

# The Advent Review and Sabbath Herald

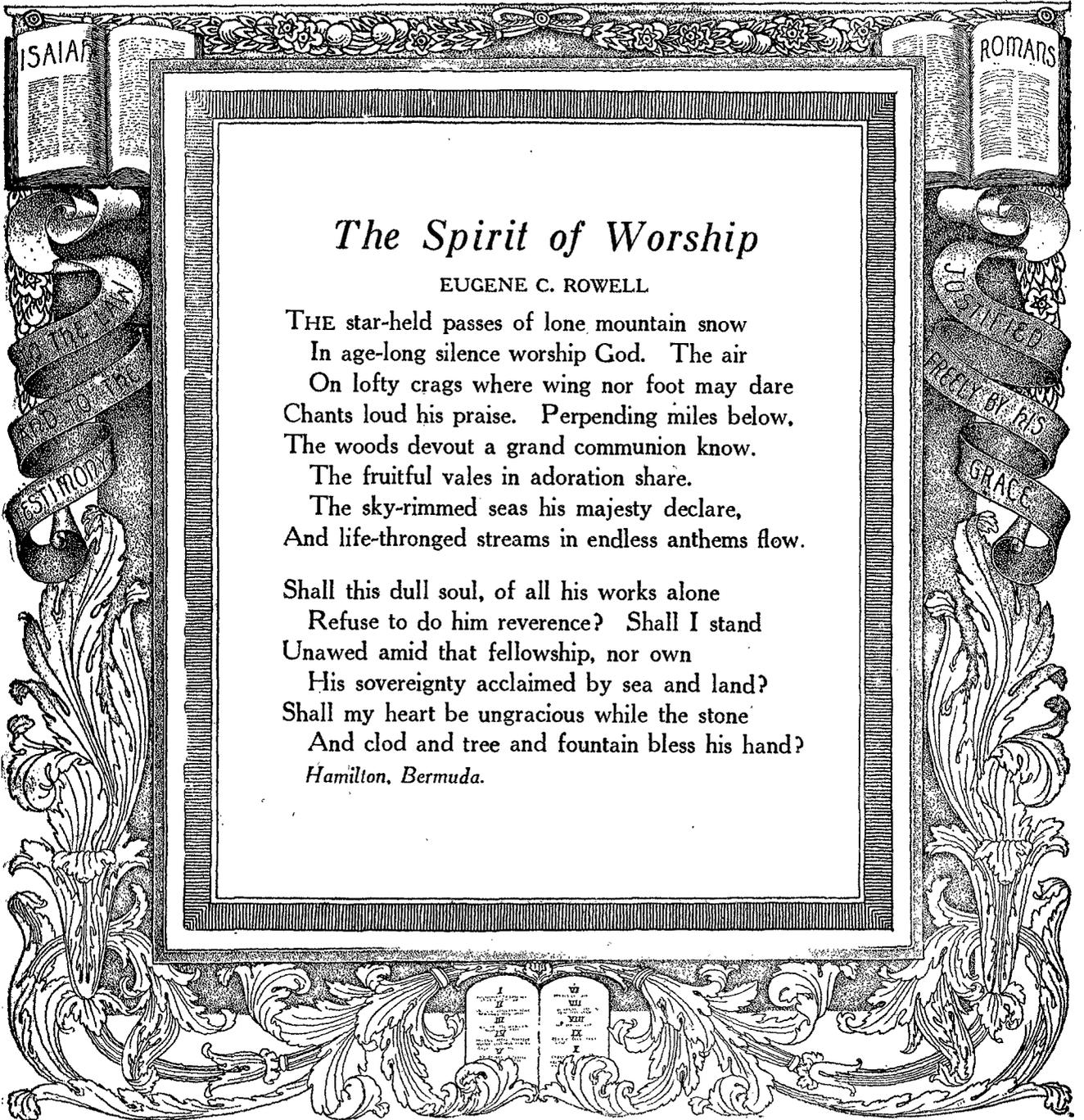


Vol. 96

Takoma Park Station, Washington, D. C., Thursday, February 6, 1919

No. 6

THE GOSPEL TO ALL NATIONS

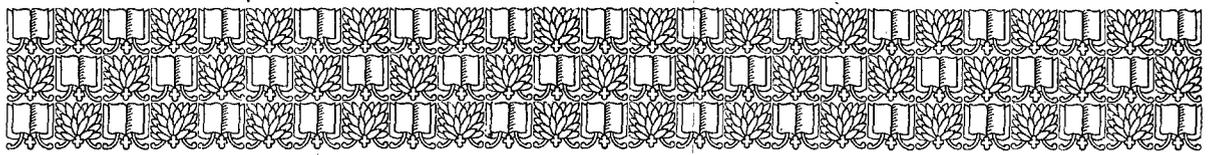


## *The Spirit of Worship*

EUGENE C. ROWELL

THE star-held passes of lone mountain snow  
In age-long silence worship God. The air  
On lofty crags where wing nor foot may dare  
Chants loud his praise. Perpending miles below,  
The woods devout a grand communion know.  
The fruitful vales in adoration share.  
The sky-rimmed seas his majesty declare,  
And life-thronged streams in endless anthems flow.

Shall this dull soul, of all his works alone  
Refuse to do him reverence? Shall I stand  
Unawed amid that fellowship, nor own  
His sovereignty acclaimed by sea and land?  
Shall my heart be ungracious while the stone  
And clod and tree and fountain bless his hand?  
*Hamilton, Bermuda.*



# WHAT GOD SAYS TO HIS SOLDIERS

H. W.

*Reveille.*—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14.

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*Roll Call.*—"I have called thee by thy name; thou art mine." Isa. 43: 1.  
"He calleth his own sheep by name."  
John 10: 3.

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*Attention!*—"Look unto me, and be ye saved." Isa. 45: 22.

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*Quick March!*—"I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 14.

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*Halt!*—"Stand still, and see the salvation of the Lord." Ex. 14: 13.

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*Stand at Ease.*—"I will give you rest." Matt. 11: 28.

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*When on Guard.*—"Watch ye and pray, lest ye enter into temptation." Mark 14: 38.

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*When in Camp.*—"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

*When Fighting.*—"Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6: 12.

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*When Wounded.*—"They that wait upon the Lord shall renew their strength." Isa. 40: 31.  
"In quietness and in confidence shall be your strength." Isa. 30: 15.

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*When a Prisoner.*—"Fear thou not; for I am with thee: be not dismayed; for I am thy God." Isa. 41: 10.

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*In the Hour of Death.*—"Let not your heart be troubled: ye believe in God, believe also in me." John 14: 1.

"When thou passest through the waters, I will be with thee." Isa. 43: 2.

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*The Last Post.*—"Watchman, what of the night?" Isa. 21: 11.

"Blessed are the dead which die in the Lord: . . . that they may rest from their labors." Rev. 14: 13.

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*In the Grand Review.*—"Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25: 21.

# The Advent HOLY BIBLE IS THE FIELD IS THE WORLD **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 6, 1919

No. 6

## Modern Marvels

THERE are so many wonderful inventions in recent times that we are coming to a point where nothing surprises us. It was not long ago that the idea that it would ever be possible to travel in the air or under the water was considered highly visionary. Now through war development, both have been rendered entirely practical. The airplane is proving valuable also in civil life as a means of rapid transit for mail. Whether the submarine will also prove adaptable to the needs of peace, the future will disclose.

Means of rapid travel on land and on water have come to us in the recent past. Steam, electricity, and gas are now all available for motive power; and each has its special advantages. The first brought us our railroads and steamships; the second, our street cars; and the third, our automobiles.

Means of rapid communication of knowledge have also increased. Written messages were first sent by courier, then by steamboat and train, and now by airplane. Oral messages were first carried by word of mouth, then by the wires of the telephone and telegraph, and now by wireless.

One of the most recent triumphs of intercommunication is an invention making it possible to talk over a land telephone with an airplane pilot actually in the air. The *Official Bulletin* of Jan. 17, 1919, tells of this achievement in an officially authorized statement of the War Department:

"Communication between an airplane in the air and a regular telephone on the Washington City line, was established yesterday at the office of Maj. Gen. William L. Kenly, director of military aeronautics. Although regular radiotelephonic conversation frequently has been held with planes in the air at flying-fields, this is the first demonstration of the combination of the radiophone and regular land telephone.

"General Kenly, Col. F. R. Kenney, and Col. C. C. Culver were present in the office of the director of military aeronautics, and talked with Lieutenant Lucas, who was piloting a plane from Bolling Field. The two links in the line were the radiotelephone from the plane to the small station at Bolling Field, and the city telephone system from Bolling Field to General Kenly's office. The conversion of radio to direct wire was made automatically at the Bolling Field Station with apparatus devised by members of the Air Service Radio Branch under the direction of Colonel Culver.

"With the audibility of the modern transcontinental system, Colonel Culver believes that there is no limit to the distance over which a man in a plane in the air can speak with land telephones."

Not only are all these inventions a proof that we are living in the time of the end, characterized by the prophet Daniel as a time when "many shall run to and fro, and knowledge shall be increased;" but these very same inventions are serving to aid in the carrying of the gospel message which is to go to all the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The readers of the REVIEW have doubtless noticed that the Brookfield branch of the Pacific Press recently received some important foreign manuscript by aeroplane; also that Elder G. A. Roberts, president of the West Indian Union Conference, expects to get, if possible, a hydroplane to afford him ready communication with the various parts of his widely scattered islands of his field. In many other cases advantageous use of the newest modern inventions has been made already or will be made in the near future. The closing gospel message may be carried by messengers who in some cases may literally fly in the midst of heaven. In any case, flying is the only adequate representation possible of the speed with which the third angel's message is now going to all the world.

L. L. C.

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## Civilization Broken Down

THE guns of war are silent along the terrible battle front, stretching practically from New York to Bagdad. But peace has not come to all the peoples of the earth, if we are to credit the reports which are published daily. While a peace-and-safety cry is being raised, not all the people are so optimistic as to look for peace. The *Courier-Journal*, of Louisville, Ky., Dec. 22, 1918, said:

"I have no hesitation in saying that the spectacle of European ruin is simply appalling. Nineteenth century civilization has broken down.

"I do not mean merely that dilapidated trains crawl dismally, that postal and telegraphic communication is hardly better than in Napoleonic times, that famine and pestilence are creeping over Europe; but that there is a collapse of human moral energy, a revival of the primitive, barbaric instincts, and the fierce endeavor to have one's little private will by force.

"The general sense of the purpose of life is lost in the chaos of petty warring impulses. People eagerly repeat the shibboleths of democracy and equality, hoping that this will dispel the terrible dread that lurks in their hearts. Little men, often well-meaning and sincere, devise shallow plans for coping with the menacing forces of destruction."

December 28, 1918, the Nashville (Tenn.) *Banner* quoted the following from the *Memphis News Scimitar*:

"A new beginning must be made, a civilization must be organized, and while this is being done the people must be fed to keep them from starving. The world is in a bad way, and if the final Armageddon is going to be any worse than this, it may be just as well for the end of all things to come and have done with it. Organizing and building a world is a task from which the most stout-hearted shrink."

It is evident that as these editors look out upon a world emerging from the awful war, they have some forebodings. Whether civilization will survive, or relapse into the barbarism of a past age, seems in their minds to be a question which time only can determine.

The editor of the *World's Work*, in the January issue, seems to view matters in much the same light:

"The League of Nations idea seems to be gaining supporters every day. Most conscientious observers see in it the only hope of civilization. This war has reduced considerable areas of Europe to heaps of ruins; it has taken the lives of more than 10,000,000 people, and it leaves a large part of the world the prey to famine and disease. Most of the nations of continental Europe are virtually bankrupt, and their best energies for at least a generation will be absorbed in rebuilding their economic structure. The fact is that Europe, in the last four years, has had the narrowest escape from extinction. The application of science to warfare will make any future contest so destructive and terrible that the civilized world cannot pass through another such calamity without being utterly destroyed. The movement for peaceful means of settling national differences has thus passed the academic stage. It is no longer the favorite topic merely of idealists; the subject has become the most practical one now in the public mind. The world must have this league, not because the conception is a beautiful and a lofty one, but simply as the only possible method of preserving its own existence. Necessity, not poetry, is the grinding force that will make this thing a reality."

Never was wiser statesmanship needed than now. It is no time for politicians to rock the boat and shout. Construction is needed, and those intrusted with this gigantic task need the support of the world.

Sin has ruined the world, and lasting peace will be no more till He comes whose right it is to rule. When he establishes his kingdom over all the earth, then, and not till then, will there be peace and quietude forever.

G. B. T.

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## "Amnesty for Conscientious Objectors"

UNDER the above heading, the *New Republic* of January 11, 1919, pleads for amnesty for the "conscientious objector." The editor says:

"What, after all, is the rationale of the measures inflicting penalties upon conscientious objectors to war? No free state can possibly make a crime out of refusal to serve in war when such refusal is actuated by sincere conscientious motives. We may consider such an attitude illogical, absurd. We may see grave public inconveniences in it. But we have passed beyond the point of barbarism in which men presume to distinguish between the logical and the illogical, the serviceable and the disserviceable, in other men's consciences. We do not compel men to eat meat on Friday if their consciences require them to fast. We do not require men to eat swine's flesh when their consciences pronounce it an abomination. And if a man's conscience forbids him to serve in war, or to perform any service that even indirectly bears upon war, we are bound to respect it. To attempt by threats and penalties to force such a man into military service would be tyranny as hideous as that of the Roman proconsul who slew the seven brothers and their mother because they refused to eat swine's flesh.

"If we had been able to look into men's souls and determine precisely what was in their consciences, we should have had not the slightest excuse for restricting the liberty of that infinitesimal fraction of our population that is conscientiously opposed to all war. But conscientious objections are easily feigned where they do not exist. If we had accepted them as an adequate ground for total exemption, we should have paved the way for the cowards and shirks who wished to escape their civic obligations. Therefore it was necessary to hedge conscientious objection about with hardships adequate to test its reality. It was necessary to prescribe alternative service, to impose discipline, possibly extremely harsh discipline. But this, let us bear in mind, was not for the sake of punishing conscientious objectors. It was not for the sake of overhearing the conscientious scruples of men. The sincere conscientious objector was absolutely blameless, in the light of the fundamental institutions of our state. What injuries we inflicted upon him were to serve no other purpose than that of restraining other men who would have feigned conscientious objection. We made the sincere objector suffer vicariously for the potential insincere objector. The conscientious objectors in disciplinary barracks or in jails represented nothing but a part

of our machinery of conscription. That was a hideous bit of machinery to use, but we were at war and did not stick at means.

"But now the war is over and we have scrapped the rest of our machinery of conscription, is there the slightest reason why we should keep this least defensible part of our machinery in motion? Is there the least ground for subjecting to further privations and tortures the men who have committed no crime against the state?"

This writer states that in England a movement is already on foot in this matter. Among the signers to the petitions are found the names of many of England's greatest men. We have no doubt that our own country, where the principles of liberty have flourished since it was a nation, will not permit any nation to outstrip her in justice and freedom. When the consciences of men are involved, great care must be exercised, that the principles of freedom that have made us great are in no way abridged.

G. B. T.

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## Prayer and Deliverance

A STORY of earnest prayer in one continent and of deliverance from peril in another, is told by Samuel Broadbent in his "Narrative" of the first mission to the Baralongs, of Africa. It was in 1823, and the regions of Bechuanaland which the missionaries were traversing were wilds indeed. Messrs. Broadbent and Hodgson, of the Wesleyan Mission, with their wives, were in deep trouble. They were seeking a Baralong chief who had invited missionaries, but who had been driven from his town by invading Mantatee tribesmen, and the land was full of peril. The missionaries' cattle had been stolen, and there was no way of getting forward with their wagons. They sought God "among the bushes," Mr. Broadbent says, and were cheered by the assurance that they should not be left to perish.

