptized.

There is a Bajau village near Mengattal, and it was here that we had to inquire for a boat to take us back to Jesselton. After much dickering, a bargain was made, and we were soon on our way back to Jesselton in a Bajau fishing canoe. The Bajaus, however, were skilful in handling their boat, so we had no trouble this time. As we went close along the shore we could see long-nosed monkeys on the rocks eating crabs.

At eight-thirty the next morning, we took the train from Jesselton for Beaufort, a little more than fifty miles distant. One can understand something of the nature of Borneo trains when he learns that it requires four hours to cover this distance. The trains in Borneo are very accommodating. All except the mail trains, in addition to stopping at the stations, will stop at any Chinese garden along the line to drop or pick up a passenger. At one place, where the track passes through a large mangrove swamp, the rails are laid on logs. When the train comes along, the logs and rails sink beneath the water.

Brother Henry Wong met us at Beaufort, to conduct us to his little plantation. Brother Wong has seventeen children, all living, and so he would have quite a Sabbath school if none but his own family attended. He has taken a piece of government land about eight miles from Beaufort, on a branch railway. The jungle has been cleared away, and the place planted to rubber trees. A few acres of river bottom have been planted to garden.

Borneo is a paradise for Chinese settlers. There are thousands of them in the country. They come from overcrowded China, get some land from the government, start a garden, and in a few years are wealthy, and have a plantation that would be a credit to any one.

Brother Wong is doing faithful missionary work in connection with his farming. A Chinese lady was there to visit us and receive baptism, who had been brought into the truth mainly through Brother Wong's efforts. This woman can read well, which is something unusual for a Chinese woman, and she is very intelligent. After questioning her about the truth, she said that she was ready for baptism. Before going into the water, she took out the pin which held her hair up and handed it to Brother Wong. After the baptism, she handed the pin to Brother Mershon, and said that it was a gift for missionary work. On examination the pin proved to be pure gold, and was later sold for twenty dollars United States currency. When one remembers that for some of these people this sum represents two months' wages, we can realize how much this woman loved the truth she had accepted.

Brother Wong is carrying on studies with several other people, and hopes to see them accept the truth later. Brother Wong is a very capable man, and would find no difficulty in getting a high salary. He told us that he had been offered two hundred dollars a month (\$113.23 United States currency) by a firm in Jesselton. This he refused, as he could not keep the Sabbath should he take up that work. At any rate he is not a "rice Christian"—not one of those who become Christians to get food from the missionaries.

## The True Source of Happiness

THE true source of happiness is to be found in service, and not in the enjoyment of money. This is the statement of Mr. Charles M. Schwab, according to a recent number of the *Outlook*. Mr. Schwab says:

"We have entered upon a social war, in which the aristocracy of the future will be men who have done something for humanity and for their nations. There will be no rich or poor classes. The rich men are learning this—and I am a rich man, I am told. But there has never been a time in my life that I had the sense of possession or that my riches gave me any happiness. It is the doing of something useful that has made me happy."

It is only the selfish man who can enjoy the pleasure which his accumulation of wealth has purchased. Many possessors of great fortunes have realized, as Mr. Schwab says, that in service to others is found the true source of happiness.

And it is not necessary for one to be wealthy in order to find happiness in this way. The humblest man or woman in this world can experience the joy which comes through the giving of unselfish service.

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A YOUNG man in professional life, who devoted his evening hours to work in the lowest part of one of our large cities, used daily to rescue from sleep two or three of the early morning hours for prayer and study of the Scriptures. He commended the practice to others, and enforced his recommendation by the saying of Newton, "If the sack be filled at once with wheat, there will be no room for chaff." "I fill my sack as early and as full as I can at the footstool of the Lord, or the devil would get in a bushel of chaff before breakfast."—*Selected.*

## Our Work Among the Jewish People

(Continued from page 2)

From a letter which I received a short time ago from one of our sisters who has been circulating our literature among the Jews, I quote the following:

"While canvassing a short time ago among the Jewish people I disposed of fifty magazines. I enjoyed the work and met some very interesting men and women. Some treated me very cordially, and others had no time to listen.

"A young friend of mine went out with me, and she talked to a young Jewish girl, who remarked to a friend, 'Isn't it lovely of this young girl to take such an interest in me, and she is a Gentile?'"

From another letter I quote:

"In every case I have been received with courtesy when selling the Yiddish magazine. Some people appreciate it more than others. I have in mind a tailor by trade, who asked for the two I had. Some weeks later I met him on the street, and asked him, 'How do you like the magazine?' 'Fine,' he said, his face beaming, 'and everything in it is true.'"

From still another letter I quote the following:

"As I went from door to door, I greeted them with, '*Shalom alchem*' ['Peace be to you.' This is the Hebrew salutation], and they responded and seemed much pleased. They asked me if I were a Hebrew. When I answered, 'No,' they could not understand why I should take such an interest in them.

"They appreciated having some one talk so kindly, as most Christians hate the Jews, and tears would often flow down their cheeks. They took the magazine and promised to read it. I told them of the near coming of the Messiah. This, they said, they too believed."

All that the Lord has said concerning the Jews for these latter days will be fulfilled. Let us have faith in God, and let us follow the plans he has mapped out for us. Let us do all we can by circulating the Yiddish literature among the Jews.



# 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."

## Folks Need a Lot of Loving

FOLKS need a lot of loving in the morning;  
The day is all before, with cares beset—  
The cares we know, and they that give no warning;  
For love is God's own antidote for fret.

Folks need a heap of loving at the noontime,—  
In the battle lull, the moment snatched from strife,  
Halfway between the waking and the croontime,  
While bickering and worryment are rife.

Folks hunger so for loving at the nighttime,  
When wearily they take them home to rest,  
At slumber-song and turning-out-the-light time—  
Of all the times for loving, that's the best!

Folks want a lot of loving every minute,  
The sympathy of others and their smile;  
Till life's end, from the moment they begin it,  
Folks need a lot of loving all the while.

— Strickland Gillilan.

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## Fighting the "Flu"

### The Heroic Work of the Red Cross

LORA E. CLEMENT

AN enemy surreptitiously crossed the Atlantic in the troubled days of last September, and a few short weeks after its first appearance in New England, had invaded practically every State, taking a heavy toll of life as tribute. The suddenness and intensity of this "universal disaster" fairly staggered the country. It seemed almost a national affront that the *Spanish* influenza should not confine its activities to its European habitat. No commonwealth was prepared to cope with such a pestilence. It was not sufficient to send aid from one afflicted district to another, for the need was country-wide, and in the great army cantonments, as well as among the civilian population, hundreds died in a single day. To meet this national emergency, the American Red Cross, "a great machine built up for the needs of war," without a pause in its heavy routine work, volunteered for service.

Promptness, efficiency, and co-operation characterize the work of this organization. When the need for immediate action became apparent, a National Committee on Influenza was formed at Red Cross headquarters in Washington, with W. Frank Persons at its head. Within twenty-four hours the leaders of the various Red Cross chapters and divisions throughout the country had been notified to prepare for an offensive against influenza; they were warned that they would be taxed to the limit of their resources, and without more ado relief work began.

In the little village of Maybrook, N. Y., "which was without hospital, doctor, or nurse, and where one fourth of the population had influenza, Red Cross workers turned a moving picture theater into a properly equipped hospital, with adequate personnel, within twelve hours." It "sent pharmacists to a little town in Alabama; doctors to a settlement in the

mountains of Colorado; social workers to cope with unsanitary living conditions in mining towns; and nurses everywhere. Its field directors in cantonments worked for days without taking off their clothes; its volunteer helpers scrubbed floors in Philadelphia tenements; its women motor drivers grappled with the problems of homeless war workers in Washington;" and in city and village the country over, calls for help were answered and needs supplied.

The Red Cross workers realized that they were to meet emergencies and do what must be done in double-quick time. The public health office of the city of Washington, D. C., asked for twenty-five thousand gauze masks, modestly suggesting that if possible they be supplied at the rate of five or six hundred a day. The entire twenty-five thousand were furnished in twenty-four hours.

A writer in the *Red Cross Magazine* for January, 1919, gives the following outline of the relief work at Camp McClellan:

"When influenza became prevalent in the camp, the Red Cross field director tendered the services of the organization—without qualification as to the size, the kind, or the cost of the work that might be assigned to it—to the commander of the camp, the camp surgeon, and the commanding officer of the base hospital. The first request was for nurses, and in response to telegrams . . . forty nurses were supplied."

"Meanwhile constant calls came over the telephone for supplies. Medicines, pajamas, masks, soap, screens, hot-water bottles—supplies that ranged from morphine to fly paper and from wall board to socks were provided."

"A motor truck was needed for base hospital use; one had been ordered three weeks earlier, but had not yet arrived. Now the need had become imperative: could the Red Cross possibly help? That was at four o'clock in the afternoon; by seven a fully equipped truck was delivered. Then there was a call for four typewriters, and though typewriters were scarce, the Red Cross delivered the machines within twenty-four hours. . . . Then there was the matter of roads: the dust was analyzed and influenza germs were discovered; the Red Cross offered to oil the roads, and the roads were oiled at once; the quartermaster's department chanced to be on its last gallon of oil, but the Red Cross got sixteen barrels for immediate use. . . .

"Within two days, the Red Cross thoroughly equipped its big warehouse as an emergency ward. Then it fitted the new army garage, three times as big, with plumbing for the same purpose. It equipped three one-hundred-bed wards, from beds to thermometers, with the co-operation of local factories. . . . It held itself in readiness to fit up a laundry, if this equipment should be needed in the emergency. When the field director turned in his first report to Washington, he added that these were 'only a few' of the things that had been done."

The work in Camp McClellan was duplicated in every cantonment from Maine to California, and is descriptive of the relief afforded the civilian population as well. In hundreds of towns where whole families were helpless at one time; in thousands upon thousands of households where the mother's prostration left the children without care, it was obvious that relief could not be confined to those who were actually sick. And so hot food was cooked and delivered, household workers provided, and nurseries opened. In one little town in the Rocky Mountains every woman who was not ill volunteered for Red Cross work. In some cities when the plague was at its

height physicians motored through the streets in cars on the front of which was a conspicuous sign reading "Doctor. No charge." People were free to stop them whenever there was need for their service. A large quantity of printed matter was also circulated relative to the prevention and treatment of influenza.

Although "the worst is over," the epidemic is still prevalent in many sections, and the Red Cross is still "standing by." It has assumed responsibility for many children whose parents have died of the plague, and is watching the convalescence of hundreds who still need careful attention and the best of food. Yes, the Red Cross is the hero of this battle; and to the courageous, unselfish men and women who served under its white and crimson flag of mercy are due the highest awards for distinguished service "in action."

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### Longing

WORTHIE HARRIS HOLDEN

YEARNING for mercies but half understood,  
Wistfully reaching out after the good  
Vaguely expressed in a faint, human cry,  
Rise earthly longings to heaven on high.

Plaintively uttered, these voices of night  
Show that the spirit is yearning for light,  
Tell what the soul would delight to fulfil,  
Fully conceiving it must be God's will.

Infinite wisdom regarding each prayer  
Writes these heart-longings upon records fair,  
Metes to the soul as though action were wrought,  
Graciously granting the blessing it sought.

"Well was it that in thy heart thou desired,"  
Came to the monarch who fondly aspired  
Grandly a temple to rear for the Lord,  
Though to perform was denied by his God.

When in the light of the glorious Day  
We shall be satisfied fully for aye,  
Earth-longings treasured or poorly confessed  
Reap their fulfilment o'erflowing and blest.

\* \* \*

### Seventh-day Adventists and Patent Medicines

CLARA M. SCHUNK, M. D.

THE religious views of Seventh-day Adventists are founded upon truth. As a people we are satisfied with nothing except unadulterated truth. We divorce ourselves from every doctrine, theory, occupation, and practice that does not conform to the truth we believe.

"Ye shall know the truth, and the truth shall make you free." We have applied this scripture to our physical practices, and have eliminated the use of coffee, tea, tobacco, alcohol, spices, condiments, etc., because we believe them to be harmful. Many Seventh-day Adventists, however, are still clinging to the patent-medicine habit. They take their bottles to camp-meeting with them. Not infrequently we meet patients in our sanitariums who have brought their patent medicines with them. I believe it is because our people do not know the *truth* about patent medicines that they use them.

There is no greater deception in the commercial world than the patent-medicine business. It is so dishonest that it has received the name of "The Great American Fraud." The American Medical Association has for years labored to acquaint the public with

the worthlessness and fraudulency of patent medicines. The Federal Government also, through the agency of the Post Office Fraud Order and by the enforcement of the Food and Drugs Act, has sought to protect a gullible public. Publications exposing the ingredients of these nostrums have been issued. Much good has accrued as a result of the work done and of the information disseminated.

There is more money invested in America in patent medicines than in distilleries and breweries. Seven hundred forty-seven patent medicines are listed by the United States commissioner of internal revenue, ranging from 87 per cent to 93.5 per cent alcohol content. It is predicted that when the nation goes dry, the capital of the patent-medicine business will increase from \$91,000,000 to \$200,000,000 in less than two years, unless a revenue tax is placed upon these products.