It was decided that Mr. Hodgson, with a native boy, should go forward on foot to find the chief they were seeking. He came to a river bed and was going down to a place where growing reeds gave promise of the presence of water. The boy, moved by some impulse, turned aside and hastened toward a point above the reeds. In a moment he raised a cry of warning to Mr. Hodgson to turn back. Concealed by the reeds were eight lions in the bed of the river, six full grown and two cubs. The missionary was walking straight

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

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into the lions' mouths. He wrote at the time in his daily journal:

"I have been 'in deaths often,' but I cannot but regard this as a special instance of providential interference in my preservation; for, had not the man changed his course in which he was first going, and thereby, in consequence of a bend in the river, reached a spot which gave him a sight of the lions, we must have both fallen a sacrifice! How good is the Lord! and how watchful over his servants! and how many circumstances, in themselves trifling, lead, in the order of his providence, to the deliverance of his people!"

Just here Mr. Broadbent supplements the story:

"I shall be excused for interrupting Mr. Hodgson's narrative, by interposing the relation of an interesting fact which has come to my knowledge since my return to England. My esteemed colleague had labored very acceptably and usefully in the Rifford Circuit, Nottinghamshire. [Here he had been in close connection with a friend, Mr. Willey, in Christian work.] . . . Mr. Willey was a man of earnest prayer, and was much respected by all who knew him. At the period referred to, he was remarkably impressed by a dream that his friend in Africa was in some great peril. He could not account for this dream and the impression it produced, and tried to compose himself again to sleep, but could get no rest. So he rose from his bed and prayed, if his friend was in danger, that God would be his shield and protector. Several months after, when Mr. Hodgson's journal was published, it was found, on comparing dates, that the time of Mr. Willey's dream and solicitude was the same as that of Mr. Hodgson's danger and deliverance from the lions."

The apostle Paul acknowledged, by inspiration, the part that his friends in Europe had acted, by their prayers, in his deliverance from death away in Asia. 2 Cor. 1:11. Distance is no hindrance to angel ministry, nor can seas or continents sever the fellowship in service of Christian believers who have access to the throne of grace in prayer. To the eyes of faith, this whole world is full of the activities of the angels of God, sent forth to minister to the heirs of salvation, bearing messages from heaven to his children, binding their hearts together in the service, and bringing deliverance in providential ways when God's name will thus be glorified.

W. A. S.

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## Significant Signs of the Times

### The Hour of Opportunity for the Church

WE are living in days of fulfilling prophecy. Unless we are careful we shall fail to sense the significance of the thrilling events which are taking place in this world in which we live. There is danger that our own personal affairs, the grind of daily toil, the stern demands of practical duty, will so engross our minds that we shall look upon present conditions as commonplace, and fail to recognize their full significance. This has been true of the church of Christ in the past. Again and again has it been necessary for God to arouse his people to the significance of the times in which they lived, and to the opportunities confronting them.

Seventh-day Adventists are a people of prophecy. We are living in an hour when not alone one prophecy but many prophecies are fulfilling; when the conditions existing in the world around us are significant signs of the times which have been reached. Note briefly some of these conditions.

#### 1. Preparations for War. Joel 3: 9-16

How strikingly has the inspired penman delineated the very days in which we are living! A truce has been declared, and it is fondly hoped by a war-weary world that permanent peace may be secured; but preparations for war still go forward. The demand from many leading statesmen at the present time is not for

a decrease in armament, but for enlarged facilities, greater navies, and better preparedness and equipment, whereby it is fondly but vainly hoped that world peace in the future may be maintained.

#### 2. The Demand for Peace. Isa. 2: 1-5

The prophet Isaiah said that in the last days paradoxical conditions would exist; that at the very time when the nations were actually preparing for war there would be a strong propaganda for peace; that this demand would become so universal that the nations themselves would engage in it. Surely we are seeing a striking fulfilment of this prophecy in the sentiments represented around the peace table in Versailles. We doubt not that definite form will be given to the proposal for a league of nations, and as we have stated before, in so far as such a league shall be confined to the settlement of political questions, we believe it will confer untold benefit upon mankind.

#### 3. Growing Papal Influence. Rev. 17: 5

We have long believed that the Papacy would recover from its deadly wound, and again take its place as a dominant influence among the nations of men. Glorifying in its rehabilitation, it will exclaim in the words of the prophecy, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. As students of prophecy it is for us to make careful note of the trend of events which will bring to the papal power of Rome its coveted position. We need to do this in order that we may clearly sound the warning against the false system of worship which it represents.

#### 4. Demand for National and International Righteousness. Revelation 13

The Scriptures clearly indicate that the demand for international righteousness will take definite form; that apostate Protestantism will unite with the papal power of Rome in the enforcement of religious dogmas and doctrines; and that persecution will be visited upon dissenters. We see growing indications of this *rapprochement*. Little by little these two great branches of the Christian church are finding common ground for co-operation. That they will be able to unite heartily on such questions as the enforcement of the Sunday Sabbath and kindred issues, there can be no doubt. For this very time, and to meet this very issue, God has given to his children the great threefold message contained in the fourteenth chapter of Revelation.

#### 5. Spiritual Degeneracy in the Great Christian Church.

##### 2 Tim. 3: 1-5

There are many true, noble-hearted Christian men and women in both the Catholic and the Protestant churches; but these disciples of the Master are bemoaning the darkness and degeneracy of the churches with which they are connected. The testimony they bear is that the church has degenerated into a great fashionable social organization; that it caters to the rich to the exclusion of the poor; that its ministry preaches smooth things, lulling to sleep men's consciences and pleasing their tickling ears; that the love of worldly pleasure, of fashion, of show, is rampant; that thousands of men and women unite with the church in order to gain social prestige and monetary profit. The blatant, out-spoken infidelity and skepticism of Paine, of Ingersoll, of Bradlaugh, is finding expression in the subtle honeycombing process of higher criticism in the Christian ministry. Truly we have reached the days when the words of the great apostle Paul apply, the time when God would have

the warning message sounded, "Come out of her, my people, that ye be not partakers of her sins." Rev. 18:4.

**6. Perplexity of Nations. Luke 21: 25**

Our Saviour declares that the last days will be marked by great perplexity among the nations. We see perplexity today, not alone over international questions, but over internal conditions. Witness the state of perplexity so widespread among the nations of earth. Russia, Austria, Germany, and Turkey head the long list. Monarchs have been dethroned, some of them justly. Governments have been changed, but difficulties have been increased rather than lessened. The evil philosophy of Bolshevism is coming to be a menace to stable government in every part of the world. In this movement are voiced the ominous mutterings of discontent which have been held in check in the past by autocratic rule.

**7. Famine. Matt. 24: 7**

Who today is not aware of the presence of the gaunt specter of famine in this world? It is affecting either directly or indirectly practically every man, woman, and child among earth's multitudes. In it is involved in a large measure the high cost of living. The bitter cry of famished Armenia and other nationalities has arisen to heaven. And in answering this demand the resources of the civilized world are being taxed. National governments are voting immense sums for relief work; private subscriptions are swelling into a generous stream of charitable benevolence. These famine conditions have not been created because the earth has denied its bounty, but largely from the waste engendered in the destructive processes of war.

**8. Pestilence. Mark 13: 8**

Famine and pestilence are twin sisters. One follows directly in the footsteps of the other. These are the days of pestilence as well as famine. A strange, mysterious breath has swept over the world during the last few months. Death has reaped a toll of six millions from the visitation of influenza alone. Before it perhaps as before no other disease has the medical profession with its scientific knowledge and heroic effort stood powerless. Whatever may be the nature of this visitation, it surely marks a striking fulfilment of the words of divine prediction. We are living in the days of famine and of pestilence, foretold as signs of the day of God.

**9. Industrial Strife. James 5: 1-8**

During the great World War, industrial strife was largely held in abeyance. Patriotic ardor supplanted for the time being selfish and personal considerations. But with the cessation of international strife, and with the gaunt specters of famine and pestilence stalking through the land, with the increasingly high cost of living, the mutterings of discontent are finding new voice. The minions of labor have learned during the past war as never before their power, and as expressed by one writer, they must now prepare for "the war after the war." They must consider their own interests as opposed to the combinations of wealth and capital pitted against them in the great struggle for existence.

The question of the unemployed is a living one in the United States at the present time. Many factories engaged in war production have closed. Thousands have been thus thrown out of employment. Thousands of men are returning from the battlefields of Europe. There is already a surplus of labor in more than a dozen States in the Union. It is freely pre-

dicted that the next few weeks will witness bread lines in many American cities. Strikes are taking place in many sections of the country. The same problems confront the countries of South America and of the Old World. Whatever the merits of the great industrial conflict, we must recognize the fact of its existence as a fulfilment of the prophecy.

**10. The Spread of the Gospel. Matt. 24: 14**

The Scriptures indicate that notwithstanding the unfavorable conditions existing in the world in the closing days of earth's history, the gospel will be carried to every land. A striking exhibition of the manner in which this prophecy is being fulfilled is witnessed today. While in homelands many of the great Christian churches have barely held their own, or even lost in membership, marked progress has been witnessed in Catholic and heathen countries. As never before in these dark lands men and women are turning to God and reaching out their hands for help. Unprecedented advancement is seen in the extension of the great second advent movement. The spirit of gospel evangelism, as witnessed in the world at the present time, is a significant sign of the times in which we live.

**11. The Growing Power of Spiritualism, Theosophy, and Kindred Cults. 1 Tim. 4: 1-3**

Spiritualism is finding a fruitful field in this great world sorrow. To the tens of thousands who have lost relatives and friends it has come, offering the solace of communication with the departed. Its appeal is to men and women whose hearts are burdened and pressed down with great, overshadowing sorrow. As never before in all earth's history, there is needed the true message of comfort which God gives in his Book of Truth.

**12. Scoffers. 2 Peter 3: 3, 4**

Notwithstanding the growing evidences of the imminence of the end, some there are who scoff at the solemn significance of events taking place in this world. They deride the coming of the Lord; they deny the promise of his coming. Such are not found alone among the ignorant, but rather among the world's highly cultured. They charge that the doctrine of Christ's soon coming is a propaganda which should be suppressed, one which is fostered by evil purposes and sinister designs. Men occupying high positions in the leading universities of the world are foremost in their opposition to this cardinal doctrine of the Scriptures of Truth. Note the utterances of such men as Shailer Mathews, dean of the Divinity School of Chicago University, whose attack upon the doctrine of Christ's advent is one of ridicule. Unfortunately he does not stand alone. He represents a growing class who are arising in fulfilment of the prediction of the apostle Peter.

**The Call to the Church**

These conditions constitute a clarion call to the church of Christ to arise and let its light shine. God has committed to his church a solemn, sacred message, a message for this very day and generation in which we live. Thousands are longing to understand the meaning of the things taking place in the world; the message of God for this generation will answer their inquiries. Upon us has been placed the responsibility of giving the message. May we be faithful to our high calling. In the spirit of the Master may we sound the warning, and tell of the deliverance and peace to be found in Christ Jesus.

F. M. W.

# *Spiritual Wireless Telegraphy*

HEBER H. VOTAW

Out of the sky a voice was heard. Five miles away, a mile high, an aerial fleet was maneuvering. On the ground a dozen of us heard the commander say, "Squadron formation," and watched the planes take their positions. From the field they came toward the Capitol at Washington, D. C., and when nearing it, this order was heard, "Turn slowly to the right," followed a little later by, "Left glide." Number 3 was ordered to leave the squadron, and, "All follow the leader," was the order for the others. At the word of command, one plane did a "nose dive" for a thousand feet, and promptly obeyed the next command, "Climb back up," by rising almost perpendicularly to its former position.

Not only did the fliers hear and obey the orders given from the airplane of the squadron commander, but a colonel in the Division of Military Aeronautics stood on the ground by our side and talked,—his voice lower than the ordinary conversational tone,—and his every command met an immediate response in action by the airmen.

I was witnessing the wonders of wireless telephony, of which all have heard, and I confess to a feeling such as never possessed me before. No other experience of life ever impressed me so much. This was not due alone to the wonders of the invention, for I had read of speech being carried by the same means for hundreds of miles, but was due rather to the spiritual lessons which came rapidly to mind.

First, I thought, If finite man can find a means by which he can speak without wire connection to another man five, ten, twenty, a hundred, a thousand miles distant, why think it unbelievable that the infinite God can hear the call of his children? As commands were given and promptly obeyed, we were told that this was all due to the fact that each instrument for receiving and sending messages was perfectly at-

tuned to every other one. The operation of the great naval wireless telegraph plant at the time we were listening did not interfere, because there was a difference in the rate of air vibrations between the two systems; and this fact caused me to realize that if we would receive guidance from God, we must be "in tune with the Infinite." The words of Christ in the parable of the good shepherd seemed so fitting: "When he putteth forth his own sheep, . . . the sheep follow him: for they know his voice. And a stranger will they not follow: . . . for they know not the voice of strangers."

Even the noisy whir of the motors, which one would expect to drown all sound of speech, could not do so, for nothing below a certain pitch affected the instruments at all. With this I thought of the power of the "still small voice," penetrating, insistent, and so easily heard, even with the noise of earthly things all about one.

As one air pilot was bidden to do one thing and another something else, I thought, He gives "to every man his work." The unhesitating military obedience; the performance of things fraught with danger; the readiness to place life in jeopardy by each pilot, caused me to ask myself, "Is it the work of God or is it self-interest that is first in my heart?"

After the demonstration closed, I listened to the enthusiastic officers as they told how this invention had given aerial supremacy to the forces of the United States. Then this thought came and lodged in my heart: "When the people of God accept and fully use the means of communication established between heaven and earth, the age-long conflict with sin will come to a sudden close. The hosts of our great enemy will be compelled to acknowledge defeat. The victory of the children of God will be complete."

*Washington, D. C.*

## *Are We Facing Facts?*

### *Some Thoughts Awakened at the Last Denver (Colo.) Camp-Meeting*

ALBERT E. PLACE

At the close of the preaching service on the Friday night preceding the last Sabbath of the camp-meeting, Elder H. A. Vandeman made a call for all who desired to unite in an all-night meeting, if necessary, that sin might be put out of our hearts and from the camp and the camp prepared for the important services of the morrow, to remain after the benediction and come forward.

Several hundred promptly went forward, and after a few remarks by Elder Vandeman and others concerning the present needs of a new and better experience, the company repaired to a large building used as dining hall. This was speedily filled, and much of the standing room was occupied.

Never can I forget that scene and the experiences of that eventful night. Everything bordering on excitement or fanaticism, or mere sentiment, was absent. All were urged, not only by the speakers, but by the Spirit of God, to face the facts before them—to face their own condition before God. All who were conscious that they were not clear and right before God

and their brethren, were admonished to bow humbly before God and plead mightily to him till light should come into their hearts, and till they should have the courage to arise and confess, not only to God, but to those whom they had wronged, that thus every Achan might be driven from the camp, and that the closing Sabbath on this sacred camp-ground might be "the great day of the feast."

I wish to repeat that it was a night long to be remembered,—a night when God graciously heard and answered prayer; a night when the Holy Spirit of God seemed to be passing up and down the aisles, breathing upon his people; a night when burdened hearts, through both prayer and testimony, were unburdened; a night when all present were drawn more than one step nearer to God and to their brethren.

Many confessed that for weeks and months they had been in bondage to sin. Husbands confessed to wives and wives to husbands, parents to children and children to parents. Here seemed to be strong evidence that the days of Elijah were indeed coming.

Some confessed that they had murmured, criticized, and judged. Some had come to the meeting with bitterness in their hearts against their brethren, against men in official position, but God had shown them that they had been traitors to their brethren and to God and his cause.

Some confessed that they had for some time been robbing God and his cause of honest tithes, adding, "Tonight I see that this has brought leanness to my soul, and has well-nigh quenched the Spirit of God from my life. Tonight God has enabled me once more to lose sight of men. He has helped me to see his judgment seat. He has helped me to see in a new light his mighty love and eternal mercy; and I abhor myself, and bitterly repent, and thank him that it is not too late once more to give my poor life to him."

Many expressed thanks to God that they could see new and important lessons in the fast-fulfilling judgments of God in the earth, and in the signs which show that his work is rapidly closing; that they had a new and deeper consciousness that all sins must be blotted out, and especially their own sins, and that they themselves must have a new experience and divine power to meet life's duties yet before them.

Many times during the night Jacob's experience was brought vividly before us as we heard men and women plead with God. Many, like Jacob of old, crossed the Jabbok and met the Angel of the Lord, and before the morning light came, had received the divine blessing. To them, as truly as to Jacob, the Angel had said, "Thy name shall be called no more Supplanter, but Israel." (See Gen. 32:28; 27:36, margin.)

Toward morning many of those who had prayed and confessed their way through into the light, on account of weariness went to their tents; but many others remained. About four in the morning the voice of praise to God became the ruling spirit and testimony. Many times the words of Peter were repeated: "It is good for us to be here."

It seemed impossible to close the meeting, which continued till the morning light appeared. One testified: "Now I know what it is to watch and pray one whole night with our Lord in the garden. Oh, how blessed, how precious, has this night been to my soul!"

More than fifty remained to the close, a few minutes before five o'clock. They then went to their tents, but could not sleep, and at the six o'clock meeting in the pavilion they were present to help greatly in starting aright that last Sabbath in the camp.

That day, like the night preceding it, was a day of victory to many dear souls, and we have written it down—and we believe angels did also—as a precious foretaste of "the latter rain" which will soon be manifested more copiously to this dear people, to fit us for the closing days of our pilgrimage.

As I listened that night to the confessions of criticism, murmuring, judging, etc., and thought of their cruel effects in separating friend from friend, brethren from brethren, and individuals and peoples from God, from the Bible, from the place of prayer, choking and paralyzing interest in the solemn last-day messages and the great cause of God; as I listened to the narration of the effect upon individuals produced by looking at the faults and failings of their brethren, both in office and out of office, which had resulted in untold loss, I saw an awful chapter opened.

I looked back in my own life to times when some of these very things well-nigh proved my undoing and

eternal loss, and my soul went out in pity and prayer for the tempted and tried ones. I thanked God that more than once, when my feet had well-nigh slipped in consequence of my fixing my gaze upon fallible mortals, he had whispered, "Can you not see Calvary? Will you not look unto me and be saved? Look at my martyr Stephen. See the stones bruising his body. Hear his dying cry, 'Lord, lay not this sin to their charge.' Can you not pray for men out of the way? Will you allow little things to turn you away from God and truth?"

Instead of coming to our camp-meetings with bitterness in our hearts toward conference officers or brethren; instead of coming to church services with hard feelings and criticism of the brethren, how much better to come praying! Possibly, if we knew all the reasons and facts, we might find that we were sadly mistaken, and that we ourselves might (if conditions were reversed) do the same things we now condemn. If we would seek God for patience to wait until we could know the facts, might we not come up to the time of the camp-meeting with less bitterness and with more of the divine Spirit, and better prepared to help bring the shout of victory into the camp?

I sometimes think if we would pray more for the men and women whom we vote into office, whether it be in the conference or in the local church; if we would endeavor to look as charitably as possible upon what seem to be, or really are, mistakes and failures; if we would look upon them with that great truth in mind, "We all have sinned, and come short," we should begin to approach the loud cry of this message by leaps and bounds. If we do not do this, how long will it be before bitterness and disloyalty to both God and man will shut us away from the camp-meeting and from the church, and stamp upon our souls that awful word, "Lost"?

How much better, to the ear of both God and man, sounds the voice of prayer and praise, courage and helpfulness, than the cry of bitterness or faultfinding! How much different would our camp-meetings, our conferences, our church meetings, and our individual meetings with God, be if the dominant note in our souls could be, "Glory to God in the highest, and on earth peace, good will toward men!"

I realize that I have no power in my flesh to strike this dominant chord, or to resist the devil's temptations; but I have found, as did those dear people at our Denver camp, that those who will follow Jacob to the Jabbok, and Jesus Christ into the garden, will find an Angel with a change of name and a change of disposition. Then we can eternally settle it in our own hearts that no man or set of men, no wrong or set of wrongs, no story or set of stories, shall interpose between us and God, or separate us from the love of God which is in Christ Jesus our Lord.

In all ages, men have manifested weakness. God's truth and work have at times seemed to be trailing in the dust. At times the poet's words have seemed to be true,

"Truth forever on the scaffold, Wrong forever on the throne."

And many are inclined to stop there, and stopping there is what makes pessimists and infidels. Let us go on:

"Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own."

Man, even a prophet, may, in discouragement, throw himself under a juniper tree and pray to die, but God sees seven thousand men whose lips have not once kissed the image of Baal. He lifted Elijah up, and said, "I will send thee hence to save life."

The disciples forsook their Master; they cursed and swore, but he said, "I have prayed for thee."

Moses struck twice when he should have struck but once. His second blow was aimed (though he realized it not) at the Life-giver as truly as at the Water-giver. But God took him up on the mountain and showed him the glories of the eternal Canaan.

Not for one moment has God lost sight of his work in the earth. His word is pledged "above his name," and that pledge rests upon his power to see the end from the beginning.

Not for one moment has God lost the confidence which he has placed in man. He has called, and still calls, upon men and women to be co-workers with him; and through them, and by them, he sees the final glorious outcome of his mighty plan.

My brother, my sister, God has not lost confidence in his plan nor in man. No matter how far this one or that one may seem to be from truth and right, no matter how weak this one or that one may seem to be in our eyes, God sees things as they are, and one thing is sure;

"Truth crushed to earth shall rise again,  
The eternal years of God are hers."

God's truth and God's people are marching on to certain victory. God will work, and none can hinder him. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

So today, if we have eyes to see, we can behold and know that the truth of God, carried by weak, fallible

humanity, is breaking through or riding above all the waves of bitterness, superstition, criticism, and infidelity. Yea, in the face of Satanic bitterness and "higher criticism" (that worst of all infidelity, the infidelity of the professed ministry of Christ), in spite of all the failures of men both in the church and out of the church, the old ship "Zion," with the old family Bible as her compass, still rides the foaming, frothing billows of sin. Her pennant (repentance toward God and faith toward our Lord Jesus Christ, not only as a Saviour from sin and sinning, but as our coming King) still floats to the breeze. She is sailing to all the ports of this world, and her engines are daily increasing in speed and power—a power which is breaking down all the Satanic dams, both past and present. God will soon give to this old world another flood, not of water, but of truth and the Holy Spirit, which shall be to all the faithful "the refreshing from the Almighty," "the loud cry of the message."

In view of all this, one great burden of my heart is, How am I relating myself to this divine problem? Am I allowing the actions of men to fill my soul with bitterness, to cause me to rob God of tithes and offerings, and my own soul of his needed blessing and power? am I allowing any creature or circumstance to blind my eyes till, a little from this, I shall awake to find that the "loud cry is passed, probation is ended, and my soul is not saved"? My soul cries out in the language of the great apostle to the Romans, "God forbid!"

Shall we come to camp-meeting next year as we came to this, or shall we have a year of advance? I trust it will be a year of advancement toward the kingdom.

*Denver, Colo.*

## Goals for the Child of God

J. B. BLOSSER

THE word "goal" is defined thus: "The winning post at a race or football: hence the end aimed at." When we think of this meaning, "the end aimed at," and apply it to human activities, we can hardly conceive of a life without an aim—an aimless life—without concluding that such a life would be a failure. In domestic life, business activities, public service, or wherever the intelligence of the human being is manifested, there we see an "end aimed at," a goal to which the energies are bent.

### God's Example in Goal Setting

In the revelations of the power of God we see that he has goals toward which he is working. His purpose concerning this earth is thus stated:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45: 18.

His goal, "end aimed at," was to have the earth inhabited. Even though there has been some delay in reaching that goal on account of man's failure, it will finally be gained, for the prophecy says, "The time came that the saints possessed the kingdom." Dan. 7: 22.

God's purpose concerning those who inhabit this earth is: "Every knee shall bow to me, and every tongue shall confess." Rom. 14: 11. This end will

be reached when that is fulfilled which John heard in holy vision:

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5: 13.

Concerning God's goals we read:

"Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 11.

God sets a goal, purpose, and then works out the counsel of his own will.

### Counting the Cost

The one who sets a goal should have the power and resources to reach it, else it is useless to set it. He must first reckon what it will take to reach it, and then compare the needs with his ability to do the thing. God does that way when he sets goals. He had the power to create a world filled with perfect beings, power to redeem a lost world and bring back to perfection a degenerate race, power to raise them from the dead; and through all eternity they will ascribe to him praise and honor, for to him alone it belongs. The one who sets a goal without thus taking his bearings, is like the man spoken of by the Saviour, who set his goal to build a tower, but had not counted the cost; then, after he had laid the foundation and

could not finish, he was mocked at. Let us keep this truth in mind as we further study about God's goal and ours.

#### God Gives Us His Goals

Moreover, God sets goals for his children, and furnishes them with the necessary resources to reach them. The goal of character he has set for us is that we be "conformed to the image of his Son." Rom. 8:29. But it is he who creates us anew "in Christ Jesus unto good works." Eph. 2:10. "It is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

After all, this is God's goal, and he does the work that enables man to attain it. For sinful man, in his fallen, degenerate condition, to try to reach that goal in his own strength, would be folly. Yet how often we have tried to "turn over a new leaf," as we are wont to call it, and failed, only to make another, and still another more desperate effort. Finally, in utter discouragement, we either fail to renew our efforts or come to our senses and seek him whose goal it is to perform his good pleasure in us. He will never fail nor be discouraged.

Then, too, he has a goal for the giving of the gospel message to the world:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

In his arrangements to achieve this goal, he has delegated the work to his church, and says to them, "Go ye," and, "Lo, I am with you," pledging to them "all power . . . in heaven and in earth," to help them accomplish it. In this we see a partnership arrangement. He furnishes the power, and we become the instruments through which he works.

This copartnership in working out this goal which God has set, was recognized by the great apostle Paul when he said, "Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:29. Paul did the "striving," but God did the "working;" the goal was, "Every man perfect in Christ Jesus." Verse 28.

Notice again that this is God's own goal, and one which he alone can reach through his divine power. All Paul could do was to strive in harmony with God's purposes. Could not Paul have set his goal as to the number of converts he should make, and claim God's promise to help reach that goal? Let us see. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. Here again we see that Christ measures out his grace to us, and makes us a gift of it. He sets his own goal as to what he wants us to do, and gives us the grace to do it.

#### Working by Faith

It is hardly fitting for one who is to be the recipient of a gift to make an estimate as to how much it is worth. That is the prerogative of the giver. He asks all there is of us for service, but it is his own wisdom that will decide how much power he will impart to the worker. True, he may give discernment to the worker to set his heart to work for a given soul, and impart to him the spirit of prayer for that soul, and hear and answer the petition. He wants us to seek him for his Spirit, and to know as much as possible of his working in our behalf. But we must work by faith and walk out in his opening providences, and he will lead us to the goal of success in his work which he has set for us.

We are to keep in mind his goal, "All the world," and if he chooses to use us in winning one soul or

one thousand, well and good. We are not to place any limit on his ability to use us. He said to ancient Israel, "Open thy mouth wide, and I will fill it." Ps. 81:10. We are to have implicit confidence that God will reach his goal, and if he chooses to use us, there is nothing too great for him to do to help us attain results. On the other hand, we are to permit him to decide as to how much that shall be.

His goal for the sick is that they shall be healed, and he has given instructions to pray for them that they may be healed, and surely he has healing power for every one; but it would be taking things out of his hands to set our stakes to be used of him in healing every sick man, woman, or child we meet. He may give discernment that in the cases of such and such ones we meet it would be his will to impart healing to them. He gave Peter such experiences. Peter perceived that God would heal the lame man at the temple, and the man was healed. God gave many such experiences, and wonders were wrought. But we do not know of their setting goals for a certain number to be healed.

#### A Partner Relationship

It is a partnership matter. The worker is only one member of the firm, and must not undertake to do what the other is not willing he should do. He must first counsel with the Lord, and then if there is agreement as to results, all very well and good. It will be done. But before a man sets his goal, he *must counsel with the Head of the firm*, and then if he is given assurance to undertake a given thing, there will be no failure. He must count the cost, take an inventory, and then set the goal accordingly. It is an individual matter between us and the Lord.

#### Goals We May Set

Moreover, there are certain things we can do. He has given us our time to use. We can dedicate all of that to him. We can set our goal to use a certain amount of it in a certain kind of service. That is within our ability to do. He has given us ability to give by giving us means to use for him. We can set our goal to return a certain amount of it to his use in a special manner. Not only is it within our power to use our time and money in his service, but it is within our reach, by devoting a week or more to gathering means from others for his cause, as in the Harvest Ingathering campaigns, to attain a goal of a few dollars.

#### Ever Keep in Mind the Goal

But in the ministry, in canvassing, Bible work, etc., which claim all our time anyway, we have only so much to give. We can call the giving of that time our goal; but how much grace he will give us, how many souls we shall have for our labor, how many books we shall sell,—that is within his own power and will, and it is his right to set that goal. On our part we are not to limit him by unbelief; we are not to look at difficulties, and reason that nothing can be done; we are not to judge as to future results by past experiences; we are ever to keep in mind his goal, "All the world," hoping all things, believing all things, and if he reveals to us what our goal shall be, and we are led by faith to expect it and reach it, let us rejoice in him. And then if he leads us through dark valleys, where no success seems to come our way, let us be found ever rejoicing in the confidence that in his own good time he will lift the curtain, and then we shall see things as he sees them, and triumph in him.

# A Broader Evangelism—No. 1

CARLYLE B. HAYNES

IF in the world's entire history there has ever been a time when those who speak for God, the ministers of Christ, should be awake to the large opportunities to proclaim the message of the gospel, should be strong to labor and hope, that time is now.

Nations are heaving in restless fury like the raging of the sea; turmoil reigns among great masses of the world's population; dark clouds hang menacingly on all earthly political horizons; the oppressed are struggling toward freedom; and our hearts are appalled at the vengeful outflashes of anger and violence which rock governmental systems until they fall.

But while the sounds from the four winds are unusually ominous, the minds of men everywhere are reaching out for some sure interpretation of the meaning of these things. While "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" (Luke 21: 26), they long for a message of comfort and truth which will explain to them with authority what the future holds for this groaning earth.

Our day of opportunity has come. The man who has a message, and who can speak with authority for God; the man who knows the truth for this time, and who has been commissioned to give it, will be listened to, not merely with respectful but with very eager attention, as he brings the light of God's final message to bear upon the vexing problems which confront the world.

In a very marked way, God has given us the ears of the people. It is no longer a difficult thing to attract crowds of people to our meetings. Rather the difficulty is to accommodate all who come. God is turning the people to us with the inquiry, "What is the meaning of these things? You have studied the prophecies, you have the explanation. Tell us that we may know."