The truth about patent nostrums may be further expressed by saying that they are practically worthless; their labels are alluringly deceptive; their testimonials are unreliable and inconsistent. Their exploiters are quacks and swindlers; their methods are wickedly dishonest. Those who purchase these so-called "cures" not only throw away their money, but in many cases they also, by delaying proper treatment until it is too late, throw away their only chance to regain health. Hundreds of deaths have resulted from the indiscriminate use of headache remedies, pain-killers, etc.

The manufacturers of patent medicines, in every case, reap enormous profits. One eye remedy, for example, is essentially a solution of borax in water (twelve grains to the fluid ounce). It sells at one dollar an ounce; the public could buy it for five cents a gallon—the estimated cost. There is no virtue in its curative properties. The most commendable thing that may be said of it is that it does little if any harm.

Alike fraudulent and worthless are cough sirups, stomach remedies, kidney cures, blood purifiers, nerve tonics, liniments, diabetic cures, vitalizers, foot drafts, etc. The money spent for them is worse than wasted. Seventh-day Adventists should place a ban on all patent medicines. Reason and consistency demand that the truth which makes us free from every error and wrong practice deliver us also from the deceptions and evils of the patent-medicine habit.

Melrose, Mass.

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### The Father's Part

It is not uncommon for a man to leave the religious education of his children entirely to his wife. This is often done even in cases where the man is professedly religious. A believer himself in the Christian revelation, he makes no effort to impart his faith to his children. It is the mother who teaches the children to pray, who trains them in the reading of the Bible, who encourages them to go to church, and who manifests a solicitude in the development of their religious life. It is a long and difficult, and oftentimes a discouraging task, even when both father and mother work together at it; but it becomes far more baffling and disheartening when the woman is left to work at it alone; for the example of the father often counts for more, at least with boys, than the precepts of the mother.—  
*Charles E. Jefferson.*

# "The Same Yesterday, and Today, and Forever"

(Continued)

ELIZABETH JUDSON ROBERTS

"WE have already seen that Christian Science does not agree with the moral law; now a few points of difference between the testimony of Mrs. Eddy and that of the holy men of God who wrote the Scriptures, and I think your mind will be perfectly at rest. Suppose you mention three of the most important points of Christian belief, and we will compare the testimony of the Bible with that of Mrs. Eddy on those points."

Bee thought for a moment, then said, "It seems to me that one of the most important doctrines is that of the atonement. Another belief on which I think most all Christians agree is the great final judgment; and a third is the coming of Christ at the end of the world. Will those do?"

"Your points are well chosen," I replied. "We will take them up in the order in which you gave them, and read one text from the Bible and one from Mrs. Eddy on each."

"First, then, the atonement. There are so many texts in the Bible bearing on this subject that it is a little hard to choose, but 1 John 1:7 will do. Read it, please."

Bee read, "'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.'"

"There are many similar statements by other apostles, and by Jesus himself, to be found in the Bible. We will now notice Mrs. Eddy's statement on this vital subject. From her book 'Science and Health,' please read page 23:3."

Finding the page, Bee read, "'One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon his beloved Son is divinely unnatural. Such a theory is man made.'"

As Bee finished reading, her face wore a puzzled frown, and I saw her eyes following again the words she had just read; then she looked up. "Auntie," she exclaimed, "that sounds like blasphemy to me. The idea of saying that one sacrifice cannot pay the debt of sin, when the whole Bible, from Genesis to Revelation, teaches that it can and does pay it when that One is the Son of God. I don't think I need any more proof to convince me that Christian Science does not agree with the law and the testimony."

"I see that you are pretty well convinced," I replied, smiling; "but I think it would be well to read the texts on the other two subjects also; for then you will be better prepared to help those who may become confused by this same beautiful talk that you have been hearing."

"That is a good idea," agreed Bee. "But just wait until I get a pencil. I am going to write all these references down in the back of my Bible, where they will be handy."

When the references already given had been noted, I resumed the study by saying, "The next subject is the final judgment. You might read Hebrews 9:27 on this point, although I like Revelation 20:12 just as well."

"'It is appointed unto men once to die, but after this the judgment,'" read Bee.

"Now read 'Science and Health,' page 291:28," I directed.

"Surely she cannot get around anything as plain as that," remarked Bee as she turned the leaves of the book. Then, slowly and wonderingly, she read, "'No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually.'"

Bee's cheeks were flushed with excitement now, and she exclaimed emphatically, if slangily, "Now, what do you think of that? She contradicts the Bible flatly, and then sets herself up as a Christian teacher! If I hadn't read it myself I couldn't believe it."

"It is hard to understand how people can be deceived by such contradictory teaching," I replied; "but there seems to be a sort of fascination about it, and many, many people are joining this sect. And the saddest part of it is that when you show them these plain contradictions of Scripture, they close the eyes of their understanding and refuse to see. I think the miraculous manifestations have much to do with it, and I consider Christian Science one of the most subtle deceptions of these last days."

"But let us take up the last subject now, the second coming of Christ. We will read the words of the Lord himself, as recorded in Matthew 24:26, 27."

"Christ's own words ought to carry some weight," commented the girl. Then she read: "'Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.'"

"One wonders how words could make a thing any plainer than that," said I; "but the Christian Scientists do not believe in the personal coming of Christ, and very little is said on the subject in Mrs. Eddy's book. Perhaps her most definite statement is in connection with her explanation of the parable of the leaven. This is on page 118:6-9. Read it, please."

"'Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?'"

Shutting the book with emphasis, Bee said, "I certainly think her words fulfil a prophecy, whether they point one or not. Why, it is exactly what Christ said the false prophets would say, isn't it?—that he is in a *secret* place? And then he goes on to say that his coming will be so public that you can't help seeing him come, any more than you can help seeing the lightning when it is blazing clear across the heavens. I never saw such flat contradictions of the Bible in my life, and I cannot understand yet why I was so favorably impressed by Mrs. Brown's talk."

"You were favorably impressed, dear," I replied, "because, as I said before, this is one of the last-day deceptions that Christ said would mislead, if possible, the very elect. A thing must sound very good, and very much like the genuine gospel, to do that. But it is *not* possible to deceive one of God's honest children for very long. We can claim that promise in John 7:17: 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' God has just fulfilled that promise to you, has he not?"

"He surely has," was the reverently spoken answer.

The sun had set in a glory of purple and gold, and now the evening shadows were closing around us. Tossing a cushion on the floor at my feet, Bee sat down on it, with her head against my knee, in the girlish fashion of earlier years. As I laid my hand lovingly on the dear head, she gave a sigh of deep content and said softly: "God surely sent you to show me my danger, auntie; isn't he good to us?"

"He is all goodness," I replied.

"But, auntie," and Bee raised her head to look into my face, "why does God allow these people to work these wonderful miracles of healing, while his own people have no such power?"

"Pharaoh's magicians had power to perform miracles, you remember, and had been doing this, probably, long before Moses was endowed with this power. God has never told us to make miracles a test of the true faith," I answered, and then added, "but your question makes me think of Elijah."

"Of Elijah!" she exclaimed wonderingly. "In what way?"

"Don't you remember how Elijah, after the wonderful experience with the prophets of Baal at Mt. Carmel, fled into the wilderness before the wrath of the wicked queen Jezebel, and was so discouraged that he asked the Lord to let him die, because he was the only one left of God's people who had not worshiped Baal? and then how the Lord surprised him by telling him that there were seven thousand of the Israelites who had not bowed the knee to Baal?"

"You think our people have no such miracle-working power among them as the Christian Scientists have: it is true we do not consider it a special test of the truth of our message, but I could tell you some wonderful experiences in my own life, and of many even more wonderful in the lives of my personal friends. As we come nearer to the end of time, and the Holy Spirit is poured out in the latter rain, we expect to see more and more of the power of God manifested among us in miracles of healing and in other ways also."

Almost before I finished speaking, Bee cried impulsively: "Oh, tell me some of those experiences, please. If I could know that God really does answer our prayers now, as he did long ago when Christ was here on earth, it would be so encouraging."

Sending up a silent prayer that my words might be so directed by the Holy Spirit as to bring the most help to the dear girl I loved, I said, "Very well, Bee: I will tell you a few incidents with which I am acquainted personally, and I hope you will be encouraged to 'taste and see that the Lord is good' for yourself."

(To be continued)

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## A Neglected Privilege

MAX HILL

FROM "Luther: the Leader," one of the books of the Senior Reading Course for last year, a good lesson may be learned by people who frequently wonder what they can do for the Master.

When Luther was a struggling student, humiliated by the necessity of begging his way, a wealthy woman of Eisenach befriended him.

"She took a liking to him, and offered him a place at her table and in her family. And so it happened that the stately old house facing the market place in Eisenach became the

home of Martin Luther. . . . Blessed be the memory of that noble woman, one among many who followed her, who brought into the dreary life of a poor, struggling youth the influences of gentleness and refined culture, and thus helped to give to the world a life enriched and enlarged by all that makes for purity of home-training and breadth of culture."

She helped to develop his talent for music, and through her efforts he received the training which culture and refinement alone can give. Her part in his education — indeed, her part in the Reformation itself — cannot be measured.

How many struggling youth would repay a thousand-fold similar action on the part of many whose houses are large enough if their hearts were equally generous! A blessing will come to such hospitable homes, even as a blessing came to the home of Frau Cotta of Eisenach.

Riverside, Cal.

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## Child Training

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LONG before I was married, I had some quite definite ideas about the obedience that children should render to parents, and once while visiting a cousin I was rash enough to express some of my thoughts on the subject. Immediately the rebuke was flung at me that when I became a father I would learn the difference between theory and facts. Recognizing that my wisdom was purely theoretic, but being unconvinced that it was wrong, I decided to bide my time in patience and see how far facts would demolish my ideas.

Today I have two little girls of my own; and as the elder is nearly five years old, I feel that I am not too precipitate in speaking on the subject of theory and practice.

First let me say that my wife and I are quite agreed that in so far as possible and practicable the children shall have their own way, but that when we say a thing must be done, or done in a certain way, the path of wisdom lies in demanding that our will and wishes be carried out. We believe in moral suasion — when it succeeds. Otherwise the old-fashioned method mentioned by Solomon seems to be the only means for really accomplishing results. We have a notion that if our children grow up with little regard for our authority, and with loose ideas about obedience to us, they will take the same attitude toward God and obedience to his requirements.

Not wishing to boast but only to help, I want to say that my former theories have not been much altered. Our children are not yet angels, but at least their obedience is often the cause of remark. They may get restless in meeting, but they need not be noisy about it. Their table manners are not elegant, but certainly they are decent.

So I would say to others, Be not weary in well-doing. Let not love and kindness degenerate into softness; and let not sternness grow into harshness. Each little situation should have tactful handling, but remember that it is done as unto the Lord, and that the kindly sternness that demands obedience to-day lays the foundation for willing obedience to God tomorrow.

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"THE long-suffering of God is remarkable, for it indicates that he is putting constraint upon his own attributes. It is his omnipotence exerted over himself."



## EXECUTIVE MEETING OF THE NATIONAL DRY FEDERATION

THE National Dry Federation, with headquarters in Pittsburgh, Pa., held its first annual executive meeting on Dec. 17, 1918, in the spacious dining-room of the Continental Hotel, Washington, D. C.

The Hon. William Jennings Bryan, president of the National Dry Federation, presided over the meeting. He stated that the National Dry Federation had brought all the temperance organizations together into one body, and thus perfected concerted action; and in a single year had not only obtained the passage by Congress of the Federal amendment for national prohibition, which was to be submitted to the several States for ratification, but also, through the ballot box at the recent election, had secured the pledge from the elected legislators which practically guarantees the speedy ratification of the Federal amendment by forty-three legislatures.

Plans were laid by the executive committee to reorganize the National Dry Federation into an International Dry Confederation for world prohibition as soon as the Federal amendment for national prohibition has been ratified in the United States. The organization has only one purpose for which it is working; namely, national and world prohibition.

The national officers are: President, Hon. William Jennings Bryan; general secretary, Rev. Charles Scanlon, LL. D.; treasurer, Gov. Arthur Capper.

The members of the national executive committee are: Gov. Carl Milliken; Hon. Wesley L. Jones, U. S. S.; Hon. Charles Curtis, U. S. S.; Hon. Lawrence Y. Sherman, U. S. S.; Hon. John B. Kendrick, U. S. S.; Hon. Edwin Y. Webb, M. C.; Hon. Charles H. Randall, M. C.; Hon. A. W. Barkley, M. C.; Hon. Jeanette Rankin, M. C.; Hon. M. Clyde Kelly, M. C.; Hon. Perl D. Decker, M. C.; Hon. John L. Barnett, M. C.; Hon. Addison T. Smith, M. C.; Mr. Clinton N. Howard; Rev. Chas. S. Macfarland, Ph. D.; Rev. Clarence True Wilson, D. D.; Rev. Wilbur F. Crafts, Ph. D.; Rev. Charles Stelzle; Mr. Virgil G. Hinshaw; Mrs. Frances E. Beauchamp; Mr. D. Leigh Colvin, Ph. D.; Rev. L. E. Sellers; Rev. Rufus W. Miller, D. D.; Rev. P. J. O'Callaghan, C. S. P.; Rev. Hervey Wood; Rev. J. W. Graves, D. D.; Rev. George Zureher; Rev. John Whisler; Rev. Harry Adams Hersey; Mrs. Elizabeth Tilton; Mr. William Shaw, LL. D.; Rev. J. J. Curran; Rev. Vincent O'Toole; Rev. J. T. McCrory, D. D.; Rev. Lyman E. Davis, D. D.; Rev. L. F. Johnson, D. D.; Mrs. Georgia M. Jobson; Rev. T. DeWitt Mason, D. D.; Mr. Herman P. Faris; Hon. Richard Jones; Mr. F. W. Lough; Mrs. Ella M. George; Rev. John Royal Harris, D. D.; Miss Marie C. Brehm; Mrs. Culla J. Vayhinger; Hon. Joshua Levering; Mr. C. S. Longacre.