It is with the hope that we may all recognize the greatness of the opportunity that has been brought to us by the Lord; that we may study the need of giv-

ing greater attention to the actual work of preaching this message; that far larger plans than ever before may be laid for proclaiming the message throughout the world, and especially in the cities of the world; and that these plans may be carried out without going to extremes, without sensationalism or exaggeration, but with the power of God signally displayed, that this and following articles, dealing with the sacred work of the ministry in connection with the closing message of the gospel, have been written.

The men of God's choosing should be inspired to lay broader and more far-reaching plans, and to execute them with greater vigor and earnestness than ever before, because of the seriousness of the present hour. Never before has the time for work been so short, and it is fast passing away altogether. The present opportunity will soon be gone. What is to be done cannot wait; it must be done now. The sun of the world's closing day is hanging in awful sublimity near its setting. The days of man's probation are about finished. Those who are to enjoy the kingdom with us must be saved now. To put it off will mean that they cannot be saved at all.

With me it is a growing conviction that if there ever was a time when it was proper for the minister to give attention to interests outside the work of his sacred calling, that time is now most decidedly past. We cannot too constantly and reverentially abide within the atmosphere of the Bible and of prayer, drawing from God the power, the wisdom, and the grace to present his message of truth to lost men. We cannot too constantly and diligently study to show ourselves "approved unto God," workmen that need "not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. We cannot too constantly and devotedly apply ourselves to improving the gift that is in us, "meditating upon these things," giving ourselves "wholly to them," in order that those who might be lost if we neglected the work of God may, because we do not neglect it, be saved through the grace of Christ.

## The Time of the "Latter Rain"

L. ERVIN WRIGHT

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."—*Early Writings*, p. 33.

Commenting upon this, Sister White says:

"The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary."—*Id.*, p. 85.

To the nations of the earth this period will be as a time of peace; for—

"at that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Id.*, pp. 85, 86.

According to this statement, while the nations are held in check so that the work of God may be finished, the "latter rain" will come and the world will be warned before the plagues fall.

At the present time the four angels are holding the four winds. Because the people of God are not all sealed, Jesus pleads in their behalf in the heavenly courts, "My blood, Father, my blood, my blood, my blood!"

"Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds [universal war] were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold [evidently they had not been holding, and now

they were to hold again], until the servants of God were sealed with the seal of the living God in their foreheads."—*Id.*, p. 38.

Just now we are living in the time when the winds in the hands of the angels are being held. Years ago, at the time of the Civil War, the servant of God was given a vision of these very days:

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasoning man became sane, and acted with discretion and wisdom."—*Testimonies for the Church*, Vol. I, p. 268.

The very times in which we are now living are without doubt the very days which God's servant beheld. We are pointed to a time of utmost confusion, of war, of bloodshed, of privation, of want, of famine, and of pestilence—then to a little time of peace.

"My attention was then called from the scene. There seemed to be a little time of peace."—*Ibid.*

This "little time of peace" is synchronous with the "short period" of trouble before mentioned. To the nations there will be a short time of peace (seeming so at least). This present war closes, only to break out anew in the war of Armageddon.

The "little time of peace" for the nations will be a time of trouble for God's people, because then they will be persecuted. "At the commencement of the time of trouble, we were filled with the Holy Ghost." "At that time the 'latter rain' . . . will come." But what causes the persecution? We read:

Satan "will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. . . .

"The great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending

God by the violation of the Sunday sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. . . . As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah."—*The Great Controversy*, pp. 589, 590. (See also 1 Kings 18: 17, 18; 19: 1-3, 10, 18.)

"I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed."—*Early Writings*, pp. 33, 34.

It is in this period of trouble, just before the falling of the plagues, that the work will be closed.

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. . . . I saw that this message will close with power and strength far exceeding the midnight cry."—*Id.*, p. 278.

"Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction." "And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."—*Id.*, pp. 279, 33.

"Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon his people; they had accomplished their work, and were prepared [not preparing] for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message."—*Early Writings*, p. 279.

The time of God's destructive judgments is the time of mercy, not only for those who may then learn of this truth, but also for those who know it,—a time of mercy, in which they may be prepared by unreserved consecration to God, for the outpouring of the Holy Spirit, which will enable them to stand after probation has closed. That day hasteth greatly.

## Early Experiences—No. 4

### The Unifying Link

J. O. CORLISS

THE one fatal error of those who looked for the Lord's coming in 1843 and again in 1844, was a misunderstanding of the event to take place. After the passing of the time, many failed to wait the direction of the Holy Comforter divinely promised as the *guide into all truth*, and the *revealer of things to come*. John 16: 13. Like the Jewish nation, which in the days of Christ followed human devisings rather than the voice of God through his Son, these independent-minded ones sought a way out of their dilemma of disappointment through their own reasonings. This brought dire confusion to their ranks. Had they waited for the divine note of leading to be graciously sent them, theirs would have been the happy condition of being gathered "as a hen gathereth her chickens under her wings." Matt. 23: 37.

How true to life, how practical, is the Saviour's illustration! The hen, with her brood scattered about bent on self-feeding, hears an unnatural sound or sees some shadow of danger. Raising her head, she quickly utters a peculiar warning sound, and the

most remote chick at once scampers toward the mother's afforded protection, to hide itself under her wing. So God has ever offered to mankind the right of protection, when his directing voice is properly heeded. Ps. 36: 7; 91: 4.

In fact, when man was made "a living soul" by the breathing of God's life into his nostrils (Gen. 2: 7), there was given him spiritual power to *receive intuitively* the divine thought. This was fully demonstrated when the Creator called Adam to give suitable names to the animal creation. Gen. 2: 19. This power was the rightful inheritance of the original man, since he was a son of the Most High. Luke 3: 38. But this prerogative was sacrificed through sin, and the result was separation from the life of God. Eph. 4: 18. In order to fulfil God's "eternal purpose," it became necessary for his "only begotten" (Christ) to enter flesh as the second Adam, "to seek and to save that which was lost." Luke 19: 10.

The Spirit of God was made to rest on Jesus, as the bestowment of wisdom and understanding in counsel

and might, and of reverence due to God. Not only this, but his understanding was made "quick." By this expression, the Word means to tell us that the heavenly gift to Christ was a holy intuition, by which he could discern the will of God. With this he needed not to judge according to natural eyesight or human ear perception. Isa. 11:1-3. By this only could he and his Father be completely one. John 10:30.

When man by his sinful course separated himself from this direct revelation, his mind could no longer receive divine wisdom, having become dispossessed of its Heaven-bestowed power. But such separation being adverse to divine plan, a way was quickly provided by which man might again acquaint himself with the purposes of God. Ps. 25:9, 14. The knowledge to be thus conveyed was also to be as definite and positive as the throne of the universe, and so the eternal word went forth:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

Although the world at large was plunged into mental darkness by alienation from the life of God, those who would might listen to the direct counsel of heaven through its chosen agency, God's selected prophets, and in this way learn meekly to submit to divine direction. These messengers were therefore endowed with the Spirit of God's own Son Jesus. 1 Peter 1:10, 11; Acts 7:37, 38. Prophets were therefore chosen to be Christ's underministers, through whom Jehovah would speak to men. This was a recognized necessity in the rescue of men from their darkened state of mind. For instance, when the seed of Abraham had been in Egyptian bondage for four generations, and had even forgotten who the true God was, as the fulfilment of the heavenly promise in their behalf drew nigh, there was no other way for their relief but to speak to them through one of their own kind. They were therefore led away on the road to liberty *by a prophet*, and protected in their forty years' wanderings by the same agency. Hosea 12:10, 13.

Again, about six hundred years after Israel was settled in Palestine, and a little more than one hundred and fifty years after the removal of the ten tribes, Judah was threatened with extinction by a marauding enemy. In their extremity, the Spirit of God rested on one Jahaziel, who dared to say in the name of the Lord: "The battle is not yours, but God's." He then directed them to meet the enemy, but not to lift a hand to fight. They were simply to stand still and see God work their deliverance. Encouraged by this word, the king exhorted his men as they stood in line:

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:14-20.

This was virtually to say: God has thus spoken to you; now heed the prophet's voice, and thus show that you believe that God is directing in this affair. The sequel shows that when the people did as the prophet told them,—that is, yielded their natural inclinations for self-defense, and trusted God for deliverance,—they were most miraculously preserved to a man, while not one of the enemy escaped alive. Had a different course been pursued, divided counsels would not only have lost them the battle, but the probability is that Satan would have attempted to annihilate the entire nation, in order to wipe from the earth the hated seed of Abraham, to whom the promises of God had been given. Rom. 9:4.

The prophets were therefore simply channels through whom God transmitted his unerring counsel. Animated by the Spirit of Christ, they constantly and unwaveringly bore the "testimony of Jesus." When He whom these represented came into the world, he fulfilled their predictions, and so was the *faithful and true Witness* (Rev. 1:5), whose testimony was then, as it always has been and must ever be, the spirit of prophecy. His earthly work was but the pattern to be followed until Christ comes again.

The supporting, comforting Spirit he left behind on ascending to heaven, was bestowed to lead into all truth, and also to *reveal things to come*. John 16:12, 13. By this same agency Christ is to be with his people *to the end of the world*. Matt. 28:20. To the remnant church preparing to meet its Saviour, is particularly promised this gift, with which it is to meet the assaults of Satan in the final struggle. Rev. 12:17.

In the days and weeks immediately following the 1844 disappointment, when such confusion abounded that none seemed to know what to say or do, this gift of prophecy was sorely needed. Great danger lay before all those disappointed ones, many of whom were tempted to repudiate their entire experience in the message which had led them to risk all in anticipation of soon meeting the Lord from heaven. Just at this point, however, as the youthful Daniel was given an encouraging view of the future at the time when God's people were cast into Babylonian captivity, so in the later hour of deep trial, a vision of future trials and final victory was given to a frail girl of seventeen, intended to stimulate hope in those who would not cast away their confidence that God had been leading. It was then revealed that God had been in the movement to teach an important lesson of faith in his prophetic word, when every human probability seemed to deny its surety.

But the vision mentioned, with another given about a week later, was not kindly received by many, because so many theories were being advanced, and so many tangents followed. Then, too, the report began to be circulated that the demonstrations were produced by mesmerism. This term, then quite common, came from the experience of Franz Mesmer, a German physician, who announced in 1775 that he had discovered how one person could control the thoughts and actions of another, by getting the subject's nervous system wrought up to an extraordinary state of sensation.

The work of God's Spirit on the mind of Ellen Harmon was by many attributed to the spell of human control, and was made the subject of much dispute. As time passed on, she received calls to attend gatherings, first in New England, then in New York and Connecticut. Thus her work became widely known, and was recognized as the work of the Holy Spirit. The gradual establishment of the visions as a fundamental belief, and the definite purpose of them, must be reserved for future studies.

\* \* \*

"THE great need of the age is men, not rich men, not wise men, not learned men,—we have them in abundance,—but men of deep convictions, men who are conscious of the all-consuming power of the love of God, men with whom it is a passion to save men, men who are prepared to dare all things and to do all things in order to finish the work which they feel in their inmost soul that God has given them to do."

# IN MISSION LANDS

## THE REALIZATION

WORTHIE HARRIS HOLDEN

A TRIUMPH march with songs of victory,  
A glorious pageant all the world shall see,  
A royal diadem and robe of white,  
A home in heaven with no thought of night,  
Unending pleasure, and immortal praise  
To laud the Author of those blissful days.

O matchless wonder of the highest heaven!  
O Gift supreme by God the Father given!  
What could be wrought that he hath ere withheld?  
What cloud of sin hath not his light dispelled?  
Praise is too feeble and earth's language weak  
To utter all the thanks the heart would speak.

His resurrection power lifts the soul  
Above the might of sin that seeks control;  
This little while of combat and of strife  
Makes strong the yearning for his peace and life;  
And through the joy of service faith can see  
Love's satisfaction for eternity.

\* \* \*

## *The Indians of Ilave Pampa!*

F. A. STAHL

TEN thousand to win for God! For years we have prayed that the Lord would give us an entrance to these people. The opportunity came a year ago when a chief came to us and pleaded that we go to his people and teach them.

We had no one to send permanently, but we have been visiting the Indians of this large district as often as possible. Finally we opened a small school, with a native teacher. There was no building for the children to gather in, so we had an open-air school.

On the Sabbath some one of us from the main station would be there to hold meetings with them. We had to go on Friday, as this place is nineteen miles from our station. Hundreds would gather to hear, and the people were intensely interested in the study of the Word of God.

Soon the power of God became known among these dear people. Many began to straighten up, leaving off the use of the coco leaf that so degrades the Indians, and drunkenness ceased. For miles around people began to keep the commandments of God.

A few months ago we baptized ninety-two at one time. Surely this was a beautiful sight. After the baptism we held a testimony meeting. All wanted to say a word for Jesus. It was almost too much for them to comprehend the great love of God. To think that they—poor despised Indians—could become children of God! Tears trickled down their cheeks as they thanked God for the saving knowledge of the truth. It was an inspiring meeting, and they again renewed their request that a missionary be stationed among them, that all might hear the message of the true God.

Only a year ago the governor of this district tried to discourage our opening the work among these people. He told me what awful drunkards and thieves they were, and how fierce they had always been. After he finished I said, "Good, good!" He looked at me in great surprise, and asked me why I said, "Good." I told him that what he had told me convinced me

more than ever that the gospel was needed among these people and that Jesus wanted to save just such needy ones. "Well," he said, "this beats me," and extended his hand to me, and wished me success.

We must win them all for God, not only these ten thousand, but all the other thousands in our fields. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

\* \* \*

## *Highways and Byways*

*In Shantung Province, China*

JOSEF W. HALL

(Continued)

ABOUT fifteen miles from the group of villages about Shantung Mission, in another county to the west, is the large market town of Lan Di. Here, through the efforts of one of our colporteurs, a large interest has sprung up, and the richest man of the district has given us the use of the largest building in the town for our chapel. We are thankful to be able to put a man in this place, after having to leave the newly interested people to their own resources for many months. A baptismal class of forty members has been organized here, looking toward baptism this fall. Two other such classes, one of fifteen members and one of nine, had already been organized; and we may organize several more during the summer. In these classes the candidates are put through a period of intensive training, and those who are evidently not prepared are gradually weeded out before the ceremony takes place. We feel that we must demand of our candidates for church membership in this land a fair degree of proficiency in the doctrine, as well as a straightforward life of conformity to it.

We now have two tent companies working in the densely populated village districts, one of which reports as follows: "Not only is it full of people under the tent, but it is full under the sky outside."

The anarchical condition of society disrupted our colporteur work for awhile, but a stronger set of men are now getting into the field, who do not stop for difficulties and are willing to risk their lives for the work. The morale of this branch of the Lord's forces is well illustrated by the experience of the field secretary while delivering some books for two of his men. The story is related by himself in our little provincial paper. Here is the translation:

"I am deeply grateful to God, who in his great mercy brought me safely back in peace to headquarters. I was ill when I left Tsinan, but did not feel that I could delay the Lord's work, so started for Yang Djoh Go in a small boat, trusting that the Lord would strengthen me on the way. The shelter over the boat was very poor, not even sufficient to keep out the dew, and on the second or third day, as our journey was about half completed, the weather suddenly turned very cold, with a heavy rain. I was very anxious about the one hundred or more books which I was carrying, and wrapped them up in my bedding. The blankets got all wet on the outside, but the rain did not get through to the books. For three days I lay in the boat, ill, in the bitter cold, and drenched to the skin, without blankets or covering. The boatman was very kind, and supplied me with food to eat.

"The day after arrival at Yang Djoh, although I was weak and feverish, I forced myself to go out on the street, and delivered all the orders in that place. I then hired a wheelbarrow for the eighty-mile trip across the uninhabited salt marsh to Liutwan. This is a favorite lurking place of bandits. When halfway across the marsh, we were met by a gentleman going in the opposite direction, who warned us not to proceed, saying that at a point a short distance ahead of us he had just been robbed of all his effects.

"My wheelbarrow man refused to go farther. I admonished him to believe that the Lord would protect us, but he said if the bandits should take his donkey, he would be left destitute and without a means of making a living. To increase his confidence, I assured him that if the bandits should take his animal, I would replace it, although I had no money and was only trusting in the Lord. He finally consented to go on, and whipped up the ass; but, like Balaam's, it absolutely refused to go forward. As we continued to urge it, it suddenly swung sharply to the side, and tumbled barrow, books, and all into a depression beside the path. Considerably exasperated, we set to work to pull the barrow onto the path and reload the books. Just as we completed the task, four armed soldiers, going in our direction, came in sight. We whipped up the animal and followed them safely all the way into Liutwan. I am absolutely confident that the Lord planned this all out for us in answer to my prayer.

"It took us three days and a half to cross this desolate stretch of country. Once, while we were in a district where no shelter could be found for about fifteen miles, a severe storm came up, swept over us for fifteen minutes, and then the sun came out again.

"On arriving at Liutwan we found the city gates closed and guarded for fear of a raid by armed bandits. Only the peasants of the vicinity, who wore queues, and travelers who could get some influential man of the city to guarantee them, were allowed to pass in or out of the gates. I decided to appeal to the most influential man in the city; and so I asked the soldier who held me up if the guaranty of the head of the guilds would be sufficient to allow me to enter. 'Do you know him?' he questioned. 'Take me to him; he will guarantee me,' I replied.

"Forcing my wheelbarrow and man to wait outside, the soldier escorted me to the guildhall. Finding several worthies seated there, I inquired which one was head of the guilds. 'What,' exclaimed the soldier, making a lunge at me, 'I thought you said you knew him!' 'Kindly allow me a moment,' I replied; and advancing to the man who had signified that he was the guild head, I produced the order book. 'Is this not your official stamp?' I asked, turning to one of the orders. He replied that he had written that order. 'I have brought your book at last,' I said. He was very much pleased, and commended me for being so zealous as to try to deliver books at such a time. 'I should like to beg one more small favor,' I said to him. I then set before him my situation, and asked him if he would consent to guarantee me to the soldiers, that I might bring my goods into the city and stop at an inn. He readily consented, and I obtained the best guaranty in the city.

"My wetting by the rain had brought on my fever again, but I forced myself to go out and deliver books. While delivering at one shop I could not keep up any longer, and fell in a faint. [When I relate this, I do not know whether to laugh or cry.] My head struck the stone pavement, and received a gash about three inches long. The man who was taking his book asked if I was drunk, but I assured him that I was only sick and faint. He offered to help me, but I declined, and buying a bit of cloth at a cloth shop to tie up my wound, I pressed on with the delivery.

"When I returned to the inn that evening, my fever was very high, and I found that a pox was appearing on my head and arms. When the inn master discovered my condition, he was bent on having me carried to a deserted temple outside the city, for fear I should die in his inn, and he would later be questioned concerning the matter. I implored him to allow me to remain overnight, consenting that he should carry me to the old temple and leave me there if I was not able to walk in the morning.

"I then turned most earnestly in supplication to God. About the middle of the night I began to perspire freely, and my fever abated.

"The next morning, in the strength of the Lord, I arose and hired a wheelbarrow to Changi. At the gates of that city I was searched to the skin by the garrison before being admitted. At this time the entire lining of my mouth and tongue had broken out with small boils, and I was unable to eat any food. Nevertheless in two days I delivered all the orders at

this place, and went on by muleback toward She Ho. The mule, however, proved unable to carry both myself and my books, and I was forced to cover this day's journey in my weakened condition on foot. When we came within a mile and a half of our destination, a sudden downpour of rain came upon us, and I had to take off some of my clothes and spread them over the books to save them. I nevertheless entered the city, and began to deliver books immediately.

"When I delivered to the first man, he asked me, 'Have you just crawled out of the river?' In China one way of saying a man is a fool is to say that he does not know enough to go in out of the rain. All outdoor business stops when it rains. 'No,' I replied, 'I was caught in the shower just past, and the Lord's business is too important to stop for a shower of rain.' He remarked, 'Well, if you are that zealous, I'll certainly have to take my book.' In that place I delivered every order, and the same day hired a donkey to Yehsien, arriving in time to keep the Sabbath there.

"My malady was gradually relieved from this time on. In this and surrounding places I had the opportunity of delivering many books to officials and educational heads, many of whom were old schoolmates of mine. They were all interested in what I was doing, and I had opportunity to preach the last-day gospel to many of them. The interest which they manifested made me very happy and courageous.

"From Yehsien I quickly made a circuit of the near-by towns, and completed my delivery, returning to Tsinan, where, by the good hand of the Lord upon me, I was again privileged to greet our brethren and sisters. When I think of my lying sick in the inn, with the inn lord confident that I would die, and not knowing myself whether I should survive or perish; and how God answered my prayers and renewed my strength with the morning, bringing me back to meet my dear brethren and sisters once more and with them engage in the Lord's work, I am perfectly confident of the power and results of prayer. Was my suffering for name, for profit, or for food and clothing? No! it was alone for the gospel of God and to hasten the coming of the Lord. We know that our sufferings on earth are but for a moment, while in heaven our joy will be eternal. May all the brethren and sisters in this last generation work to the utmost of their strength to hasten the Lord's appearing."

(To be concluded)

\* \* \*

#### MY PRAYER

J. M. HOPKINS

I ASK for naught that earth can give  
Of wealth, of fame, or power;  
I only pray that I may live,  
Like Him each passing hour.

I ask for health, to be made strong,  
In service for my king;  
I ask for love in joyful song,  
His glorious praise to sing.

I pray for wisdom's heavenly light;  
That I may never stray;  
For truth to guide my steps aright,  
Within the narrow way.

I ask that I may feel the pain  
That wounds my brother's heart;  
To cover every scar and stain,  
To heal the bitter smart.

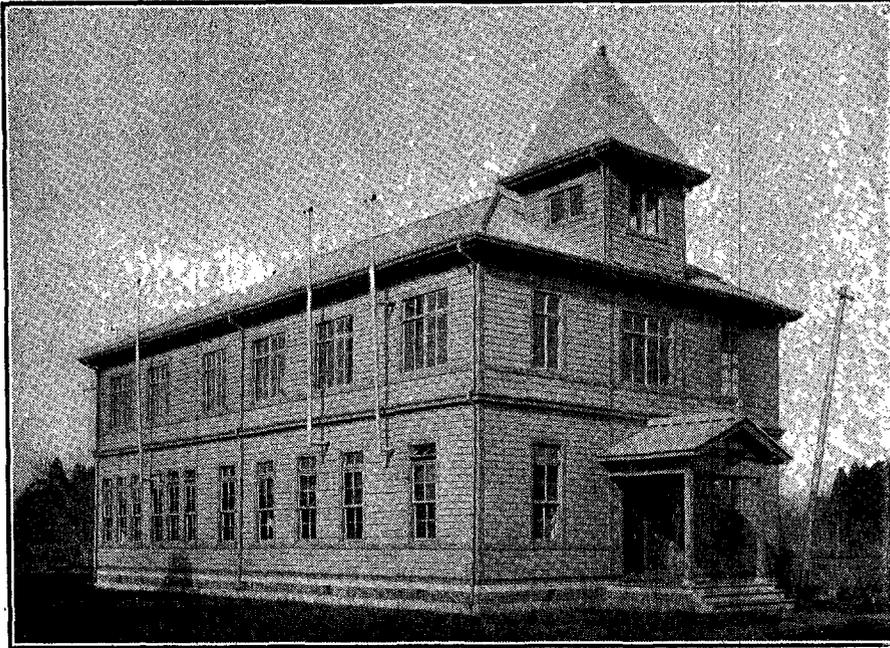
I ask that thou wilt grant me grace  
To lead some soul to thee;  
Within thy courts to find a place,  
Throughout eternity.

So fill me, Lord, with holy zeal,  
With sanctifying power;  
May I thy righteousness reveal,  
Through every passing hour.

Roseburg, Oreg.

\* \* \*

"DISGRACE can never curse an honest man. It simply lifts him into public notice, where the people soon discover for themselves that the crime had no place in his life."



SCHOOL BUILDING, JAPAN MISSION COMPOUND, TOKIO

## Japan-Chosen-Manchurian Union Conference

J. M. JOHANSON

THE first general meeting of the East Asian [now the Japan-Chosen-Manchurian] Union Conference was held in Tokio, Oct. 11-19, 1918. This union conference consists of the Japan Conference, the Chosen Conference, and the Manchurian Mission, with Formosa as a union conference mission field. This constitutes an extensive territory, with a total population of nearly one hundred million, of whom more than sixty million are in Japan, fifteen million in Korea, and twenty million in Manchuria.

It was with a feeling of great thankfulness to God that we listened to reports which showed how wonderfully God has wrought in these lands, and how the truth of God is winning its way into the hearts of men in all these needy, non-Christian countries.

Most of our foreign workers were present, as well as a good delegation of Korean and Japanese workers. As the Japan Conference was held at the same time, there was quite a large attendance of our Japanese brethren. This being the first general meeting of this union, there was much important business to transact, but our committee meetings, as well as the sessions of the conference, were marked throughout by a spirit of co-operation.

Our union, in some respects, presents peculiar and difficult problems not found in other fields. We have in our territory three vast countries, each a distinct nationality, with its own language and customs. Nevertheless we trust that the union of our work in these countries will be effective, and

prove a means of bringing about a co-operation that will tend to strengthen the cause in every part of our field.

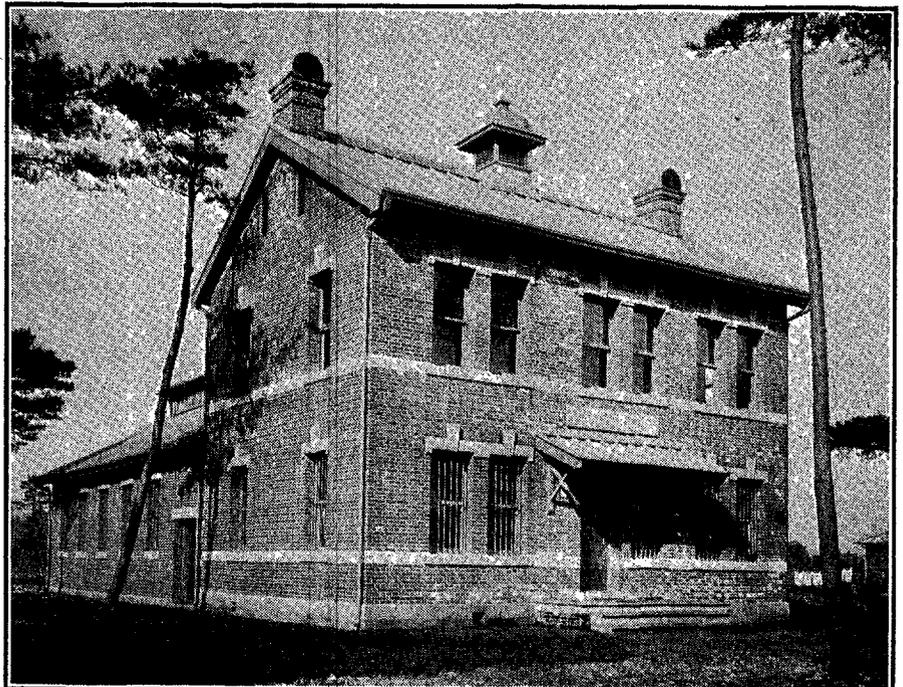
According to reports rendered to June 30, 1918, we have in the Japan Conference 333 believers; in the Chosen Conference, 915; and in the Manchurian Mission, 85, making a total of 1,333 baptized believers in the union conference.

To carry forward the work, we have eight foreign ordained ministers and nine licentiates, five native ordained ministers and fifty-two licentiates, one foreign Bible woman, and eleven native Bible women. During the five quarters covered by our general report we have had an average of forty-five colporteurs working in the field.

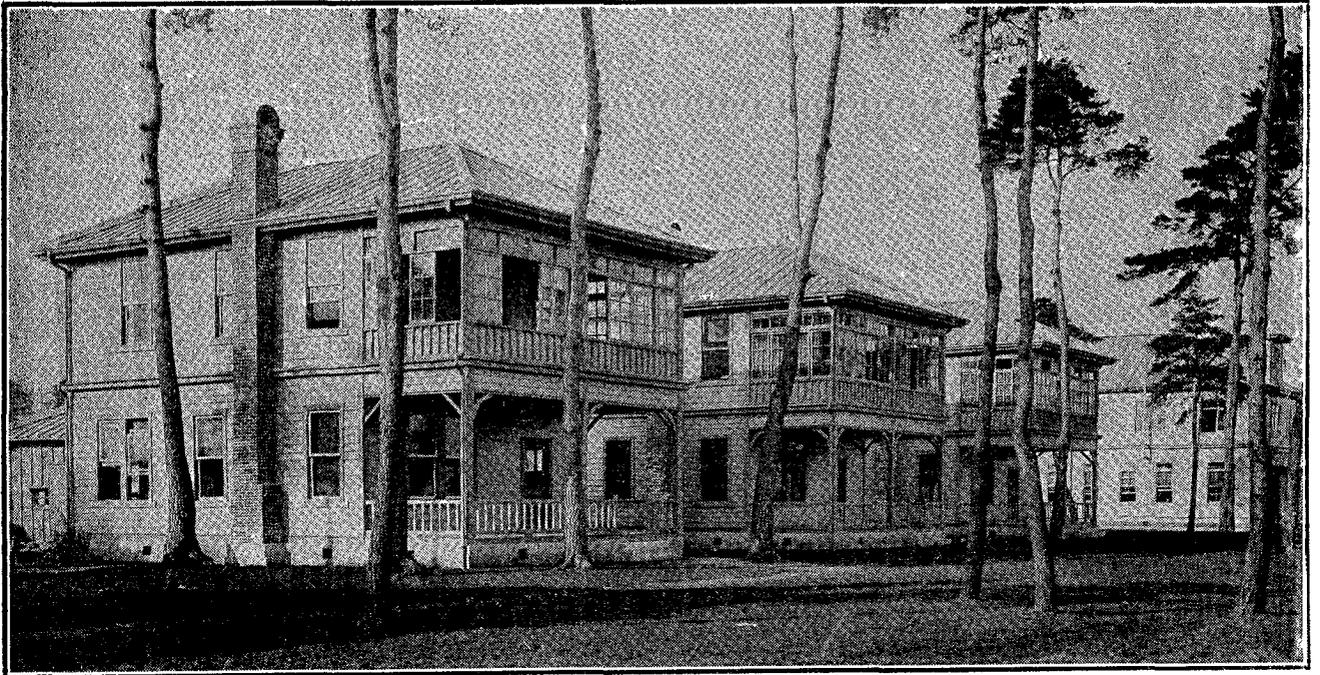
During the past year we have held four workers' institutes, which have all been well attended. We are greatly indebted to the General Conference for sending us good help for ministerial institute work. Elder W. W. Prescott has devoted himself untiringly to this work, and God has blessed.