The National Dry Federation, after it merges into the International Dry Confederation, is anxious to have its constituent bodies operate through their missionary societies in foreign lands, and thus through them accomplish for the world what the churches and temperance societies achieved for America. The

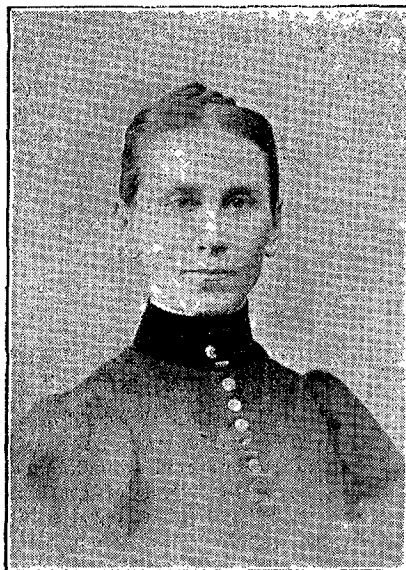
writer informed the federation that the Seventh-day Adventist denomination was operating mission stations in ninety-five countries outside of the United States, and that they could count on our co-operation for world prohibition of the liquor traffic. A special tribute was paid to our denomination for our activities along temperance lines. It was very evident that the old prejudices which existed in the past are rapidly fading away, because of our tangible interest in this important line of service. Let us continue to throw our weight and influence into the concerted movement of the greatest temperance force in the world for world prohibition.

C. S. LONGACRE.

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## SARAH ADALINE BOWEN

SARAH ADALINE BOWEN was born Feb. 6, 1851, in what was then called Randolph Township, New York, and died Dec. 6, 1918, in the sixty-eighth year of her age. She was the second daughter in a family of seven children born to Wil-



S. ADDIE BOWEN

liam and Harriet Bowen—recently deceased—who were lifelong residents of their farm homestead three and one-half miles southwest of Randolph.

Early in life Addie, as she was familiarly called by her friends, gave her heart to God. While yet in her teens, with her mother and others living in the vicinity of what later became Bowen Post Office, she attended a course of lectures by Elder R. F. Cottrell, in the district schoolhouse, and at that time accepted further gospel light and truth as taught by Seventh-day Adventists. These Bible truths became very dear to her, and she endeavored not only to live them, but also to teach them to others.

After finishing her school work at the district school, she pursued her studies further at the Randolph Chamberlain Institute at the time when Dr. Edwards was principal. Then for several years she taught in the public schools in the vicinity of her home, returning frequently to the homestead to spend the week-end, as she

was much attached to her parents. She won a large circle of friends in those earlier years, when it was customary for the teacher to "board around."

It was about this time that Addie experienced the great sorrow of her life. It came suddenly in the news that the young man to whom she was soon to be married was dead. The blow nearly crushed her, so fond had been her hopes of the happy home so soon to be hers. This was a lifelong sorrow, and though she mourned deeply, it was chiefly in secret. Securely locking these sacred memories within her breast, she looked forward with longing heart to that day of happy reunion with her loved one beyond the cold embrace of the tomb.

Later she was called to serve her church as tract society missionary secretary, residing at Rome, N. Y. After some years of faithful service in this capacity, she received a call from the Mission Board in 1884 to connect with its Central European Mission, whose headquarters were at that time in Basel, Switzerland. After consulting with her parents, she accepted the call. There she helped to establish the missionary work, and rendered service in the counting-room of the publishing house until obliged through failing health to turn over her work to another.

Concerning her acceptance of the call and her service at the Swiss mission at this time, "Historical Sketches of Missions," published by this newly established printing house at Basel, contains the following:

"At this time Sister Addie S. Bowen, who had been for years an efficient worker in the tract and missionary society in America, came to join the work here. The lack of experienced laborers in this branch of the work, rendered her coming particularly opportune, and her assistance of much value."

Returning from Switzerland, she spent some time at the old homestead, tenderly ministering to her aged parents as her strength permitted. It was not long, however, before she again heard the call of duty, and this time connected with the International Tract Society at Battle Creek, Mich.,—later at Chicago. But circumstances at home again called her back to be with and care for her father and mother, to whom she untiringly and lovingly ministered during their last stay alone upon the old homestead farm. When they needed her no more, Addie again went out, Bible in hand, to point troubled hearts, as she met with them about their firesides, to their Friend and Redeemer. In this service she spent the remainder of her life. The result of these labors of love will not be fully known in this life, but will be known hereafter. However, we know of many who are rejoicing in a new-found Saviour as the result of her untiring service.

She was in Salamanca, engaged in the work of her Master, when the disease that has taken her from us compelled her to retire to the home of her sister, Mrs. A. C. Woodmaney, for what she then supposed would be a few days of "rest cure," as she expressed it in a letter to one of her brothers. But despite all that loving hands could do, her Lord willed that it

should be here that she should enter upon her last long rest, to await, as we believe she does, the call of the Life-giver when he shall come to gather unto himself his people from every land and every clime.

The funeral services were conducted by the writer at the Baptist church in Randolph, N. Y., words of comfort being spoken from the text, "He giveth his beloved sleep." Our sister was laid beside her parents, to await the return of her Lord.

K. C. RUSSELL.

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### INTERESTING REPORTS FROM SOUTH AMERICA

FROM *La Revista Adventista* we translate the following interesting items gleaned from the report of Brother W. H. Williams, regarding the progress the work is making in the South American field:

"The following report from the conferences and missions comprised in the South American Division are for the quarter ending June 30, 1918. In this division, which includes eight republics, of which seven speak the Spanish language and one the Portuguese, there are four organized conferences and thirteen missions. We have a total of 113 organized churches, and a force of 228 workers, or, in other words, one worker for each twenty-seven members.

"The number of members, according to the report which we have received from these fields, reached a total at the end of the second quarter of this year, of 6,514. The net increase during the first six months of 1917 was 422, and during the corresponding period of this year, 638. It is encouraging to note the number of baptisms during the first six months, the total being 646, the largest number that has ever been reported in any six months.

"During the year ending June 30, we have added 1,055 to our membership, or one convert for each five and one-half members. It is also interesting to note that since the organization of the division, a period of two and one-half years, our church membership has increased one third.

"The increase in membership is very encouraging, but we wish to call especial attention to the increase in tithes and offerings. The tithe received during the second quarter of this year amounted to \$16,657.78, the largest amount ever received in one single quarter. The net increase during the first six months of this year over the amount received during the first six months of 1917 was \$10,680.15, or more than 34 per cent. A splendid record has been made in the Austral Union, the percentage of increase in this conference amounting during the six months to 72 per cent. This union has made the best record in the per cent of increase in tithes and offerings, while the Inca Union has the largest per cent of increase in the number of members.

"The Sabbath school department has increased as usual, not only in the number of members, but also in the offerings, all our people throughout the field having given nobly to this work. The offerings for missions given by the Sabbath schools reached a total of \$5,057.77. The amount given weekly per member during the first quarter was 2.8 cents, while for the second quarter it is 3.2 cents. Our colporteurs throughout the division are selling literature as never before. Our conferences report sales amounting to \$54,

326.92 during the first six months of this year. Comparing this with the same period last year, it shows an increase of \$10,075.83.

"So we see that there is a general advance in all branches of the work, and these evidences of progress in the work of God in this great division, as shown in this report, should certainly rejoice the hearts of God's people."

Elder E. F. Peterson, who went to South America a few months ago to take the superintendency of the Inca Union Mission, gives in one paragraph a splendid report of advance during 1918:

"The work is progressing here, and we are endeavoring to press in, and meet the many calls coming to us, although this is not always possible with our present corps of workers. This year we shall add five hundred more members to our churches, a greater part of these in the Lake Titicaca field. We are glad to tell you that reports of good openings are coming to us from Ecuador and Bolivia, which, as you no doubt know, have always been very difficult fields. It is evident now that the Lord is opening the way for a work to be done in those lands, if we can only secure the workers and the means. Our workers in the Lake Titicaca field are continually besieged with requests to open schools and mission stations in outlying districts. Recently two men visited Elder C. V. Achenbach, and requested that some one be sent to open a school and mission among their people. Upon inquiry, it was found they had come a distance of two hundred miles. Since October 1, about one hundred seventy-five have been baptized in the Lake Titicaca field. It is evident that the Lord is moving upon the hearts of the Indians of South America in favor of our message."

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### EARLY HISTORY OF THE CHURCH AT MONTEREY, MICH.<sup>1</sup>

WHENEVER I cross the threshold of the church building at Monterey, I feel as if I were treading on sacred ground, and in a special sense the words of the song come to me, "Tread softly, tread softly, the Master is here,"—this room, where worshiped many of the sturdy pioneers of this message; this altar, from which has ascended many a fervent petition to the throne of grace; this desk, by which the servant of the Lord, Sister E. G. White, has stood, and from which have been spoken words of doctrine, warning, admonition, and Christian hope.

The history of the church at Monterey dates from the year 1853, when Elder M. E. Cornell held a series of meetings in a schoolhouse at this place. As a result of these and other meetings subsequently held by him and Elder J. B. Frisbie, quite a number took their stand for the truth. In the year 1856 more than forty accepted the third angel's message under Elder Cornell's preaching.

In 1856 a church was organized and a building erected. This building still stands on an adjoining farm, being used as a shed. Some of the charter members of this church were: Gil Wilcox (on whose farm the church was built), Levi Wilcox, George T. Lay and his wife,

Sylsbre Rumery, John Russ, Orrin B. Jones, Charles Jones, Brother Wilson, Mrs. Patterson—the last two being the only ones still living. As I have been unable to find the old church records, I cannot give a complete list.

At the time the Monterey church was built, it was in the center of a large farming community of Seventh-day Adventists. One cannot help thinking how ideal it was to gather here to worship on the Sabbath day, with appropriate quiet all around, and no sounds of labor to break the hallowed stillness.

In 1857 Elder and Mrs. James White first visited Monterey, and on October 8 Mrs. White had a vision here. An evening meeting had been appointed at the schoolhouse near Brother George Lay's. Elder White could not concentrate his mind on any subject that night, so after opening the meeting he gave liberty to others to speak. Sister White felt impressed to speak, and was greatly blessed in doing so. Elder White in reporting the occasion, said, "When seated, Mrs. White began to praise the Lord, and continued rising higher and higher in perfect triumph in the Lord, till her voice changed and the deep, clear shouts of 'Glory! Hallelujah!' thrilled every heart. She was in vision. Unknown to us, there was a poor, discouraged brother present, who had thrown down his armor. . . . A most touching and encouraging message was given for him. By the grace of God he raised his head that very evening, and he and his good wife are again happy in hope. Monterey church will never forget that evening—at least they never should."

In the REVIEW of Aug. 5, 1858, appeared an appointment for J. B. Frisbie and S. W. Rhodes to meet with the church at Monterey Sabbath and Sunday, August 14 and 15. Elder Frisbie labored extensively in this part of the State, and met with the church at Monterey. In speaking of this meeting, Brother Frisbie said: "Here we met Brethren Hutchins and Fisher. We had quite a free time in speaking the word of life to the brethren assembled from Watson, Otsego, Allegan, Waverley, and Trowbridge."

Monterey and Allegan were so closely associated in the early work that I must speak of them here. Dr. H. S. Lay was an untiring laborer in this vicinity. After working all day in Allegan at his profession, many an evening he would go out to Monterey and hold meetings with the church there. Those of us who knew him remember how earnest and zealous he was. Being a physician, as he went from place to place he ministered to the sick in body as well as in soul. From a letter written by him Dec. 9, 1859, we quote the following:

"I can say that the Lord is working for his people in this place. He is pleased to meet with us by his Spirit when we assemble for his worship. Two have recently been added to our number. . . . I think I never saw the necessity any more than I do now of making untiring efforts to secure eternal life. I feel determined by God's assisting grace to make my calling and election sure, and to stand with the redeemed on Mount Zion."

This statement, and almost these same expressions, occur in the letters and testimonies of other pioneers.

The first of January, 1859, a letter was sent to Elder White from the church at Monterey, reading thus:

<sup>1</sup>Paper read at Monterey, Aug. 4, 1918, at a union meeting of the churches of Allegan, Gohleville, Kalamazoo, Monterey, and Otsego.

"We shall expect you and Sister White, Brother Loughborough and wife, here Sabbath and first day, before the conference at Wright. [Signed] L. M. JONES, JOHN RUSS, GEO. T. LAY, J. S. DAY, LEVI WILCOX, CHAS. JONES, H. S. LAY, S. RUMERY, O. B. JONES, E. CLARKE, HARVEY KENYON."

This reply was received:

"We will, Providence permitting, meet with you Sabbath, January 15, and hope to see a general gathering from the region round about. [Signed] JAMES WHITE, J. N. LOUGHBOROUGH."