Considering the large and difficult territory and the comparatively small constituency of this union conference, we have cause to feel thankful for what has been accomplished by our publishing work. During the fifteen months since the organization of the conference, 129,140 single copies of our periodicals have been sold, 14,659 subscriptions have been reported, 10,467 books have been sold, and 77,188 tracts distributed. The total value of the literature sales amounts to \$12,915.

This report is most encouraging, and is an evidence of what may be accomplished as this special work extends and is more fully organized. Steps for improving the facilities in the production of literature were taken at this meeting.



HEADQUARTERS BUILDING OF JAPAN CONFERENCE, TOKIO



FOREIGN HOUSES IN THE JAPAN MISSION COMPOUND, TOKIO

We have only one school operating in this union at the present time. Nevertheless we are glad that a foundation has been laid for this work. The Chosen Industrial School was established to carry out God's plan for our educational work, and we are glad to note that during the past year advance steps have been taken which we believe will materially increase the efficiency of the school and make the industrial department a means of profit to the institution. Attention has also been given to the church school work in Japan and Chosen, as well as in Manchuria.

As regards the medical work, we believe the time has come to fully organize this department and make it generally helpful to our evangelical work. The dispensary established in Soonan is demonstrating what may be accomplished when consecrated, soul-winning efforts are combined with the work of healing those who are sick.

In Japan the Kobe Sanitarium, a private institution, has brought the sanitarium workers into touch with prominent people who otherwise would not have known anything about our work. In Yokohama and Tokio Brother and Sister J. N. Herboltzheimer have given treatments, and their associations with the people have made the truth favorably known to many. Dr. Tatsuguchi's work in Hiroshima has also been the means of bringing him into touch with people who have

been genuinely interested in the message, and some have been won to the truth.

We have, in this union, twenty-eight organized churches and thirty-seven companies. We have cause for thankfulness for what has been done by our home missionary and young people's departments throughout the field. The extensive circulation of tracts and periodicals gives evidence of activity among members who are seeking to win souls.

There are in this union 103 organized Sabbath schools, with a total membership of 2,059 and an average attendance of 1,575. The donations during the same period covered by this report amount to \$1,855.81 for the regular Sabbath school offerings, and \$660.95 for the Thirteenth Sabbath Offerings, which make the total offering for Sabbath schools \$2,516.76.

The income from the field in tithes is \$7,862.43, and from offerings, \$730.40, making the total income to our conferences and mission field from local sources \$8,592.83. As the financial returns from our churches is a fair indication of the spiritual condition of the people, we have surely cause to feel thankful that many recognize very fully the sacredness of the tenth which God has declared holy, as well as the privilege of praising God by our free-will offerings.

The awakening of the heathen spoken of by the



BUDDHA, THE GOD OF THE BUDDHISTS, NEAR YOKOHAMA, JAPAN

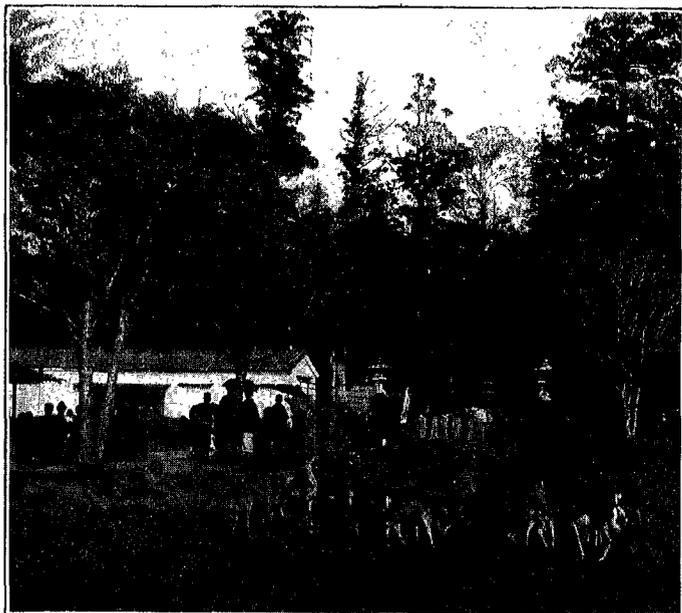


MAIN STREET OF YOKOHAMA, JAPAN

prophet Joel is making itself felt throughout these densely populated countries. It is seen in the great changes that have taken place in the political and industrial as well as in the religious and social life in these lands.

It is but little more than sixty years since Japan was awakened from her long seclusion to welcome the light of Christianity and modern civilization, by the arrival in Japanese waters of the American fleet, yet in this brief space of time Japan has made more rapid advances than any other nation in the world. But while phenomenal progress has been made in mastering and establishing new industries and in building up great commercial enterprises, as well as in political reforms, the most marked change is making itself felt in the moral and religious life of the nation, thus demonstrating that the molding force in all this progress is the power of the gospel of Christ.

Chosen is the land of suffering and service. For centuries it was the land of oppression, but Japan's rule has proved a material help to the country. Railways have been constructed. Improved methods of farming have been introduced, and in many instances improved tools as well as superior seeds and plants

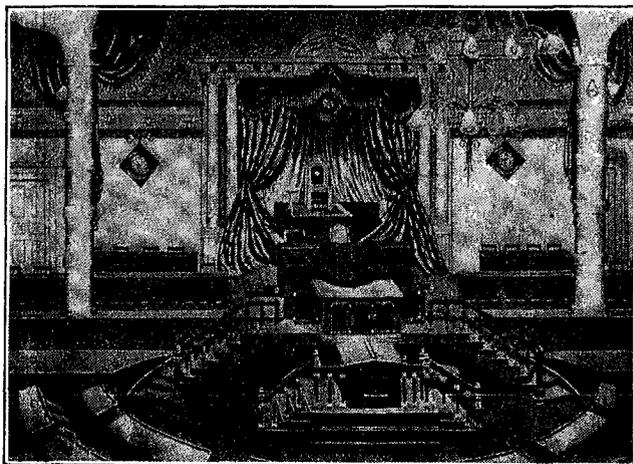


SCENE NEAR KOBE, JAPAN

have been supplied to the farmers. Experimental farms have been established, and a thoroughly efficient educational system has been organized. All this, with peace and security guaranteed, so that every man has the assurance that he can retain undisturbed the rewards of his industry, will tend to improve very materially the condition of the people.

Japan is also exerting a great influence in Manchuria, and marked improvements are seen wherever Japanese settlements are found. For generations Manchuria, like all other provinces in China, has suffered through being under a government actuated by motives of selfishness rather than of service. And while

the outlook is promising, the work of reaching these people is nevertheless a stupendous task, which calls for the prayers and substantial help of believers in



THE THRONE IN THE JAPANESE HOUSE OF PEERS, TOKIO

the homelands and for whole-hearted Christian service on the part of those who have been called to the blessed privilege of carrying the light of truth to the people living in the province of Manchuria.

Our hope and confidence are in God, and we trust that the year before us will be marked by rapid progress in the work, and by a large ingathering of souls for the glory of God and the kingdom of his Son.

\* \* \*

#### THANKFULNESS

A GRATEFUL heart is the mark of a truly religious man. We unconsciously become selfish if we are always asking for blessings without giving expression to sincere gratitude for those we have already received. God has declared his willingness, yea, his delight, to give us his mercies and blessings, but he desires to see gratitude growing within our hearts. None of the sacred writers exhorted more frequently to giving of thanks than did the apostle Paul. The rule of his life was, "Giving thanks always for all things unto God."—*United Presbyterian*.



# 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."

## TREES

JOYCE KILMER

I THINK I shall never see  
A poem lovely as a tree.

A tree whose hungry mouth is prest  
Against the earth's sweet, flowing breast;

A tree that looks at God all day  
And lifts her leafy arms to pray;

A tree that may in summer wear  
A nest of robins in her hair;

Upon whose bosom snow has lain;  
Who intimately lives with rain.

Poems are made by fools like me,  
But only God can make a tree.

\* \* \*

## Two Methods

MRS. FANNIE D. CHASE

"GEORGE, it is time for your nap if you are going to keep us company this evening."

"Mother, I'm not sleepy. I would rather play."

"Are you certain you would rather play now and go to bed early, than take your nap now and then sit up with the rest of us?"

"Yes, mother, I would rather play now, and go to bed early."

"Very well, it's decided that way, is it?"

"Yes, mother."

And away skipped little five-year-old George to his play. He had a good time; but on coming in he found the company gathered and dinner about ready.

When reminded of his bedtime hour, he said that he did not want to go to bed.

But his mother said very sweetly, "You remember you decided you would rather go to bed early than leave your play and take your nap?"

"Yes, I remember; but I didn't know we were to have so much company, and so nice a dinner."

As he sat in the lap of one of the visiting ladies it was discovered that some big tears were very near the surface. To save the situation his mother reminded him that he would better slip into the adjoining room for a little while.

He did so very quietly, and soon she followed. After a short talk together George emerged and happily presented himself to the company, bade them goodnight, and went to bed early as he had decided.

A woman listening to the recital of this incident, and moved with sympathy for the little tot, remarked, "I should have said, 'Bless you, sweetheart, you need not go to bed. You shall stay with us.'"

Yes, and many mothers would have said the same thing in effect, and would have helped to spoil the child instead of giving him a profitable lesson in decision, and making him feel the imperativeness of keeping a promise.

Which is the better way?

## "I Did Not Realize"

MEADE MACGUIRE

I WAS talking with a young lady whom I had not seen for some time. We had been good friends in former years, and as she had been married to an unbeliever since I last saw her, I asked her how she came to unite with one not of our faith. Her reply was, "I really never understood that it was not right." "But," I said, "surely your parents and your friends urged upon you the danger of such a step." "Yes, but still *I did not realize* until recently what a serious thing it is to marry out of the truth. My husband is a fine young man, and very good to me, but I know now that it is a great mistake to marry an unbeliever."

I sometimes wonder if our warnings to our young people have not been, in a way, one-sided, dealing with the question chiefly from the standpoint of the personal difficulties and hardships and evil consequences likely to befall the one who pursues a wrong course in this matter.

There are two reasons why such arguments, which are right as far as they go, are not likely to prove convincing: First, the person interested is almost sure to be able to point to some cases where marriage with an unbeliever has apparently turned out well, perhaps even resulting in the conversion of the doubter; second, the glamour of a real or supposed love may so blind the mind that the person will feel perfectly confident that his particular case is an exception to the rule, and is bound to come out all right in the end.

Speaking of this subject recently, a minister said to me: "A young lady came and asked me to marry her to an unbeliever. I told her it was customary to conclude the marriage ceremony with prayer, asking God's special blessing upon the union, and inquired how I could ask him to bless something he had forbidden."

It seems to me this touches the most important phase of the question. The Lord has said, "Be ye not unequally yoked together with unbelievers." If we are Christians, God looks upon us as his own in a special sense. The Scripture says, "We are his workmanship," and again, "We are ambassadors for Christ." This includes what we are and what we do. In other words, what we *are* represents Christ, and what we *do* represents Christ.

The Scripture is certainly plain and unequivocal:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Observe the striking contrasts in this teaching:

RIGHTEOUSNESS	UNRIGHTEOUSNESS
Light	Darkness
Christ	Belial
Believer	Infidel
Temple of God	Idols
Clean	Unclean

Now if a person yokes up with one of these on the right, how can God own and approve of him without acknowledging this unequal yoke? God has bought man at an infinite cost, and he belongs to the Lord. Is it honest to take that which belongs to God and yoke it up with his enemy? God not only has a right to us, but our service also belongs to him. He gives us life and every faculty of mind and body. Is it fair to pursue a course that will inevitably rob him of a portion, if not all, of the service he justly expects?

He says if we obey him he will "be our Father and we shall be his sons and daughters." A true Christian will seek to glorify Christ in every relationship of life, and this object can certainly not be gained by going directly contrary to his command.

\* \* \*

### *When the Pipe Gets Stopped Up*

No household problem needs first aid more quickly than does a stopped-up pipe. There are several varieties, but the most common is the kitchen sink drain which suddenly refuses to carry off the water, the frozen water pipe, and the toilet basin into which some careless person has dropped banana peelings, or other refuse.

An appliance which you can buy for little money will often remedy the trouble without resort to tools. It consists of a heavy rubber cup on a wooden handle. If the sink drain is clogged, this rubber cup is set face down over the drain in the bottom of the sink, and the rubber cap vigorously depressed and pulled up. The edges of the rubber cup get a suction hold on the smooth bottom of the sink, and the operation of the handle exerts a powerful compression and suction force, by air, on the stoppage in the pipe. The same appliance, somewhat larger, is about the only remedy the householder can apply to the stopped-up toilet fixture, but it is effective nine times out of ten. As a plumber to take down the toilet is an expensive luxury, it is well worth while to buy the large toilet "rubber suction pump" on the chance that your stoppage is one of the nine and not the tenth.

But if the rubber suction pump won't work on the stopped-up sink, you are by no means at the end of your resources. Under the sink is a pipe with a letter "S" bend in it, known technically as a "trap." It is literally a "trap" now, for in all probability the stoppage is in this bend. No matter how careful one is with what is poured into the kitchen sink, hot grease will sometimes get down the pipe. As there is always water standing in the "trap"—which, indeed, is why it is there, since that same water keeps sewer gas from ascending into the house—and as hot grease congeals when it strikes cold water, it is usually found that sink stoppages come from accumulations of grease in this "elbow."

At the bottom of the elbow is a circular hole, closed with a screw cap or plug. With a wrench, unscrew this cap. Remember that practically all things which screw together "screw up" to the right and "unscrew" to the left. That is, to "screw up" anything, it is turned the way the hands of a watch revolve,

and to unscrew it, it must be turned the other way.

This screw cap faces down, toward the floor. So you imagine a watch placed against it, with its face toward the floor, and then you unscrew it in the reverse direction to which the hands of the imagined watch move.

Be sure to have on an old dress or big apron when you do this, and a bucket or big pan standing directly underneath the hole, particularly if there is water in the sink. If the stoppage is beyond this hole and not between it and the sink, the contents of the sink will run out when you take the cap off, and make a mess unless you are prepared for it.

Having the screw cap off the elbow, you can get at the cause of the difficulty from two ends at once. Your means are either a long flexible piece of wire or a long-handled bottle brush, which the household supply store keeps for just such a purpose. From this hole in the trap you can reach up toward the sink, and along, toward the outlet pipe, and, in all probability, dislodge the grease or whatever is causing the stoppage.

You will note, perhaps, a small rubber or leather washer ring around the edge of the screw cap. Be sure this is in place before replacing the cap. Don't screw the cap back too tightly. Most elbows under sinks are made of a lead composition which is rather soft, and screwing the cap home too hard may jam it in so it cannot again be dislodged, which will require, later, a new elbow, a plumber, and a bill not pleasant to look at.

Frozen water pipes are more easily prevented than cured; nevertheless, they can be cured. Sometimes the stoppage in a sink drain is due to water freezing in the drain pipe. This can easily occur in a house in which the sink drain passes down from a warm kitchen into an unheated cellar. If such is the case, plenty of hot water applied with old rags will usually remedy the difficulty. If the "freeze" spot is not too large, sometimes a few smart blows on the drain pipe with a hammer will dislodge the ice.

A water-supply pipe frozen is another matter. If the freeze is of any extent, the pipe will burst, because when water freezes it occupies more space solid than liquid. If that space isn't available the ice makes space for itself by bursting its container. A frozen pipe which has burst must, of course, be replaced—a plumber's job. But not all freezes burst the pipe.