This was a very important gathering for the church in Monterey, and I will quote from Elder Loughborough's report:

"January 14-16 [1859] we met with the church at Monterey. We found much freedom in speaking to them on the 'blessed hope' and kindred doctrines. Many of our brethren are making zealous efforts to rise, and we think we can report progress."

It seems the doctrine of unconditional election had gained some foothold, and they labored hard to set right those members who favored that belief. Brother Loughborough continues:

"On the first day the meetinghouse was well filled with attentive hearers, and we were glad to learn that there are still ears to hear the truth in Monterey, and we hope the long-suffering of the Lord may yet prove the salvation of some who have not yielded to the saving truth of the third angel's message."

"Tuesday morning we were furthered on our way by Brother George Lay, who carried part of our load across the swamps toward Grand Rapids, some ten miles, in his sleigh, thus smoothing down the roughness of the log ways over which we had to pass."

In this year we find H. M. Kenyon, whom many of us well remember as a powerful speaker, contributing articles to the REVIEW. Monterey was his home in his youth, and after a life of consecration to the gospel ministry, he is now sleeping in Jesus. In one of his articles written from Monterey in January, 1859, we find these words:

"God will hold us responsible for the light of his truth which has shone upon our pathway. What more could God do for his people than he has done? . . . God has favored us with the light of present truth, and as we have the truth, let us walk in it. . . . I feel that I want to bear some humble part with God's people in their sufferings, that when they are glorified, I may be glorified with them."

And he did bear a part, yea, more than a humble part, in this message; and many souls will be in the kingdom as the result of his labors.

That Monterey was especially dear to the heart of Brother and Sister White, is shown by an item in the REVIEW of March, 31, 1859:

"We design laboring in Michigan during the warm season, and purpose visiting a number of our churches about once in three months, planning to be out somewhere nearly every Sabbath. . . . Mrs. White will accompany us. We shall remember Otsego, Monterey, Caledonia, and Wright. [Signed] JAMES WHITE."

Think what such trips must have meant to those indefatigable servants of God—few railroads, no electric lines, their local travel all having to be done with teams over bad roads. How much more

they could have accomplished if they could have gone from place to place in an automobile! In one period of eight weeks, Brother and Sister White drove with their team more than one thousand miles, holding meetings and preaching. But we find no word of complaint; on the contrary, trust in the Lord, even in such statements as this:

"In the spring of 1854 we visited Michigan again, and though we were obliged to ride over log ways and through mud sloughs, our strength failed not."

Only once did Elder White's strength fail him on that trip. He was unable to preach at Bedford. He went to the place of meeting and stood up in the desk to preach, but became faint and was obliged to sit down. At his request Elder Loughborough took up the subject where he left it, and finished the discourse.

On Sabbath, May 7, 1859, Elder White spoke to the Monterey church three times. He said of this meeting:

"The house of worship was so crowded that it was very uncomfortable for the hearers as well as the speaker. It was, however, a good day for the church in Monterey. Our meetinghouses are too small and too far apart. Our faith as a people in the great gathering work of the third angel's message is much too small. Brethren, let your faith stretch and give the Lord room to work."

Here is an amusing incident about Otsego. The next day after the meeting first mentioned, Brother and Sister White drove to Otsego, and found a large congregation assembled in the tavern dance hall, waiting for them. Speaking of this afterward, Elder White said:

"It was an odd place to preach. We declined occupying the fiddler's stand, and took the middle of the floor, with the people all around us. . . . We were glad next day to see the sills of a house of prayer soon to be erected in Otsego, but sorry they were so short. However, I think the brethren will exchange the two short ones for some twice as long, and thus double the size of their house."

In 1859 the first power press was bought for the Review and Herald office. The entire cost of the press, engine, and fixtures was \$2,500, which was paid by freewill offerings, and among the donors we find Monterey well represented by such men as George T. Lay, S. Rumery, Harvey Keyon, John Day, O. B. Jones, John Pierce, and perhaps others.

The brethren in Monterey were well to do, and liberal in their offerings to the cause. This was appreciated by Elder White, and when some urgent need presented itself, he would go over to Monterey, as no doubt also to other churches, and talk something like this:

"Brethren, we have got to raise so much money. Brother A, how much will you give?"

"How much do you think I ought to give?"

"Well, a man of your ability ought to give \$500."

"All right, put me down for \$500."

"Brother B, how much will you give?" etc.

In 1859 Brother Bates visited the churches in Allegan County, and had this to say about Monterey:

"The members of the church in Monterey are pressing forward for victory and eternal life, desiring to discharge all the duties devolving upon them, both spiritual and temporal. The Lord blessed

us in our meetings, and especially in celebrating the ordinances of the Lord's house."

Without further details of those early years, suffice it to say that the church in Monterey prospered. In 1862 the present house of worship was built. Elder Cornell preached the dedicatory sermon.

After this there seems to have been a period of greater prosperity, and the membership increased. In May, 1866, some one from Monterey wrote an item for the REVIEW in the following quaint language:

"During the past year the church has dismissed fourteen members. Some of them have moved to other churches, and two have died. Nine have been added. The church now has seventy-eight members in its communion, all of whom, with very few exceptions, meet at our established place of worship every Sabbath. We also hold two stated evening prayer and conference meetings every week, and a female prayer meeting on first-day afternoon. In connection with our Sabbath services, we have organized Bible classes and a very interesting Sabbath school of fifty-six scholars, and have a library of selected books for both parents and children. With these needed forms of godliness we desire power to enable us to overcome the world, the flesh, and the devil. With regard to dress and how to live, and laying aside every wrong and filthy habit, we are resolved to go forward."

Judging from the frequent visits Brother and Sister White made to Allegan County, the churches here were very dear to their hearts. I will mention only one more.

On April 18, 1867, they drove from Battle Creek, stopping overnight with Brother and Sister Hilliard in Otsego.

April 19 they spent in Allegan, where the church was prospering, having received additional members. Here they made the acquaintance of Judge Littlejohn, with whose only son, the late Elder W. H. Littlejohn, most of us were acquainted. On Sabbath the brethren from Allegan, with some from Otsego, met at Monterey, where Brother and Sister White both spoke. Brother White afterward said of this meeting: "We never had a better one in Monterey." The meetings continued over Sunday, and then the young people got a sermon. It seems that under the guise of a concert there was staged a sort of "young theater," as Brother White called it, in which the young people of the world and of Sabbath keepers joined, some even blacking their faces. Brother and Sister White both appealed to the church, old and young, to "stand aloof from such things. Rather go to a full-grown theater, for there you will see the evil undressed of any profession of innocent religious sport."

A sketch of the early history of Monterey would be incomplete without special mention of one of our most prominent pioneers, Capt. Joseph Bates. He came to Michigan in May, 1858, and I believe settled in Monterey at that time. From here his labors extended to all parts of the State. One has said of him:

"The life of Elder Bates was crowded with unselfish motives and noble actions. That which makes his early life story intensely interesting . . . is the fact that he became a devoted follower of Christ and a thorough practical reformer, and ripened into glorious manhood a true

Christian gentleman, while exposed to the evils of a seafaring life, from the cabin boy of 1807 to the wealthy retiring master of 1828, a period of twenty-one years."

Firmness and boldness were marked characteristics in his presentation of the truth.

For thirty-two years Elder Bates employed his means and energies in the cause of Bible truth, as lecturer, minister, and writer, until his death in 1872, which occurred in Battle Creek. On Thursday, March 21, he was taken to Monterey and laid to rest in Poplar Hill Cemetery, only a little way from the church. Appropriate is the epitaph upon the monument that marks his resting place: "He being dead, yet speaketh."

As I wandered about in the silent city of the dead, I noticed the names of many others who were connected with the early history of Monterey and the Michigan Conference: George T. Lay, John Day, who, with Elders Fargo and Root, were so long members of the Michigan Conference Committee; John Pierce, Sylabre Rumery, Charles Jones, Orrin B. Jones, Lander Jones, George Smith, H. M. Kenyon, the wife of our highly esteemed Elder M. S. Burnham, and many others who might be named. I am told that there are about eighty-five Seventh-day Adventists buried on Poplar Hill. As I stood in the midst of the silent monuments marking their graves, I thought I should like to stand there again on the morning of the resurrection, when the graves where those pilgrims sleep, will be "opened as wide as before," and they shall arise, and together with those who are living, meet the Lord in the air, and so "ever be with the Lord."

May the lives of these pioneers in this message incite us to greater activity to finish the work they so nobly began. Though dead, yet may they speak to us, urging us to deeper consecration. Methinks if Elder Bates could stand today in this desk from which he oft has spoken, his exhortation to us would be, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed," "cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry."

And you here in Monterey, to whose care and keeping is committed this sacred house of worship, be mindful of the former days, and emulate their zeal and activity. Keep the light of truth burning brightly, and by word and deed bring others to the truth till this church building shall be filled each Sabbath day.

BERT VAN HORN.

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"We have seen multitudes of people," writes Dr. John N. Andrews, of Szechwan, "in our long tramps over three provinces. These must hear this truth. The work goes slowly here; and we have not been able to report great interests which might keep west China before the attention of our people; but a great amount of seed has been sown, and we are beginning to see the fruit. Yet we have not begun to do the itinerating that must be done among these people, even though prospects should not be promising. What we need is workers—more workers."

## DENVER, COLO.

SINCE my last report a number of other persons have been brought to Jesus, and have taken their stand for the truth. On the last Sabbath in December five were buried in baptism. Since the quarantine was lifted, the Lord has been blessing us in a special way. Our people feel that the Lord has wonderfully shielded and cared for his own during this awful scourge. And now that the war has closed we feel that in this little time of peace we must work with all our might to save souls, and do our part in finishing the great work of God, before the closing of probation.

G. W. ANGLEBARGER.

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## GLEANINGS FROM THE FIELD

EIGHT new believers have been baptized at New Glasgow, in the Maritime Conference.

ELDER W. C. YOUNG reports the baptism of thirteen new Sabbath keepers in the Quebec Conference.

A SERIES of meetings was recently held at Guinea Mills, Va., resulting in the baptism of five persons.

ELDER A. R. SANDBORN reports that the colored believers in Jacksonville, Fla., will soon complete their new church building.

THE Takoma Park church (D. C.) has raised more than \$1,100 for missions, exceeding their Harvest Ingathering goal by one hundred dollars.

BROTHER O. D. CARDEY reports a deep interest in the meetings now in progress at Owen Sound, Ontario, Canada. The attendance, which has been exceptionally good from the start, has increased since the presentation of the Sabbath question.

THE small Missionary Volunteer Society of the Bronx (N. Y.) church, have raised more than \$500 in their Harvest Ingathering campaign. These young people, wearing ribbon badges upon which was printed President Wilson's statement regarding foreign missions, did the most of their work in the subway trains of New York City.

ELDER GEORGE J. SELTZER reports that the third angel's message is finding its way to the hearts of many people in Dallas, Tex. "For the last ten weeks," he says, "we have been handicapped in holding Bible readings with the people on account of the influenza. Nevertheless, about twenty have accepted the truth since last July. About twelve of these have united with the church, while others will be baptized soon. God has worked mightily for some families here."

A LATE issue of the *Asiatic Division Outlook* reports a very profitable Biblical institute held at our mission headquarters near Ogikubo Station, in the suburbs of Tokio, Japan. Elder W. W. Prescott was present, and conducted two studies daily. Not all the workers could be in attendance, but the larger number were present, representing companies of believers extending from Kagoshima in southernmost Kiusiu, to Sapporo in Hokkaido far to the north. The Japanese Conference has within its territory a population of sixty million.

ELDER C. E. WEAKE writes concerning a "Scatter-the-Truth Band" formed in western China: "A very successful series of evangelistic meetings had been held, after which it was suggested that the Christians form a 'Scatter-the-Truth Band,' the members going out 'bookselling, preaching, and tract distributing.' As a result thousands of Gospels were sold and much real missionary work was done. The report says that 'the most far-reaching results of the [the evangelist's] work' was this feature which sent into the field to labor this body of Christians. It gave them such a love for gospel work that they themselves followed their field campaign with another series of special evangelistic meetings, resulting in bringing in a large number of inquirers."

## Medical Missionary Department

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

### BACKWARD, OR FORWARD TO RIGHT PRINCIPLES, WHICH?

THE theory of healthful living among Seventh-day Adventists is as old as the denomination itself. With the light upon the prophecies relating to the last days of the world's history as revealed in the three angels' messages of Revelation, came the instruction in health principles that would both quicken the intellect to comprehend divine truths and purify the life in a ordinance therewith. "Be ye clean, that bear the vessels of the Lord," became a present and personal demand upon every one professing to follow the present truth.

Among the more glaring sins against physical health and godliness were drunkenness, the use of tobacco, and drug addiction. All through our history as a people, indulgence in any one of these habits has been sufficient reason for barring one from church affiliation. Soon the instruction in reference to the use of swine's flesh, as recorded in Deuteronomy 14:7 and Isaiah 65:3, 4, was brought to the attention of those professing belief in the soon coming of Christ. The harmful effects of tea, coffee, and irritating condiments were emphasized. Every loyal Seventh-day Adventist immediately abandoned their use, and those who did, experienced no harmful effects, but rather were greatly benefited in doing so. Pork is not considered a proper article of diet today by any member of our church in good standing. As Isaiah says in chapter 65, verses 2-4, "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels."

Has the abandonment of the use of tea and coffee by Seventh-day Adventists

been as complete as the abandonment of pork eating? How many church members consider it excusable to indulge in a cup of these beverages because it keeps them from having a headache, or helps them to do a hard day's work, or enables them to sleep? All these excuses may as truthfully and reasonably be offered by the alcohol toper for the use of liquor. Yet there is good reason scientifically for claiming that these articles are injurious to the human system. They are useless poisons, unnatural stimulants, and are better discarded. The spirit of prophecy speaks definitely against them. No one can safely continue to disregard such definite instruction as has been given us against their use. If he does, he will sooner or later find that his power to discriminate between right and wrong has lessened, and his ability to do right rather than wrong has been much diminished.

The matter of providing a nutritious and perfectly adequate diet without the use of flesh meat is a question that not all of us have settled even yet. There is only one stronghold remaining that has not been surrendered, however, on this matter, and that is our own appetite. As far as scientific investigation, experimentation, and experience are concerned, it has been fully demonstrated that a flesh diet is not necessary. Every element necessary to the welfare of the human body can be obtained from a diet wholly meatless. In fact, a better grade of protein (the element for which meat is largely eaten), can be obtained from milk, eggs, bread, beans, peas, nuts, and many other vegetable products, than from meat. The excess of waste matter in flesh is sufficient reason for discarding it. Think of the body excretions present in meat when one eats the flesh of animals. Broths, meat extracts, and soups made from meat are largely solutions of the excretions of the animal put up for human consumption. These excretions are stimulants when taken as food, and it is largely for that reason that they are desired.

In addition to scientific reasons for discarding a flesh diet, there are many, many statements in the Testimonies concerning its injurious effect on mind and body, and many, many exhortations to us as a people to discard its use and return to the fare prescribed by the Creator in the beginning. Especially is it necessary that this shall be done by all who expect to stand the tests of disease and trial that will come in the last days. Every Seventh-day Adventist has as his highest aspiration the hope of living till Christ comes; but this means conformity to every principle of right living that the Lord has ever laid down; it means adopting the diet of Eden. Who is equal to these things? Only those who surrender all selfish interests, and adopt all of God's ideals.

There was a time when every true Seventh-day Adventist was a reformer on the flesh-meat question as well as on every other important point. There has been a time in the experience of nearly every believer when he has surrendered every bad habit, every selfish interest, and has devoted himself wholly to the work of preparing to meet God. But it is easy to slip back, easy to lapse from one's good resolutions. But this kind of experience will not suffice. We must come up to the standards that are set for those who expect to meet the Lord in

peace when he comes. Forward or backward, which way are we going?

Some points that may be considered by some as of minor importance in health principles, are food combinations, proper amounts of food for various occupations, mastication, hours of meals, use of soda and other injurious substances. Definite instruction has been given on all these points. Surely, if the Lord has considered them of sufficient importance to give instruction concerning them through his servant, they are of sufficient importance to claim our careful study and prayerful adoption. Which way are we going in reference to these things, forward or backward?

Last, but not least, let us examine ourselves in the matter of drug medication. Much definite instruction has been given regarding the rational treatment of disease and its value as compared with the use of poisonous drugs. Every Seventh-day Adventist should be thoroughly conversant with the principles of hydrotherapy and simple treatments, so as to be able to administer them, not only in his own needs and those of his family, but also in cases of sickness among his neighbors and friends. By so doing he could be a great blessing to them, and would find many opportunities for presenting the truths of the message.

Too many Seventh-day Adventists today seek what seems to be an easier way of treating the sick—by administering a pill, or giving a hypodermic, or using a bottle. Many seeking relief from an ailment employ those who administer these poisonous remedies, rather than those who make use of more rational treatments. Are we going backward or forward in this matter?

Some day a people must prepare to meet the Lord by living up to all the light he has given. Is that time now? Is that people on earth now? Is the Lord near at hand? If we answer, Yes, are we going backward or forward in the attitude we are assuming toward the definite instruction he has given in reference to healthful living?

W. A. RUBLE, M. D.

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### CONSERVE MISSIONARIES IN CHINA

A STUDY of health statistics issued by various mission boards shows that of all missionaries sent out to China, between thirty and forty per cent have to be invalidated back to the homelands. If the statistics for all the Oriental tropical mission fields were included, the figures would not be changed very much. The experience of our own Mission Board has been no exception to that of other mission boards, for our loss of workers from China through sickness has been very heavy.

The high rate of sickness among Europeans in the tropics has been noted by life insurance companies. In a paper read before the Life Assurance Medical Officers' Association in London, Dr. Caddy drew the following conclusions from a study of life insurance records of foreigners living in India:

"We think that the European does not acclimatize in the tropics; meaning by this, he is unable to rear healthy, strong children in India, that he is unable to continue in the same state of health as he was on arrival in the country."

In totaling the serious loss caused by this large percentage of missionaries having to be invalidated home from the mission fields, several factors must be taken into consideration. First, there is the loss to the field of the work that the individual was doing, and if still in health would continue to do, in proclaiming the third angel's message. Most of those who are sent out to the mission field by the Mission Board are sent in response to a request for a worker to fill a definite call. A large company of people are in a certain place who have already heard enough of the truth for this time to lead them to begin keeping the Sabbath. The worker goes there to shepherd that flock and to act as teacher and guide in directing the work of a company of native evangelists and teachers. If after being in the field two or three years he is invalidated home, his place is left vacant, his flock is without a shepherd, and in spite of the work of the native evangelists the cause suffers untold losses. It usually happens also, on account of scarcity of men in the field, that no one is available to fill that worker's post until a recruit can be sent out by the Mission Board.

The financial loss that results from invalidating a missionary home mounts up to thousands of dollars. The expense of sending a man and his wife from the United States to China and supporting them there for a year and making provision for their language study, is from sixteen hundred to two thousand dollars. At the end of a year he and his wife are just reaching the place where they can begin to shoulder responsibility and become producers for the mission. At the end of their second year in the field this denomination has expended on that worker and his wife not less than three thousand dollars. By this time they have a good command of the language and have become acquainted with the people and the problems of the mission field. If now or in a year or two later they must be invalidated home, it is very evident that a fearful loss results.

A missionary, to do effective work, must be in good health. The work is heavy, and conditions and environment are trying at best. Needless to say, the work of many missionaries is far from being efficient, because of their state of health. It would be good economy for the mission to do everything possible to get them back to a state of good health, even if they were obliged to leave their station and be under medical care for a time. Experience in the mission fields has shown that a field in charge of a worker whose health is below par will not show the results it should from the funds expended in it. The whole tone of the work suffers; the man is not physically strong enough to itinerate and instruct and care for the outstations, and he has not the energy required to conduct the necessary studies and Bible classes that are needed in training his staff of native workers.

In a series of statistics published in 1913 concerning the invaliding home of missionaries from China and India, it was found that the conditions in the two countries, so far as the cause of invaliding missionaries home is concerned, are almost exactly the same. The above-mentioned statistics show that of those invalidated home more than one fourth of the cases are because of nervous

breakdown; twelve per cent are on account of malarial infection; eighteen per cent on account of one or more of the three diseases, typhoid, dysentery, and sprue; and ten per cent on account of pulmonary tuberculosis.

Mission boards have for some years been striving to check this stream of invalided missionaries. It has been found that if proper medical care and treatment are made available in the mission field, in most cases health may be restored as well in the mission field as in the homeland.

It has been a source of great encouragement to those in charge of the Shanghai Sanitarium that a number of our missionaries have already received help in the institution. One family, in which the wife was afflicted with sprue, would have been invalided home months ago had it not been for the help received in the sanitarium. Through the care received there, she has regained her normal weight and strength and is now with her husband and family in central China.

One of the objects in view in establishing the Shanghai Sanitarium is to do all that can be done, with the most modern methods of medical practice, to care for the health of our missionaries in China and the near-by fields. We hope that some may desire to help financially, to the end that equipment may be secured for the sanitarium that will enable us to provide, on the mission field, a place where our missionaries may find the medical attention they need when sick, and where many can receive help early enough to avoid a break in health.

A. C. SELMON, M. D.

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## "BEWARE TUBERCULOSIS AFTER INFLUENZA"

THE National Tuberculosis Association has issued a leaflet with the above title. It is subheaded "A Few Simple Facts and Cautions, Meant Not to Frighten but to Safeguard." The matter in the leaflet is well worth giving to our readers. Here it is:

### "Influenza and Its Symptoms"

"So-called 'Spanish influenza' is a form of grip. It may attack a person mildly or severely. In the present epidemic, a large proportion of the cases are severe.

"The symptoms by which an attack of influenza may be recognized include headache, body-ache, chills, fever, sore throat and chest, cough, expectoration, weakness, and a generally 'done-up' feeling.

### "The Danger of Tuberculosis"

"Influenza greatly reduces one's physical vitality, and is frequently followed by other sickness, especially pneumonia, which still further reduces one's resistance to disease.

"Such lowered resistance opens the way for active tuberculosis, which is a disease of the weakened.

"Most people are infected with the germs of tuberculosis in childhood. Provided one's general health remains good, such infection may never develop into active disease. A person may appear to be entirely well, but when body vitality is lowered by a sickness such as influenza or pneumonia, the tuberculosis germs, lying in wait, may launch a sudden attack and make rapid headway.

### "How to Prevent Tuberculosis"

"The surest way to prevent tuberculosis as a result of influenza is, of course, not to get influenza.

"1. Avoid being near any one who you know has influenza, a cold, sore throat, or other suspicious symptoms.

"2. Avoid crowds and crowding, and especially places where people cough, spit, and sneeze carelessly.

"3. Safeguard your general health; breathe fresh air, keep warm, eat moderately, drink plenty of water, and keep the bowels open.

"4. If you do not feel well, consult a doctor at once.

### "If You Get Influenza"

"1. Stop working and go to bed immediately. Do not resume work until the attack of influenza is all gone and your doctor permits it.

"2. Have nothing to do with patent medicines or drugstore 'treatment.' Put yourself under a doctor's care at once, and continue under his care until cured.

### "After You Have Recovered"

"1. Have a doctor examine you thoroughly to see if any signs of tuberculosis are present. You cannot tell without an expert examination.

"2. If free from any trace of tuberculosis, keep so by sufficient rest during convalescence, and careful living then and afterward.

"3. If your 'cold' hangs on, or there are other indications of tuberculosis, begin medical treatment without a moment's delay.

"4. Get in touch with your State or local tuberculosis or health organization, or write to the National Tuberculosis Association, 381 Fourth Avenue, New York City, for printed information, which will be sent you without charge, and which will help you and your physician.

### "Tuberculosis Is Preventable and Curable"

"The purpose of this article is not to frighten you, but to safeguard your health. Do not assume that you are going to get tuberculosis, and that, if you do, you cannot be cured; for tuberculosis is both preventable and curable. If treatment is begun before the disease is far advanced, it can be arrested or cured.

"But remember that there is no medicine or patent remedy which can cure tuberculosis. Avoid advertised 'consumption cures' as you would poison. A good doctor may give you medicine to build you up, but will also prescribe a course of living, consisting mainly of fresh air, sunlight, proper food, and necessary rest, which will restore you to health.

### "Inform Yourself"

"Whether or not you have influenza or tuberculosis now, inform yourself about this disease (tuberculosis), which takes more lives than any other disease in the world.

"For such information, which will be supplied without charge, write to your State or local tuberculosis or health association, or to the National Tuberculosis Association, 381 Fourth Avenue, New York City."

L. A. HANSEN.

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REPORTS to December 31 showed that the church in Toledo, Ohio, had raised \$1,012 on the Harvest Ingathering fund.

## News and Miscellany

Notes and clippings from the daily and weekly press

— Dr. Sidonia Paes, president of Portugal, was assassinated on Dec. 16, 1918, while en route from Lisbon to Oporto.

— With the removal of restrictions on the use of sugar, the Food Administration announces that 775,000 tons were saved in the United States during the four months ending November 30.

— Lieut. Col. E. F. Harrison, officer of the Legion of Honor, who is credited with inventing the gas mask and thus saving the lives of hundreds of thousands of soldiers, has died of influenza.

— According to the Associated Press, the greatest shipment of mail from American soldiers in France ever received, no less than 4,500,000 letters, came in just before Thanksgiving, on the French liner "Rochambeau."

— Airplane mail increased 600 per cent during the month of December. Post-office officials attribute this to the mailing of Christmas cards by this novel medium, and also to rate reduction on one ounce of first-class matter from sixteen to six cents.

— United States seaplanes are operating a gun that shoots from both ends. "In this gun," says Mr. Daniels, "the recoil force of the forward barrel is counterbalanced by that of the rear barrel, from which a dummy charge is fired simultaneously with the projectile."

— The Spanish influenza has caused 500,000 deaths in the United States alone, and has cost the nation at least \$3,000,000,000. The death rate this year will be 50 per cent higher than last. The Pittsburgh Chapter of the Red Cross spent \$50,000 in relief work in the Pittsburgh region during the epidemic.

— The American navy will total 1,291 vessels, including 40 battleships and 329 destroyers, on July 1, 1920, according to plans recently made public. In order to meet this increased need for men, Secretary Daniels has urged Congress to advance the permanent enlisted strength of the navy from 131,000 to 217,000.