First locate the probable point of freezing. Supply pipes may pass a cellar window or door. If there is a crack through which a wintry blast can hit the pipe, suspect that as the frozen spot. Pour hot water over it, or swathe it in rags wet with hot water. Or, if you can get an electric bulb in contact with the pipe at this point and wrap it and the pipe together with rags, it will in time supply enough heat to melt the ice. A kerosene lamp, held under the frozen point, will in time send up enough hot air to warm the pipe so the ice will melt. But beware of using open-flame kerosene lamps in confined situations in cellars—much better a frozen pipe than a house on fire.

No householder's tinkering problem requires more patience than the frozen pipe, but patience wins in the end. If you can't find or melt the "freeze" in an hour's time, send for a plumber. But if you expect to do it in five minutes, better save the five and send for the plumber anyway. A little patience goes a long way toward saving plumbers' bills.—*H. C. Claudy, in the Delineator.*

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

(Concluded)

ELIZABETH JUDSON ROBERTS

"ANOTHER story you will enjoy is about my youngest brother's wife, Virginia. She was always a frail little woman; and after her baby boy came, she slowly grew thinner and weaker until at last she took to her bed. It was some intestinal trouble that an operation could not help, and the different doctors who were consulted gave little hope of her restoration to health and strength.

"After a time she began to creep around the house again, like a pathetic little ghost, but she was so very weak. Her baby boy was just beginning to walk, and of course often wanted to sit on mother's lap. 'It takes every ounce of strength I have to lift him up,' she told me sadly.

"About this time we began talking in earnest about asking the Lord to heal her. We claimed that promise in Proverbs 4:22, and we prayed much, and whenever we met we talked 'faith.' 'Virginia,' I said, 'God wants you to be a good mother to your boy, and he wants you to hold him in your arms and cuddle him. If you lack strength to lift him, just say, "Lord, help me," and you will have the strength needed, for I have proved it time after time. In fact, I never try to lift a heavy weight without asking the Lord to help me, and he never fails. Once I was angry and lifted alone; and I felt the effects of it for weeks.'

"So Virginia began asking the Lord to help her lift the boy, and she had no further trouble on that point. As she studied and prayed and claimed the help of the Lord by faith, her strength gradually came back, and in a surprisingly short time she was doing most of her own work again.

"'But I have my strength given to me day by day, through faith,' she told me. 'As long as I am faithful in reading and praying, which is *my* part to do, God does his part, and I feel well, and have strength for necessary work. But whenever I allow the cares of this life to make me forget to keep in close touch with my heavenly Father, then I can feel the old pain and weakness coming back.'

"Matters went on in this way for some months, and camp-meeting time drew near. A certain brother in the church had owed my brother quite a sum of money for a long time, so my brother wrote asking him to pay at least a part of the debt, as he needed the money. The man sent back word that he could make no payment at all, and Virginia felt quite resentful, for she thought he could surely make a small remittance if he wished to do so.

"We all went to camp-meeting when the time came, and there we found the brother who could not pay his debt. Virginia did not say much, but she did quite a bit of thinking, I imagine. A couple of days later she asked me to go to her tent.

"'What is the matter?' I asked.

"'I've simply got to have help for that pain, and I want you to pray with me,' was her answer.

"When we had closed the tent, so as to be free from interruption, I asked her to tell me all about it, and she did.

"'It started with that letter from Brother B——, refusing to pay anything on the debt he owes us,' she said. 'I just felt ugly toward him all the time. We needed the money so much, and I felt that he could

pay us a little of it, anyway, if he really wanted to. I knew I was not manifesting a Christian spirit, but I was so indignant at his indifference that I kept right on feeling spiteful anyway, and then that pain began to come back. It is so bad right now that I feel like screaming, and if I do not get help from the Lord, I shall have to ask a doctor to give me an opiate, for I cannot stand it much longer.'

"'Do you still feel resentful toward Brother B——?' I asked.

"'No,' was the reply, 'I have asked God to forgive me for that; I am willing to leave the whole thing in the Lord's hands now; and if I could help that man in any way, I should be glad to do it.'

"Virginia never does things by halves; that is one of the reasons I love her so much. So now I said, 'Very well, if you feel that way, we can ask the Lord to help you,' and we knelt down there in the tent and prayed, both of us.

"It was almost meeting time, so after our season of prayer I went to my own tent after my books, and in a few minutes we met again in the big tent. As I sat down beside her I whispered, 'How do you feel?'

"She gave me a look so full of joy and peace that I knew the answer even before she said, 'The pain is almost gone.'

"And Virginia is still growing in grace and knowledge and faith, God bless her! She is a great comfort and inspiration to me."

"Auntie," said Bee soberly, "when we talk like this, I feel as if I could almost reach out and touch an angel, don't you?"

"I believe the angels of God are very near us when we recount the mercies of God and talk faith and courage," I answered.

The moon had set by this time, and I suggested that we close our talk for the night, but Bee begged to stay a little longer. "Why, we can sleep any time," she argued, "but you will not be here another night, so please tell me some more experiences."

"Very well," I agreed at last, "I will tell you some of the providences connected with my recent trip to Pacific Union College, when I placed my daughter in school there.

"We have the promise, you know, of being guided in all our ways, and I pray for this guidance every day. I was questioning where to send my daughter to school. One morning, while I was busy with my housework, a voice spoke to my heart, clearly and positively, 'You should send your daughter to Pacific Union College.'

"The voice was not audible, and yet I heard it as plainly as I ever heard anything. I felt so sure that it was from the Lord that I dropped my work, and going to my desk wrote to the Pacific Union College, with the result that my daughter went there, and I have never had reason to regret my choice.

"When the time came for school to open, I took my daughter to the college, remaining there for several days and enjoying every minute of the time. I met several dear friends whom I had not expected to see, and as we talked of what the Lord had done for us, my faith was greatly strengthened. From the college I planned to go to the St. Helena Sanitarium for a short visit with a friend who lives there, and I wished!

also to see and talk with Elder Loughborough, who makes his home at that institution.

"I was especially anxious for this interview with Elder Loughborough, as he was the one whose preaching had brought my dear father into this truth long ago, when the third angel's message first came to California. To me he seems like a dear father in Christ, and as my stay at the sanitarium was to be very short, I prayed earnestly that the Lord would open the way for me to meet him, and talk over with him certain things that were troubling me.

"When I left the college, I rode several miles, then walked the remainder of the way to the sanitarium, coming first to one of the small cottages that dot the hill back of the main buildings. Here I inquired the way, and was told to follow a certain path which would lead me to the back entrance on the fourth floor of the sanitarium, where I could go in, take the elevator to the first floor, and inquire at the office for any one I wished to find.

"Following the path indicated, I soon reached the entrance to the fourth floor, and there, walking slowly toward me, was Elder Loughborough himself. We had a long talk right then and there, and another one before I left. God certainly answered that prayer of mine in a striking manner, for which I feel very thankful. That visit with the Lord's aged and faithful servant is one of the memories I shall always cherish.

"I think I will tell you one of Elder Loughborough's own experiences that he told me during our talk. After he had passed his eightieth birthday he had pneumonia two winters in succession, which left one of his lungs in a very bad condition. Then his wife died. A little later, a message came from Colorado, asking him to attend a general meeting, and speak once a day for ten days.

"'Why, father, of course you cannot think of going, with that lung!' exclaimed his daughter.

"'Well, I don't know,' was his reply. 'I will not answer that letter until Saturday night, and if the Lord wants me to go to Colorado, he will attend to this lung.'

"This happened about the middle of the week. Elder Loughborough told the Lord he would be glad to answer the call to Colorado if he wished him to go, and there the matter rested. Sometime during Friday night he awakened suddenly.

"'Why, the room was full of glory,' he told me; and then, as he drew in his breath sharply with the surprise and joy of this wonderful experience, he suddenly realized that the sore lung was perfectly healed—had been healed by the power of God while he slept.

"Sabbath morning, when he entered the kitchen where his daughter was preparing breakfast, he told her he was going to Colorado.

"'Why, father, you can't go with that sore lung!' she exclaimed as before.

"Then he threw out his chest, struck it sharply with his hands, and cried, 'That lung is healed.'

"And he did go to Colorado, spoke every day for ten days, and was none the worse for it."

"How wonderful it must have been to awake in the night and find your room full of the glory of God," whispered Bee.

"Yes, it was a glorious experience," I answered. "And now, in conclusion, as long-winded speakers are wont to encourage their tired audience by saying, I will tell one other little happening of that trip that

taught me how our disappointments are God's appointments, if we are letting him lead us as he wills.

"From the sanitarium I went down to Oakland for a short visit with a brother and his wife whom I had not seen for several years. On the morning I expected to start for home I rose early, and we all went to the station in good season. But when I went to buy my ticket, the agent informed me that I had to take this certain train from a station on the other side of the town.

"I bade my brother and his wife a hasty good-by, rushed to the other station as fast as an electric car would take me, and found that my train had just left, and there would not be another I could take for home that day.

"At first I felt like crying; then my favorite verse came to mind, 'All things work together for good to them that love God.' So I said, 'Dear Lord, I can't see any good in losing my train, but I know there is, else you would not have allowed it to happen. What do you want me to do now?'

"Almost immediately came the word, 'Go and see Marie.'

"Marie is a dear girl who lived with me several years before she was married. I had not intended visiting her on this trip, because of lack of time, but now I could go, as her home was in a little town that I passed through on my way home. She was very glad to see me, and we had a delightful visit that day, but still I did not see why I was sent there until evening came; then her husband, who is not a Christian, began asking me questions about the Bible. We talked until after eleven o'clock, and when I went to bed, I understood, and I asked God to bless the words I had spoken. I am praying for them daily, that they may give themselves to the Lord and be saved in his kingdom."

"Auntie," asked Bee in a hesitating way, "do you think every single thing that happens to us is for our good?"

"Things may come into our lives that are not good in themselves," I answered, "but if we love the Lord, they will work for our good in some way—bring us more patience, perhaps, or understanding, or faith. Right in that connection I must tell you something I heard Elder Warren say at camp-meeting a few years ago; it has been a wonderful inspiration and help to me, and I want you to remember it too.

"He was talking about what it means to be a Christian, and he said that when we complain or worry about anything that comes into our lives, we are really criticizing God's wisdom or justice or love. Of course most of us had been in the habit of complaining and worrying more or less, and his statement rather took our breath away for a moment.

"We immediately asked him to explain what he meant by that statement, and he answered by asking us if we had given ourselves to the Lord. Of course we said that we had. Then he said that if we had really given ourselves to God, he would plan our lives in the wisest way for our eternal good, and would allow nothing to come to us that was not helpful in some way. Complaining and objecting is virtually saying that if we had the power that God has, we would plan more wisely than he has planned for us.

"Of course, when he put it that way, we could see that it was absolutely true, and it was quite a shock to realize that complaining is a sin of presumption. I certainly felt very guilty myself, and since that time have checked many complaining words by

remembering that they only serve to advertise my lack of faith in God's wisdom and love."

"Why, Auntie, that is an entirely new viewpoint for me," exclaimed Bee. "Everybody worries sometimes."

"Yes, and everybody has sinned and come short of the glory of God, too. But what *is* worry, Bee?" I questioned.

"Why, it is ——" and then she paused thoughtfully. When she spoke again, it was in a different voice entirely. "I see it now; how stupid I have been! If we are really Christ's, he has full control of our lives. Complaining is criticizing his wisdom and love in allowing something unpleasant to come into them, and worrying is being afraid he will make some more mistakes and allow some more trials to come to us. When you realize what these things mean, they appear so different, don't they?"

"They certainly do," I agreed. "And when unpleasant experiences come, if we would only remember that whom the Lord loveth he chasteneth," we might become more like Paul, and rejoice in tribulation as a sign that the Lord is fitting us up to receive eternal life."

"That is a pretty big lesson to learn, but I am going to ask the Lord to help me master it," said Bee reflectively.

"I think you have it pretty well fixed in your mind," I said as I rose from my chair. "May the Lord help you to believe it and live it."

As we turned to go indoors, Bee threw her arms around me and whispered softly, "I don't know how to thank you for this talk. I shall remember it as long as I live, and next time we meet I hope I shall have some experiences to tell you."

\* \* \*

### The Mother Who Smiles

It is a pity that there is no instrument by means of which it would be possible to estimate the true value of a woman's smile, for, if this could once be accomplished, the result would be such a powerful object lesson that women would undoubtedly try harder than ever to maintain a consistent attitude of cheerfulness. As things are now arranged, however, a woman seldom realizes what a wonderful force for good this smile of hers may be. Accordingly, she lives her life very much as she would if she had only herself to please, smiling when she feels agreeable or when she is so situated that she finds it necessary to smile, and displaying contrary emotions whenever things go wrong.

Of course, as a matter of fact, there appears to be no reason why a woman should not have as much right as a man to give expression to her emotions, and yet, when we come to trace the question down to its last dimension, we discover that there is indeed a very good reason why she should be extremely careful about trying to keep her feelings under good control.

I have heard women complain that they did not amount to very much, when they were actually the very sun around which the entire household revolved. From them evolved the force that kept the whole family in good humor. In them lay the inspiration from which the husband and father found the impetus for his most successful deeds. Let something go wrong with them at the beginning of the day,—something that would bring them to the breakfast table with a frown upon their faces,—and in less than no time the infection would spread to the whole family.

It may seem unreasonable to say that, while the head of the household can bring his grouch to the table with him, the wife does not possess the same privilege, and yet, while she may have the same authority to be cranky,—which is really no authority, after all,—the fact remains that any disposition of this sort on her part is fraught with such serious results that she ought never to feel that she can afford to send her brood out for the day under any such influence.

I do not intend to imply that it is the duty of any woman to go about with a persistent and absolutely meaningless smirk. It is no indication of intelligence to maintain a ceaseless grin. On the contrary, such grimaces would be distinctly wearing upon the nerves of those who were compelled to put up with them. What I do mean to say, however, is that the habit of cheerfulness should be formed by every woman who aims at being a good wife and a successful mother.—*Graham Hood.*

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### In the Sewing-Room

"ONE of the handiest things in my sewing-room is the 'ragbox,'" writes a sensible woman. "I had used small bags for the purpose for some time, when I thought how much better a box would be. I took a common tea box, about a foot square, and papered it over with a pretty wall paper. It is kept under the shelf of the machine all the time, and is always at hand to receive the scraps. My large bag hangs in the back room, and when the box is filled, its contents are deposited in that.

"Another thing which should always be handy is the little can of oil. Many housekeepers run the sewing machine for days or weeks without oiling it. It is bad for the machine, and it is hard for the one who runs it. Oil it every day or two, and with a soft cloth wipe the dust from all parts of it. It will pay in the end.

"I have one of the old-fashioned flatirons padded and set on my machine, and find it of much help in sewing. It is covered with pretty chintz, drawn in and tied at the center. When there is handwork to do that requires holding or fastening, it is pinned to the lower part of the flatiron, which is much better than the usual way of pinning to one's knee. The handle has a thick pad, and is used as a pincushion."—*Selected.*

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### Homely Household Helps

A STOVE polish that will positively prevent the stove from rusting is made of one quart stack paint, one pint of linseed oil, and an ounce of blue mass. Mix all together, and apply to the stove inside and outside.

Keep a thick piece of paper on the right-hand end of the sewing machine to lay the scissors on. This prevents the varnish from being marred when the scissors are laid down.

Boil lamp burners in water in which a little soda or washing powder has been dissolved. They will be clean and bright and give a good light.

Put a little powdered borax in the starch while cooking, to give a gloss to clothes when ironed.

When sprinkling white tablecloths, fold down the center and roll up smoothly. They can then be ironed without leaving a wrinkle.—*Inland Farmer.*



# THE WORLD-WIDE FIELD



## HE'S COMING SOON

CLARENCE SANTEE

He's coming soon: O yes, I know,  
The blessed Bible tells me so;  
But yet my soul, unsatisfied,  
Is longing still, sweet rest denied.