— American Red Cross workers during the war knit 14,089,000 garments for the army and navy, according to a report made public by national headquarters of the organization. In addition, the workers turned out 253,196,000 surgical dressings, 22,255,000 hospital garments, and 1,464,000 refugee garments. The work was done under the direction of 3,870 chapters of the Red Cross, with more than 31,000 branches and auxiliaries, embracing more than 8,000,000 workers.

— The Government Printing Office in Washington, D. C., covers thirteen and one-half acres, has an annual pay roll of \$5,000,000, and uses nearly 50,000,000 pounds of paper every year. According to recent estimates published in the *Bookman*, this office yearly prints enough Congressional speeches to supply one to every four men, women, and children in the United States. In it today are the largest number of typesetting machines assembled together in the world, numbering 246. One hundred forty-five presses are in use, and 700 motors to run them.

— More than \$16,000,000,000 of cash appropriations and contract authorization voted by Congress for war purposes will be unexpended.

— A wage increase of five and ten per cent, according to length of service, came as a surprise to the employees of all departments of the telegraph systems under Government control, January 1.

— Walter Hines Page, of New York, former American ambassador to the court of St. James, died in New York City recently. Mr. Page had resigned his post in England because of ill health.

— President Wilson's plans include a visit to Genoa, while en route from Rome to Paris, where he will place a wreath on the pedestal of the statue of Christopher Columbus, the discoverer of America.

— With a total value of \$12,272,412,000, the nation's principal farm crops last year were worth more, based on prices paid to farmers December 1, than in any year in the history of American agriculture.

— The Chinese government has refused to permit her laboring people to be sent to France, unless they are placed under the oversight of Christian missionaries. Under this condition 300,000 are now at work.

— The Pennsylvania Railroad played all-year Santa Claus to its shopmen during 1918 to the extent of about a million and a half dollars. Through some error, this amount was given to the men in overpay.

— According to official announcement, the Treasury Department plans to issue long-term securities into which War Savings Stamps may be converted, and also to continue the War Savings system through 1920.

— The Women's Club of Chicago has announced its purpose to raise a million dollars for the erection of a building for women as a memorial to Mrs. Ella Flagg Young, the well-known educator who recently died in that city.

— The United States transport "Northern Pacific," a hospital ship en route for New York, ran aground off Fire Island on New Year's Eve. Coast guards and small craft, hastening to the rescue took off most of the 2,480 wounded soldiers who were aboard.

— An airplane fleet will be used to explore the north pole regions, including the polar basin, according to announcement made at a recent meeting of the Aero Club of America. The expedition will leave this country on June 1 if present plans are carried out. It is estimated that the undertaking will cost \$250,000.

— There is considerable uneasiness in insurance circles with regard to Ignace Paderewski, who is considered an unenviable risk since he became embroiled in the fierce political maelstrom of Europe. The pianist is said to be one of the most heavily insured persons in the world, mostly in British companies. He is insured not only for his life, but for his limbs as well. Each of his fingers is said to be individually insured for a very large sum against any accident or violence that might interfere with his execution of the pianoforte. This is carried to such extremes that some of the policies hold the insurers liable even for the breaking of a nail.

— Official figures reveal the fact that when the armistice was signed, on Nov. 11, 1918, war expenditures aggregated approximately \$249,780,000,000.

— The movement to make November 11 an international holiday is gaining favor. At eleven o'clock on the eleventh day of the eleventh month, every bell and whistle is to sound again the glad news of peace to a troubled world.

— The Y. M. C. A. of India is conducting a moving university in Mesopotamia for the soldiers in the English service. Theology, chemistry, engineering, and electricity are among the subjects in which instruction is given.

— Juvenile delinquency increased more than forty per cent in England during the period of the war. More than three million youth between the ages of twelve and seventeen were out of school, since their severants were necessary for the family support.

— Maj.-Gen. J. Franklin Bell, commanding the Department of the East, died in New York City, January 8. He was graduated from West Point in 1878, and during his distinguished military career won many promotions and awards. His death is a distinct loss to the United States army.

— Musical entertainment and the news of the day are to be furnished to the patients in the reconstruction hospitals over "amusement phones," according to a recent announcement of the Red Cross. By every bedside will stand a small telephone receiver, and all the patient has to do is press a button and listen.

— According to the daily press, a canvass of the United States shows that the Sheppard Prohibition Amendment to the Federal Constitution will be ratified by at least forty of the forty-eight States of the Union. This action is expected not later than February or March of 1919, and it is probable that it may come in January. One year after the thirty-sixth State legislature has ratified, the country will become "bone dry."

— Lord Balfour reporting the result of the British investigation concerning the Armenians, said: "Of the 1,800,000 Armenians who were in the Turkish Empire two years ago, 1,200,000 have been either massacred or deported. The first were slaughtered with awful torture; the second were driven from their homes and marched across deserts and rivers, falling dead in vast numbers. They were slaughtered and drowned by the thousands. This noblest race in the Ottoman Empire has been almost exterminated. It is high time that Turkey was brought to the end of its murderous career."

— Theodore Roosevelt, ex-President of the United States, died at his home, Sagamore Hill, at Oyster Bay, L. I., Jan. 6, 1919. In his death the country loses one of its most distinguished statesmen. He was respected alike by friends and enemies. Flags on all government buildings in Washington were lowered to half mast when the news of his death was received, and Congress and the Supreme Court adjourned in honor of his memory. The funeral, by his own wish, was held from the little country church where he worshiped with his family, only a simple Episcopal service being read by the rector, and he was buried in the village cemetery not far from his home.

## Publishing Department

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

### AN EXPERIENCE

THE writer, on his way to help a brother colporteur make a delivery, when within about two miles of the village, saw from the car window a beautiful plantation, presenting the result of thrift and industry. There was in the barnyard a display of about one hundred head of cattle.

When the station was reached, the colporteur told me that he had about five miles to go to spend the night in order to be there Monday morning to get the horse and buggy. I had to find a place to lodge near by, so concluded to walk back the two miles to the prosperous looking home. On reaching the place, I walked up to the house and knocked at the door. When the gentleman came, I introduced myself, and told him that I had called to spend the night with them. He seemed very glad to have me, and gave me a cordial invitation to come in. When dinner was ready, I was invited into the dining-room, where a splendid meal was served, after which we repaired to the sitting-room. With the family all seated, I felt in the mood to talk, and this seemed to be what the family wanted.

A few words were exchanged concerning the many changes that are coming in the world, and what they mean, the signs of the times, etc. Having copies of "The Great Controversy" and "The Other Side of Death" in my grip, I led the conversation along the line of thought contained in these two books, and sold both of them. Continuing to talk, for I felt very much in that mood, I sold "The Desire of Ages," told them about "Ministry of Healing" and sold it; likewise "Christ's Object Lessons." I talked on until eighteen books had been sold, and one year's subscription to *Liberty* given them for their liberality.

The next morning, without my having to ask for it, the cash was handed to me for all the books. I felt that God had directed in that visit, and to him belongs all the praise.

I am thoroughly convinced that if our ministers and workers, while traveling about from place to place, would carry with them some of Sister White's books, God would place them in touch with many an honest soul who would gladly purchase these books. Will you try it? Several times during the experience just related the lady of the house shed tears. What a wonderful privilege we have if we could only sense what it means to be "workers together with God"! Honest souls are waiting here and there for some one to speak to them or to give or sell them a book that will give them the light which they are reaching out after; and yet we pass them on the street, and rub elbows with them on the cars, heeding not our great responsibility to them.

Some, perhaps, feel that it would not be dignified to hand out a few tracts as we ride to and fro with the people on the cars, or to attempt to sell a book when we visit in their homes. To all

such I would say, You will never carry that kind of dignity into the kingdom of God. Pride will never find any place over there. The truth is more precious than anything else in this world, and if we love it as we should, our hearts will be set to its promulgation.

W. HENRY GEORGE.

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### THE SUMMARY

AGAIN we pass on the monthly report of book sales by our devoted colporteurs. In spite of the various hindrances that have arisen, the work is progressing very encouragingly.

While there has been a falling off in sales the past two or three months, we believe this is only temporary, and that very soon now we shall see our sales on the increase again.

Our November report one year ago showed forty-five more workers in the field than is indicated in this report. Could we have reported as many workers as last year, our sales would doubtless have been as much or more. It is evident, therefore, that the falling off in sales is due to a scarcity of workers. The draft, along with the influenza, has reduced the ranks of our colporteurs. We are glad that peace has come, which will enable us to continue our appointed work unhindered.

We expect to see a larger number of workers in the field at the beginning of the new year. The prospects are very promising indeed, and we are of good courage, knowing that the work is the Lord's and that there are no crises with him.

W. W. EASTMAN.

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### A PRECIOUS EXPERIENCE IN THE COLPORTEUR WORK

A COLPORTEUR from West Michigan writes:

"Last week I had some good times. I went into a man's yard, saw him go into the hog house, and followed him. While talking with him, he asked me to see the preacher who was holding meetings in the neighborhood. I did so, and showed him my book. I asked him if he was talking on the prophecies. He said, 'No,' and at the close of our conversation he gave me his order for a half-leather binding. I also secured two other orders at the same place, one for a half-leather binding and one for a cloth binding. I went across the road and got one order. I took four orders in less than one hour. The preacher made the statement that all the prophecies had been fulfilled except the carrying of the gospel to all the world. I left him studying the thirteenth chapter of Revelation.

"Twice have I had persons call me back to take a subscription for a book after I was away down the road. Once when I had reached the place where I was to stay overnight one such person called me over the phone. This morning while going to the woods to be alone with God, a man bade me good morning. I talked with him a little while, and he told me to bring him a book. So don't think I am discouraged."

Such experiences are being multiplied many times to those who from the heart are doing "real ministry" among the people from house to house.

W. W. EASTMAN.

### COLPORTEURS' SUMMARY FOR NOVEMBER, 1918

UNION			BOOKS		PERIODICALS		
	AGENTS	HOURS	VALUE 1918	VALUE 1917	NO. COPIES	VALUE 1918	VALUE 1917
ATLANTIC							
E. New York	8	318	\$ 307.55	\$ 697.10	2716	\$ 407.40	\$ 47.80
Greater New York	3	96	459.26	1485.70	9400	1410.00	780.00
Maine	4	231	1223.05	995.20	1980	297.00	155.70
Massachusetts	4	233	468.75	757.05	3428	514.20	435.90
N. New England	8	120	360.84	679.35	380	57.00	109.10
S. New England	8	494	1105.50	2400.10	2006	800.00	103.50
W. New York	7	443	1584.15	687.50	872	130.80	301.70
Totals	37	1935	5509.70	7702.00	20782	3117.30	1933.70
CENTRAL							
Colorado	15	512	263.70	847.50	1470	220.50	159.60
Kansas	30	841	1763.65	1561.06	2932	439.80	90.90
Missouri	7	210	360.25	3600.90	12921	1938.15	46.00
Nebraska	5	130	240.20	1219.45	1701	255.15	130.00
Wyoming	..	....	.....	.....	332	49.80	26.10
Totals	63	1693	2627.80	7228.91	19356	2903.40	452.60
COLUMBIA							
Chesapeake	7	477	1880.00	386.65	3187	478.05	92.40
District of Columbia	6	142	1146.30	1138.00	770	115.50	10.20
E. Pennsylvania	8	568	1021.19	2402.78	3107	466.05	115.90
New Jersey	6	..	1046.05	550.00	2430	364.50	226.50
Ohio	14	1123	1939.90	2970.80	5521	828.15	340.60
Virginia	9	413	2756.50	992.00	1127	169.05	218.90
W. Pennsylvania	12	818	1270.20	2240.54	1150	172.50	156.20
West Virginia	8	434	2349.00	3418.53	150	22.50	36.30
Totals	70	3075	13409.14	14698.80	17442	2616.30	1197.00
EASTERN CANADIAN							
Maritime	..	....	.....	218.00	590	88.50	.....
Ontario	3	153	464.85	1279.10	2546	381.90	113.60
Quebec	..	....	.....	.....	50	7.50	2.00
Newfoundland	..	....	.....	.....	..	....	....
Totals	3	153	464.85	1497.10	3186	477.90	115.60
LAKE UNION							
E. Michigan	6	596	1035.73	1008.80	2193	328.95	228.00
Indiana	8	804	1130.40	2579.90	1029	154.35	131.20
N. Illinois	9	548	900.75	625.05	12224	1833.60	274.50
N. Michigan	6	167	232.70	578.75	192	28.80	45.00
N. Wisconsin	2	146	168.32	215.85	265	39.75	60.30
S. Illinois	7	585	1476.10	1558.15	160	24.00	120.00
S. Wisconsin	3	22	.....	1083.20	1150	172.50	135.80
W. Michigan	6	531	547.50	904.00	620	93.00	171.80
Totals	47	3399	5491.50	8554.00	17833	2674.95	1172.60
NORTHERN							
Iowa	4	273	625.00	1227.85	2660	399.00	269.00
Minnesota	7	559	828.20	834.70	3552	532.80	238.10
North Dakota	2	....	80.35	70.75	804	120.00	40.60
South Dakota	..	....	.....	.....	332	49.80	223.20
Totals	13	832	1534.45	2142.30	7348	1102.20	770.90
NORTH PACIFIC							
Montana	6	807	1395.41	.....	400	60.00	9.50
S. Idaho	5	1082	1433.20	227.95	406	60.90	40.30
S. Oregon	4	781	1052.85	34.25	211	31.65	31.50
Upper Columbia	6	1141	1574.45	.....	1025	153.75	94.00
W. Oregon	6	1058	2426.00	725.99	3357	503.53	233.20
W. Washington	7	1194	2597.05	662.40	4549	682.35	252.60
Totals	34	6063	10479.86	1650.59	9948	1492.20	661.10
PACIFIC							
Arizona	..	....	.....	190.75	385	57.75	31.80
California	..	....	.....	184.15	6566	984.90	201.90
Central California	2	183	316.20	414.75	574	86.10	110.50
Inter-Mountain	..	....	.....	635.20	5	75	9.50
N. California-Nevada	..	....	.....	246.85	570	85.50	72.00
N. W. California	..	....	.....	372.50	.....	.....	.....
S. California	10	374	714.40	190.90	5034	755.10	184.60
S. E. California	3	343	533.70	667.90	1486	222.90	71.80
Totals	15	900	1564.30	2803.00	14020	2103.00	682.80
SOUTHEASTERN							
Cumberland	10	709	1759.35	1149.65	3308	496.20	76.20
Florida	6	716	1212.50	2323.20	652	97.80	167.00
Georgia	11	627	1036.75	1938.05	860	129.00	356.80
Carolina	15	1240	6077.85	3887.80	331	49.65	377.40
Totals	42	3286	10086.45	9298.79	5151	772.65	978.30
SOUTHERN							
Alabama	14	1186	925.75	550.30	1015	152.25	40.00
Kentucky	15	1746	3782.20	2015.35	575	86.25	42.00
Louisiana	7	507	411.71	1620.15	620	93.00	45.50
Mississippi	11	901	400.00	401.35	90	13.50	70.50
Tennessee River	8	602	578.55	645.40	1466	219.90	121.40
Totals	55	4942	6098.81	5232.55	3766	564.90	819.40
SOUTHWESTERN							
Arkansas	19	1169	1247.95	580.00	512	76.80	33.30
N. Texas	15	457	589.75	2093.15	980	102.00	91.00
Oklahoma	11	599	716.00	1112.70	947	142.05	110.70
S. Texas	3	226	99.85	1788.70	691	103.65	99.70
Texico	1	55	200.00	87.50	575	86.25	97.20
Totals	49	2506	2853.55	5602.05	3405	510.75	431.90
WESTERN CANADIAN							
Alberta	..	....	.....	.....	317	47.55	36.00
British Columbia	..	....	.....	.....	305	45.75	28.00
Manitoba	..	....	.....	.....	1514	227.10	81.80
Saskatchewan	..	....	.....	.....	305	149.25	53.50
Totals	..	....	.....	.....	3131	469.65	199.30
Foreign and miscellaneous	..	....	.....	.....	10727	1609.05	531.40
Mailing lists	..	....	.....	.....	41166	6174.90	4181.00

## FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	76	3717	\$10334.67	\$ 9567.60	53125	\$2092.58	\$2214.83
British	51	2916	2598.35	1723.93	84186	3148.46	2224.37
Scandinavian	11	1139	1043.71	14833.59	9310	370.24	416.47
Latin	11	1139	1043.71	1060.18	12281	262.30	84.70
South African	16	1134	2702.52	2181.36	12281	262.30	121.50
Japan	..	..	..	180.24	..	..	74.50
China	..	..	..	..	..	..	397.65
Korean	17	1306	33.81	42.71	562	..	201.88
Philippine	48	8650	4824.45	1680.27	..	838.00	312.50
Malayian	12	938	1339.74	..	876	75.37	..
Hawaiian	4	108	175.50	..	250	31.00	..
Guatemala	..	..	..	230.10	..	..	..
Jamaica	9	1167	1046.59	..	..	..	..
Salvador	1	102	161.20	784.62	..	..	..
S. Honduras	..	..	..	329.10	..	..	76.10
Porto Rican	..	..	..	768.40	..	..	..
Venezuela	3	200	748.60	273.00	..	..	..
W. Caribbean	16	588	997.20	..	..	..	..
Cuban	10	704	1423.20	2156.30	..	..	..
Inca	6	145	248.15	..	..	..	..
Brazilian	59	5827	3916.65	..	..	..	..
Austral	33	3387	9378.74	5861.14	..	..	115.48
Foreign totals	372	27026	\$40973.08	\$41674.54	160540	\$ 6817.95	\$ 6239.98
North American totals	428	29687	60120.41	65870.69	177861	26679.15	13627.10
Grand Totals	800	56713	\$101093.49	\$107545.23	338401	\$33497.10	\$19867.08

## COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1916	1917	1918		1916	1917	1918
January	177107	104517	137723	July	151297	202270	97324
February	222470	129591	134107	August	153309	237711	230127
March	154019	107703	330318	September	111833	164438	164573
April	98217	201556	330318	October	101997	122138	103332
May	117917	140580	117178	November	97439	136271	177861
June	154701	141169	220177	December	98488	63219	..
Totals	..	..	..	..	1673894	1751163	..

## COMPARATIVE BOOK SUMMARY

	1913	1914	1915	1916	1917	1918
January	\$ 64262.88	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66040.42	75962.31	72414.23	92431.51	109551.86	241063.34
April	73520.45	85685.35	78974.96	94066.35	103042.73	160112.53
May	101610.01	87024.10	107987.69	106602.30	136453.74	276413.96
June	137373.06	153480.96	131199.10	174415.86	237914.24	336262.65
July	146576.24	199116.62	170546.02	192033.15	265004.04	207615.34
August	111660.64	105391.65	119773.18	143185.26	203016.57	137462.98
September	73732.14	74359.96	78364.70	96901.38	172855.15	133893.11
October	84015.90	60357.25	76102.53	85128.41	116501.72	101093.40
November	73949.60	57388.95	69600.16	86248.56	107545.23	..
December	59749.02	57496.17	69145.88	71060.56	87121.50	..
Totals	\$1049943.46	\$1083110.20	\$1088890.64	\$1275890.39	\$1675431.56	..

† Multiply number of magazines in any month by fifteen cents to get value.

## COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.  
 February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.  
 March and April, 1917, 293,147 copies, value \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.  
 May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.  
 June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.

July, 1917, 206,715 copies, value \$7,450.15; July, 1918, 213,456 copies, value \$7,209.78.

August, 1917, 253,026 copies, value \$11,264.29; August, 1918, 208,702 copies, value \$9,393.42.

September, 1917, 231,408 copies, value \$10,926.97; September, 1918, 209,869 copies, value \$9,927.84.

October, 1917, 184,764 copies, value \$8,437.74; October, 1918, 216,468 copies, value \$10,572.84.

November, 1917, 165,154 copies, value \$6,239.98; November, 1918, 160,540 copies, value \$6,817.95.

## REQUEST FOR PRAYER

A sister, writing from California, asks prayer for the conversion of several members of her family.

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## "PRESENT TRUTH," NO. 37

The last issue of Present Truth, No. 37, deals with the great issue of the day, "A League of Nations." This subject is presented in the light of prophecy, under the heading, "The World's Permanent Peace Outlook; A League of Nations, and a New World Map."

After briefly stating the results of the great World War as affecting nations, the question is raised, "Will there be another war?" This question is answered, in treating this subject of thrilling interest to all people, under the following topics:

A League of Nations Proposed; Hoping for Peace, but Preparing for War; A League of Nations May Be Helpful; Dangers; Will It Put an End to War? An Important Prophecy; Destruction, Not Peace. Coming; Plowshares Beaten into Swords; A Sign of the End; A Temporary Peace; Armageddon yet Ahead; A Well-Defined Outline; Another World War; Important Bearing on the Future Outlook; God Man's Only Hope.

This number of Present Truth comes out at the right time, and bears just the message needed at a time when people are the most likely to read it and be favorably impressed with its message of the soon-coming King. It ought to be placed in the hands of all State legislators. Every judge and lawyer, and all professional and business people should be supplied with a copy at the earliest possible date. It will be good to use in beginning a systematic distribution of the regular series of Present Truth. It will awaken an interest. Millions of copies of this issue of Present Truth ought to go into circulation at once.

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## 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.

\* \* \*

## WASHINGTON MISSIONARY COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the annual meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Md., at 10 A. M., Feb. 12, 1919, for the purpose of attending to the usual business and other

# Appointments and Notices

## PUBLICATIONS WANTED

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

Mrs. Sadie McN. Jemson, Box 559, Nantamoo, B. C., desires to obtain copies of "Healthful Living," "How to Live," and "Christian Temperance," at a reasonable price.

James H. Carr, 41 W. Patterson Ave., Columbus, Ohio. Signs of the Times, weekly and monthly, Watchman, Life and Health, Present Truth, Review and Herald, and tracts and small books.

Mrs. Winifred P. Rowell, Mt. Vernon, Pembroke, Bermuda. Instructor, Signs, Review, and Life and Health. She requests that postage be prepaid without fail on all literature sent, as unpaid postage is double there.

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## ADDRESS WANTED

Information concerning the whereabouts of Mr. and Mrs. David B. Skedgell, who formerly lived in New Hampshire, is desired by Mrs. George A. Smith, Kanaskat P. O., Palmer, Wash.

important matters pertaining to the welfare of the institution. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two members of the North American Division Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

B. G. Wilkinson, President.  
O. M. John, Secretary.

## OBITUARIES

**Culver.**—Caroline A. Culver was born in Germany Aug. 27, 1844, and died at Belle Plaine, Wis., Dec. 11, 1918. Many years of her life were spent in the hope of a soon-coming Saviour. Ten children survive.  
E. F. Ferris.

**Gazin.**—Mrs. Minnie E. Williams-Gazin was born in London, England, April 16, 1862, and died at Pueblo, Colo., Dec. 9, 1918. She lived a faithful Christian life to the end. She leaves her husband, two sons, and three daughters.  
H. A. Vandeman.

**Norman.**—Hanna Norman was born in Sweden Sept. 3, 1848. She came to America in 1879. Two years ago she united with the Scandinavian Seventh-day Adventist church, at Denver, Colo. She fell asleep in Denver, Dec. 3, 1918.  
O. J. Nerlund.

**Brown.**—W. S. Brown was born in Tennessee, Aug. 5, 1885, and died in Sacramento, Cal., Nov. 7, 1918. He was an earnest Christian, and one of our faithful canvassers. He sleeps in hope of a soon-coming Saviour.  
A. J. Osborne.

**Laue.**—Lena Sorrel Laue was born in Gonzales County, Texas, in 1882. She died at Laredo, Tex., Dec. 18, 1918, and was buried at San Antonio. Her husband and three children mourn, but they are sustained by "that blessed hope."  
E. L. Neff.

**Kelley.**—Mrs. Isa Vera Kelley was born at Parkersburg, W. Va., June 11, 1892, and died at her home in Parsons, Kans., Dec. 7, 1918. She had been a Seventh-day Adventist since early childhood, and rests in hope of a part in the first resurrection.  
W. E. Neff.

**Carver.**—John A. Carver was born Nov. 14, 1894, near Hartley, Iowa, and died at Pueblo, Colo., Nov. 28, 1918. He was buried near the home ranch at Wiley, Colo. He was faithful unto death, and sleeps in hope. A father, one sister, and four brothers survive.  
H. A. Vandeman.

**Seltenrich.**—Henry Seltenrich was born in Russia, Aug. 12, 1845. He was married three times and had eleven children. He came with his family to America in 1875. His death occurred at Carrier, Okla., Nov. 8, 1918. His wife and seven children mourn, but they sorrow in hope.  
D. F. Sturgeon.

**Wilson.**—Mrs. Mary Wilson was born in London, Ontario, Canada, May 9, 1840, and died in Detroit, Mich., Nov. 26, 1918. She was married to James Wilson in 1858, and to them were born eight children, five of whom are living. Sister Wilson was a consistent Christian and sleeps in hope of eternal life.  
Archer V. Cotton.

**Fogg.**—Christine Gram Fogg was born in Cumberland, Maine, Dec. 28, 1887, and died at Fiskdale, Mass., Nov. 21, 1918. In early life she accepted the third angel's message, and ever lived a consistent Christian life. She is survived by her husband, seven children, her parents, one brother, and one sister.  
Harlan P. Gram.

**Graham.**—Mrs. Ellen Graham died at her home near Nicholasville, Ky., Nov. 22, 1918, aged forty-four years. She was a member of the Seventh-day Adventist church, and rests in hope. Her husband and four children survive.  
Christine Graham.

**Gallemore.**—Died in Kansas City, Mo., March 30, 1918, as the result of an accident, J. M. Gallemore, aged eighty years. He was a native of Kentucky, and his marriage to Miss Lou Morrow occurred in 1864. Three years later he embraced present truth, and sleeps in hope of a soon-coming Saviour. His wife survives.  
M. A. T.

**Wilder.**—Mrs. Pearl Gertrude Taphouse Wilder was born in Battle Creek, Mich., May 17, 1882, and died at Los Gatos, Cal., Dec. 6, 1918. She leaves to mourn, her husband, one son, her father, and an only brother, also four stepchildren. She died with the assurance of sins forgiven.  
A. M. Dart.

**Addcox.**—Albert Addcox was born in Chattanooga, Tenn., June 5, 1885, and died at Austin, Tex., Nov. 29, 1918. He was a constant sufferer for two years before his death, but he found comfort in the promises of the Saviour, whom he loved and served. He is survived by his wife, two children, his mother, and four brothers.  
E. H. Rees.

**Zytoskee.**—Laura Tate Zytoskee was born March 31, 1886, and died in Takoma Park, Md., June 10, 1918. She leaves behind her father, her husband, and three little boys. She died in the blessed hope, and always maintained a precious experience. Elders A. G. Daniells, J. L. Shaw, and the writer conducted the funeral service.  
C. S. Longacre.

**Fifield.**—Mildred Florence Fifield, was born in South Lancaster, Mass., July 19, 1896, and died at Colorado Springs, Colo., Dec. 3, 1918. Her great desire was to recover from a lingering illness and become a worker for God, but she was resigned to his will, and sleeps in hope. Her parents, two brothers, and one sister mourn.  
P. F. Bicknell.

**Loehr.**—Edward C. Loehr was born in Michigan March 17, 1858. At the age of twenty-one he was married to Adah M. Sterling, and to them were born two sons. Most of his life was spent in Michigan, but about six weeks ago he moved to Florida, and there he fell asleep in Jesus Dec. 10, 1918. His wife and sons survive.  
Charles T. Burroughs.

**Miller.**—Emiline Evens was born Jan. 3, 1846. She was married to James Miller Jan. 10, 1864, and to them were born ten children, six of whom are living. Early in life she was converted to God, and in 1910 united with the Seventh-day Adventist church, remaining faithful until her death, which occurred Dec. 9, 1918. Six children mourn.  
D. P. Miller.

**Hubbell.**—Edith Orilla Rooker was born Aug. 23, 1895. She united with the Seventh-day Adventist church in 1908, and was married to Charles Hubbell Oct. 23, 1917. Her death occurred at Hustburg, Tenn., Dec. 15, 1918. Her husband and parents, two sisters, and one brother—now in France—mourn, but they sorrow in hope.  
W. R. Elliott.

**La Lone.**—Edwin Judson La Lone was born in Winterset, Iowa, June 6, 1887, and died at Gage, Okla., Dec. 9, 1918. He was reared a Seventh-day Adventist and united with the Pontanelle (Iowa) church at an early age. The family moved to Oklahoma in 1904 and there he was married to Miss Mamie Sturgeon. Two sons and three daughters were born to them. He was a true Christian, and sleeps in "that blessed hope."

**Steinkraus.**—Ferdinand J. Steinkraus was born in Germany Sept. 7, 1844. He came to America at the age of seventeen, and on Dec. 30, 1865, was married to Miss Bertha Reichow. After her death, he married Mrs. Julia Egbert. Brother Steinkraus accepted present truth twenty-three years ago, and fell asleep Dec. 12, 1918, trusting in the Saviour whom he loved and served. He is survived by his wife, four sons, two daughters, and one sister.  
O. F. Gaylord.

**Vice.**—Lucinda E. Vice fell asleep in Jesus Sept. 25, 1918. She was a faithful member of the Los Angeles (Cal.) Seventh-day Adventist church. Two sisters mourn.  
W. Milton Adams.

**Borgeson.**—Bendix G. Borgeson was born in Norway, April 24, 1848. He came to this country thirty-seven years ago, and thirty years ago established his home at Bass Lake, Ind., where he died Dec. 12, 1918. He was a member of the Rochester (Ind.) Seventh-day Adventist church. He leaves his wife and one daughter to mourn their loss.  
Balie P. Schilling.

**Schurene.**—Evelyn Rogers Schurene was born in Erie, Pa., and died Dec. 14, 1918, at Reeves, Ga. She embraced the third angel's message through the efforts of Elder H. C. Goodrich while living on the Isle of Pines, and remained faithful to the end of her life. She leaves to mourn her death her father and mother, her husband, and two sons.  
E. W. Snyder.

**Moyers.**—Mattie Jane Finch was born at Springville, Tenn., Dec. 15, 1868. At the age of fifteen she united with the Seventh-day Adventist church, and remained a faithful, consistent member until her death. She was married to C. H. Moyers in 1885. On Dec. 9, 1918, she fell asleep in Chattanooga, Tenn. Her husband, two sons and one daughter survive.  
Smith Sharp.

**Scott.**—Maud Brewer Scott fell asleep in Jesus at Bear Lake, Wis., Dec. 8, 1918, aged thirty-one years. Early in life she united with the Seventh-day Adventist church, and ever remained faithful. Oct. 14, 1906, she was married to Ervin J. Scott. Her husband and three children, with her parents, three sisters, and two brothers, mourn their loss.  
J. B. Scott.

**Myers.**—Clara Mabel Myers was born near Forestville, Va., Feb. 18, 1878, and died in San Antonio, Tex., Dec. 9, 1918. She was a graduate nurse from the New England Sanitarium, at Melrose, Mass. For the last eleven years of her life she resided in San Antonio. She fell asleep in the full assurance of faith. Two sisters and two brothers survive.  
E. H. Rees.

**Guild.**—Ralph Leonard Guild was born at Carson City, Mich., May 27, 1899, and died at Berrien Springs, Mich., Dec. 18, 1918. He was baptized at the age of nine, and lived a consistent Christian life. While attending Emmanuel Missionary College he was stricken with pneumonia, and fell asleep in hope of a part in the first resurrection. His parents, one brother, and one sister survive.  
T. M. French.

**Banks.**—Henry Banks is said to have been born in Kentucky about the year 1792. He died Dec. 11, 1918, at his home near Bangor, Mich. He was one of the oldest citizens of the United States, if not the oldest.

Mr. Banks was a young man during the War of 1812, and had a part in transferring troops to New Orleans. At this time he was a slave. Before the Civil War, Mr. Banks made his escape from slavery into Canada over the underground railroad. Here he lived until the Emancipation Proclamation by President Lincoln. Then he went to Michigan and settled near Detroit, where he worked for the farmers, supporting himself for the first time in his life by wages earned by himself. Here he was married to Hanna Richards, a free woman.

Purchasing some land near Bloomingdale, Mich., he lived there until the death of his wife in 1872. After rearing his family, he lived alone for some time on a farm near Bangor, Mich. His daughter moved in with him to his farm to take care of him during his later years. Here he passed away.

Mr. Banks professed Christianity in 1918, and joined the Seventh-day Adventist church at Bangor. He said that he was ready when the Lord called.

Mr. Banks was well known, mainly on account of his extreme age, and was hale and hearty until within nine weeks of his death. No special ailment took him. He was worn out by his 126 years of service on the earth.

He had two sons and one daughter, Mrs. W. Chase, with whom he was living at the time of his death.

He rests in hope of meeting his Lord at the first resurrection.

Orva Lee Ice.

# A Little Talk

## With Our Subscribers—

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

### TELL THEM

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

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

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

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

**FOURTEEN MONTHS for \$2.50**

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

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

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

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

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

**T**HIS book will be one of the most important in the small World's Crisis Series. It will be filled from cover to cover with present truth, and several hundred thousand should be sold quickly. It is hoped to have this book ready in January.

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

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

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WASHINGTON, D. C., JANUARY 23, 1919

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS  
W. A. SPICER G. B. THOMPSON L. L. CAVINESSSPECIAL 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.

BROTHER AND SISTER O. J. GIBSON and their little son have been spending a few days in Washington. Brother Gibson and his family are on furlough after a period of service in China. They will soon return to their field of labor.

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A LETTER from L. V. Finster tells of the splendid advance the work is making in the Philippines: "I am sure you will rejoice with us to know that during the first ten months of this year 256 persons were baptized in the Central-Southern Luzon Conference. The sales of literature by our book agents will amount to about \$100,000."

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### COUNTING BY FERN LEAVES

AS we stood watching the people coming out from one of the services of the Australasian Union Conference, Missionary G. F. Jones, of the Solomon Islands, was reminded of the scenes at the Sabbath services in the islands.

"The natives," he said, "take great interest in seeing new people come to the meetings. They will watch with animation every indication of growing interest on the part of any. 'So and so is here,' they say, when a new native comes. And as the people come out from the service and the missionary stands at the door to greet them, natives may take up positions outside to count the people coming out. They take a fern branch, and tear off and drop a leaf with every count. Even the old men often become so interested in seeing the increasing numbers coming to the mission that they will catch up a fern and begin to count."

"The Solomon Islanders can count into higher numbers?" we asked.

"Yes," said Brother Jones, "they are good at counting; they rarely make a mistake in mathematics. They count by tens. But they must do something as they count." So they drop the fern leaves as they count the number of those who are turning toward the light of the gospel.

This interest in seeing others come and numbers increasing, is surely a token of the working of grace in their hearts.

They rejoice to see others touched by that which has drawn their own hearts to seek after the better way.

That is the spirit that makes all hearts akin in service for others. The missionaries in Basutoland, South Africa, have told how the first native believers there rejoiced as new ones turned toward the light. When there were but three Basuto Sabbath keepers at Emmanuel Mission, Matsita, the first one, declared joyfully: "See how this truth is growing! There are three of us now keeping the Sabbath!"

One of the first impulses of the awakening soul is to long to share the good news of salvation with others.

W. A. S.

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### ATLANTIC UNION HOME MISSIONARY CONVENTION

THE Atlantic Union Conference Home Missionary Convention was held in the Seventh-day Adventist church at Buffalo, N. Y., December 27-30.

There were present as delegates, representatives from every local conference in the union, all the workers from the Western New York Conference, and many local elders. There were also present R. D. Quinn, D. H. Kress, J. D. Snider, V. O. Panches, from the union. A. G. Daniells, G. B. Thompson, L. W. Graham, and the writer, from Washington, were present during a portion of the session.

A printed program had been carefully prepared by the union home missionary department, and in the presentation of the topics and the discussion that followed, virtually every phase of the home missionary work was considered. All present entered with spirit into the convention work, and a profitable season was enjoyed.

One very interesting feature of the convention was the field hour. The Buffalo church had set a goal of \$1,000 as their quota in the Harvest Ingathering campaign, but they lacked about \$200 of reaching it. There were still some papers on hand, so it was proposed to organize the convention into six bands, with from eight to ten persons in a band, and visit the homes of the people again in a final drive to place in the hands of the people all the papers on hand and secure further contributions to foreign missions.

About fifty went out, including the leaders—Elders R. D. Quinn, K. C. Russell, D. H. Kress—all of us. We worked about one hour, all in territory that had been worked with the same paper before, and a very precious season was enjoyed. We gathered about \$150, an average of nearly \$3 per member. We went out again Monday morning, and all returned at 11:30 to report. This was a good meeting, one of the best of the convention.

The Atlantic Union Conference is in full sympathy with the home missionary work. Plans were laid to organize every church so far as to get every member at work quickly in this great soul-saving campaign. The Atlantic Union Conference is planning for big things. The Lord will surely add his blessing.

F. W. PAAP.

### A WORLD-WIDE UNREST

WITH no desire to be pessimistic, we may look out upon the world and see it as it really is. While the statement that the war is over is still on every lip, we find anything but world-wide peace. Let us take the events of one day, January 9, as an illustration of events that are far from reassuring.

From Argentina, South America, the report comes that a battle has taken place in Buenos Aires between strikers and government troops, with one hundred fifty casualties in the battle.

Turning to North America, we find a strike in New York City which threatened the inhabitants with famine within forty-eight hours. In one town in Indiana the soldiers forced two Democratic members of the board of county commissioners, and a man who had been elected county attorney, to resign their offices. They demanded that the previous occupant of the position of county attorney be restored to his office. Such interferences by soldiers in political matters is not a reassuring omen for the future.

Turning to Europe, we see, according to reports of the day, Poland unable to organize a cabinet which might receive the recognition of the Allied powers, while at the same time she is engaged in a military campaign against the Bolshevik Russians on the east and the German soldiers on the west. The day's reports indicate the defeat of the Poles in their campaign against each. Conditions in Russia continue in their usual chaotic state. In the new country of Czechoslovakia, an attempt was made on the life of the premier.

Conflicting reports come in concerning conditions in Berlin. From Copenhagen it is reported that the Ebert government has definitely put down the Reds; from Paris comes the report that the Reds have succeeded in overthrowing the Ebert government; while from Amsterdam the news is that the struggle between the two factions in Berlin has not yet been decided. From all indications, however, whatever the conditions in Berlin itself may be, the Bolshevik movement in Germany is far from suppressed.

Conditions in the Baltic provinces which formerly belonged to Russia, are reported critical. Also from Budapest, the capital of Hungary, comes the report of anarchy and terrorism, fostered by Austro-German agents.

Even in the plans to be worked out by the Allied governments in the peace assembly, there appears a great lack of unity.

In such times of unrest, it is well indeed that we can turn our eyes from the world about us to the rest and peace which may be ours in our own souls if we have received from the Lord Jesus Christ the peace which he alone can give. While we recognize the unsettled conditions about us, let us see in them the signs of the times, and a promise of Christ's soon return; for among the conditions enumerated as prevalent immediately before that occurrence is this: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." May the Lord hasten the day when the Prince of Peace shall come to end earth's turmoil and distress, and the waiting believers shall be gathered into the everlasting kingdom of peace and rest.

L. L. C.