He's coming soon: Is my work done?  
Am I prepared for set of sun?  
Or is there yet some unfilled call  
Before he has my last, my all?

He's coming soon: no fleeting toys  
Shall rob me of immortal joys.  
To Christ my Rock I've given all,  
With him to guide I cannot fall.

He's coming soon—blest promise given—  
To take his waiting saints to heaven:  
No more with doubts to wrestle here,  
No weary paths through deserts drear.

He's coming soon: no wish beside —  
With him "I shall be satisfied."  
Or wake or sleep as best for me,  
Safe in his care my life shall be.



## A PERSONAL LETTER TO THE "REVIEW"

KINGSTON, JAMAICA,

BRITISH WEST INDIES.

The "Advent Review and Sabbath  
Herald," Takoma Park, D. C.

MY DEAR OLD FRIEND: You will no doubt pardon my familiarity in addressing you thus, for since my first introduction to you by my dear old mother some thirty years ago, you have indeed proved yourself to be a constant and faithful friend.

I pen these lines to acknowledge in a measure, and with thankfulness, some of the many benefits that God has enabled you to bring to me.

You have been more constant in attendance on my dire and continual needs, by your personal presence, than any earthly friend or kin; for when, on account of necessary travel, long distances have separated me for weeks from my loved ones and their loving attentions, you have gone with me or met me at each stopping place with your ministrations of counsel and love. I am credibly informed that you also follow and assist almost every loyal believer in the third angel's message, even though they be called to China or Africa or the islands of the sea. It seems that you must be a most faithful ambassador of that "Friend that sticketh closer than a brother."

You have stayed by me when things have gone well and when they have gone ill. Your clarion call to action on January 2 of this year first came to me in your heaven-inspired appeal through God's servant for workers to go South about twenty-three years ago. The Master's constant appeals through you further constrained me to changes that have sent me over the water to needy souls.

You have introduced to me the best books I have ever read or seen. You brought to me in 1914 the Ministerial

Reading Course. You have pointed me to the most careful and valued counsel concerning the care of my health. You have helped me to earn more money, in that your instruction has made me know the plan of the Great Prosperity Giver for his children. This plan has taken dollars from me, but you uttered no deceit when you urged home the Master's word that he would open the windows of heaven in temporal things.

As I have seen you in the possession of others on trains, on steamships, and in foreign lands, you have made me know that one of like precious faith was near.

You have brought together millions of dollars to establish Christian colleges for training missionaries, to establish numerous sanitariums and publishing houses, and for the transportation and maintenance of hundreds of missionaries in needy lands.

But I must not take your valuable space to enlarge upon the messages of condolence and comfort you give to those who mourn; the many special causes you have so successfully espoused, to the salvation of souls; the timely counsels that have held things level when men and evil spirits have attempted to wreck the cause you so ably represent; nor mention the hundreds of isolated souls and the many hoary-headed pioneers now watching the fruits of their labors swell to the loud cry, to whom you are a constant companion and source of joy; or the missionaries in far-away lands, pressed, as some at times are, almost to the last trench by discouragement, who have not only remained at their posts but have rallied to your "certain sound," and have turned the tide of battle from seeming defeat to glorious victory. In a word, under God, you have been, are, and probably will be, the very touchstone of every worthy enterprise of this cause till the end.

And now, dear friend, with much chagrin I have a confession to make: When my daughter went away to the foreign missionary college, I failed, through an oversight, to make provision for your weekly visits to follow her there. I am sure that a great mistake was made in depriving her of the help this greatest single missionary agency could give her during the very time that she is preparing for missionary work. One might as well apprentice a boy to a carpenter, and fail to supply him with chisel, saw, plane, and square, as to send a son or daughter to a missionary college and fail to supply him or her with the real organ of missionary work.

As a tangible evidence of my sincerity in this confession, you will find inclosed two dollars and fifty cents to cover cost of your weekly visit to her during 1919. No doubt there are hundreds of parents who would gladly have you personally visit their sons and daughters during their college days. Remember, dear friend, that my home is always open to you, and that I shall do my best to introduce you to others.

Most sincerely yours,

G. A. ROBERTS.

## THE WORK IN IOWA

BELIEVING that many friends of the cause, especially those who have previously been connected with the work in Iowa, will appreciate a brief report from this State, we take this opportunity of passing along a word of courage and confidence to believers scattered abroad, through the columns of our valuable and much appreciated church paper, the REVIEW AND HERALD. While many things have come in to greatly retard the progress of the work of God, yet we are assured that nothing can be done against the truth, but for the truth. This has been abundantly verified in the prosecution of the work in our conference, especially in financial lines.

The tithe for 1918 amounted to \$88,409.46, which was an increase over 1917 of \$20,838.66. This increase has not come in any unusually large amounts, but I believe is the result of an increased faithfulness on the part of our people generally. More people are paying tithe than ever before, and there is greater faithfulness on the part of all the believers in recognizing the Lord's ownership of all, and the fact that the tithe is "holy unto the Lord."

Our mission funds showed a corresponding increase, the total for the year amounting to \$48,541.17, being \$14,117.17 more than our twenty-five-cent-a-week quota. The tithe per capita amounted to \$33.38 for our entire membership, and the missions per capita for the year was \$18.33, or thirty-five and two-tenths cents instead of the weekly goal of twenty-five cents.

Notwithstanding the influenza epidemic that was so serious in all parts of the country (our State being no exception), and though many of our churches were closed almost constantly for three months, thus greatly retarding the work in many respects, yet we are glad to report that our Harvest Ingathering receipts amounted to \$11,484.22. Had our books been held open a few days in January, as long as usual, we should have passed the \$12,000 mark. This splendid result is due to the faithful efforts of our missionary secretary and the loyal co-operation and earnest activities of our people generally.

Our institutions have, under existing circumstances, done well. The work of Oak Park Academy has been affected by the prevailing epidemic, school having been closed for several weeks and the quarantine preventing outside students from attending for almost three months. Notwithstanding these untoward conditions, however, there is a fairly good attendance in the school. The sanitarium has enjoyed an average patronage during the year. Dr. E. W. Warner has recently connected with the institution as an assistant to Dr. H. W. Barbour, and all things considered, we believe the work of the institution is at least in some degree accomplishing the purposes of its existence.

Our laborers in the field have been blessed in their efforts by seeing souls accept the truth, though for the last

three months public work has been almost entirely discontinued because of the quarantine, which has also affected our church school work, and other departments as well. Notwithstanding all these apparent hindrances, the work and message of God moves steadily forward, and we enter upon the duties and responsibilities of the new year with full confidence that the message of God and the cause of truth will continue to advance and that God's blessing will attend the work.

A. R. OGDEN.

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### CHARLES LINDSAY TAYLOR

It is with feelings of acute pain that we fulfil the request of a brother and friend in penning this sketch of Elder Taylor's life. He was to my family like one of its own members, like a younger brother or an older son. We were acquainted with him from the beginning of his active public work for Christ. There were times when we labored with him for souls, and together held sweet counsel and communion with God.

Brother Taylor was born Jan. 10, 1867, in western New York. He was the thirteenth child in a family of fifteen. Religiously inclined from childhood, he gave his heart to God at fifteen. Two years later he entered the New York conference school, where he fully decided to devote his life to God. From Rome he went to Battle Creek, and in 1886 connected with the Pacific Press, Oakland, in the job printing department under Brother Virgil Donaldson, who till his death was a warm friend of his one-time apprentice. Sabbath school and missionary work enlisted his interest, and he soon became one of the local church leaders in both.

In 1890 he returned to the East and entered the ministry, joining in a tent effort in Washington, D. C. Active and informed in Sabbath school work, he was elected president of the Sabbath School Association of the Atlantic Conference.

In 1891 he was married to Lucy E. Brown, daughter of Elder M. H. Brown, of New York. That marriage was blessed by two children, Martha Alice, now Mrs. A. I. Lagriede, of Pe Ell, Wash., and George Benjamin, now a senior in the School of Theology of Emmanuel Missionary College, Berrien Springs, Mich. Both the children are earnest Christians.

Elder Taylor first connected with the school work, which filled so much of his life, in Mount Vernon, Ohio, in 1893. Later he held positions in Walla Walla and Healdsburg colleges. He was chaplain in the St. Helena Sanitarium from 1901 for about nine years, with a few breaks. Here, too, he gave instruction to the workers and nurses. At intervals he engaged in evangelistic work, and in vacations he did manual labor to build up his physical health.

In 1913 he entered school work again, serving in Fernando Academy, California; Reeves, Georgia; Maplewood Academy, Minnesota; closing his school work in Emmanuel Missionary College in February, 1918. From that time till his death he was at Hinsdale Sanitarium, Illinois, where his tireless ambition spurred him on till September 1, when he was compelled to take to his bed.

Everything was done that could be done by skilled specialists and loving hands to stay the ravages of disease. Earnest prayers were offered for his recovery, and God sent answers of peace to his soul as well as to the pleaders. But it did not please the All-Healer to raise him up, but rather to give him rest till the Life-giver calls in the morning.

Elder Taylor did not have all the school advantages that many of our youth have today, but he improved what he had, and was, in the great essentials, a well-educated as well as self-educated man. He was a wise reader and a diligent student, and impressed that knowledge upon his own heart by using it for others' good. And "to him that hath [used] it shall be given."

He neglected no opportunity for the improvement of mind and heart, and the chief book in all parts of his life-course of study was the Bible. As a prayerful, devoted student he often saw



ELDER CHARLES L. TAYLOR

farther and higher than those around him, and he wondered why they should dwell in the lowlands of experience while the heights of God invited to "clearer air and grander view." Yet he never boasted of his own experience. It seemed to him ever to be so far behind the Master's.

He had a fine gift as a clear, convincing writer, a spirit and style peculiarly impressive and sympathetic. His hundreds of articles attest this, and the two little brochures that came from his pen during the last two years of his life—"A Neighborhood Transformer" and "The Marked Bible"—bring home to the heart in strikingly convincing power two great phases of truth. For copies of the latter there is a constantly increasing demand.

In all his sufferings the name of Jesus was often on his lips. He and his devoted wife found new experience, fuller consecration, and clearer vision of their Lord in his last illness. He fell asleep on the morning of Dec. 18, 1918, after a third of a century of labor for God and precious souls.

He leaves to mourn four brothers and three sisters, as follows:

Wesley C. Taylor, Lockport, N. Y.; William H. Taylor, Columbus, Ohio; J. F. Taylor, Sault Ste. Marie, Wis.; Benj. K. Taylor, Caro, Mich.; Mrs. L. T. Cot-

trell, Glendale, Cal.; Mrs. Emma Craig, Whittemore, Cal.; Mrs. M. M. Quantock, matron Washington Missionary College, Takoma Park, D. C. One of his nephews is Elder R. F. Cottrell in China. His wife and two children survive him.

He was a good man, and it seems to our limited human understanding that a greatly needed soldier of God has passed away. Would that the same diligence in study, the soul burden for sinners, the loyalty to truth and duty, might possess our young men everywhere. The sympathy of all who know will be extended to Sister Taylor and her two children.

He saw God's truth, but did not stay  
To ask if others saw the way.  
Content was he in heart to know  
That Jesus walked there here below.  
And evermore He walks with men,  
The men that walk that path again.  
And He is more than all besides,  
For others fail, but He abides.

M. C. WILCOX.

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### HARVEST INGATHERING IN THE NORTHERN UNION CONFERENCE

We feel certain that you will be interested to learn what has been accomplished in our union in the Harvest Ingathering campaign during the 1918 season. The total returns show that our faithful members throughout the union conference brought in \$23,706.27, which equals \$3.26 per member, based upon the same membership that the Twenty-five Cents a Week Fund was based on for 1918.

Among the States in the Northern Union, South Dakota leads with a wide margin. Iowa is second, Minnesota, third, and North Dakota, fourth. The 2,648 membership in Iowa brought in \$11,484.22, or \$4.33 a member; the 2,000 members in the Minnesota Conference brought in \$3,767.15, or \$1.88 a member; North Dakota, with her 1,470 church members, brought in \$2,230.90, or \$1.51 a member; while the 1,140 members in South Dakota brought in \$6,224, or \$5.45 a member.

These figures show earnest and hard work on the part of the loyal membership of the various conferences of the Northern Union. We feel especially thankful for the enthusiastic co-operation of the officers of each conference. The amount which has been brought in is especially good when we take into consideration the fact that the influenza epidemic has raged in our territory throughout the whole time of the campaign. Our members have been persuaded to go ahead in spite of all obstacles. The Northern Union this year exceeds the figures last year by more than six thousand dollars. If the 79,946 members throughout the North American field, have each done as well as the 7,258 members of the Northern Union, a total of \$260,623.96 will have been brought in as a result of this year's campaign. Hence it will be seen that if the entire field does as well as the Northern Union has, our general goal of \$250,000 will be exceeded by several thousand dollars.

While we feel especially thankful for all that has been accomplished, we are looking forward to the next season's work, sincerely trusting that the God who prospered our efforts during the past year will continue to give us success

and victory while working in his cause.

Just think of the many thousand homes that have been entered in this campaign by our members, and the many thousands of copies of the Harvest Ingathering paper that have been distributed! We believe this to be a matter of as great importance as the reaching of this splendid goal.

S. A. RUSKJER.

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### TENNESSEE RIVER CONFERENCE

God has greatly blessed in the work in our field during the year 1918. Quite a number of souls were won to the truth in the various efforts held during that year.

Our tithe shows a large increase over that of any previous year in our history. Our people have also been very liberal in their offerings, and for the first time in the history of this conference we went beyond our quota of twenty cents a week for missions.

The Harvest Ingathering campaign was very successful. We endeavored to organize all our churches and get every one to do something in this campaign. The result was that we raised about a thousand dollars more last year than we did the year before, although we did not use as many papers as we did before. I think more of our people engaged in the campaign this year than any previous one.

The work in Nashville and Memphis is prospering. Elder D. P. Wood is pastor of the Memphis church, and has just completed one of the nicest church buildings owned by our people in the South. It is a brick building, and is worth in the neighborhood of twelve thousand dollars, although it did not cost that much.

During the year we bought a splendid piece of property on Mississippi Avenue for our colored people. The building is a dwelling house converted into a church, but the lot is an excellent one, and a little later on we plan to erect a good building on it. We do not know just now where the money is coming from, but we are sure when the time for building comes, God will provide the means.

Our colored people went far beyond their goal for missions in this conference this year. This was the first time that a camp-meeting for the colored people was ever held in this conference. Quite a number of our people were in attendance at this meeting, and much good was accomplished through it.

We are of good courage, and look to the future with confidence, feeling sure that in 1919 we shall be able to accomplish much more for God than in the year just passed.

W. R. ELLIOTT.

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### GLEANINGS FROM THE FIELD

LAST year Nebraska exceeded its quota on the Twenty-five Cent a Week Fund to the extent of over \$3,000. Missouri also exceeded her goal for mission offerings by \$2,000.

THE first ministerial institute held in the history of the Eastern Canadian Union Conference, was conducted in the new church at Toronto the first few days of January. Elders A. G. Daniells and G. B. Thompson were the General Conference workers in attendance.

DURING 1918 the Sabbath schools of the Inter-Mountain Conference gave \$4,100 to missions,— a little more than ten cents a member each week.

ELDER W. A. SWEANY reports nineteen added to the church at Houston, Texas, since last May, and a large class in preparation for membership.

ELDER J. H. MCEACHERN, who recently left the Central Union Conference to take up work in South America, reports a very profitable colporteurs' convention in Argentina, and states that with a goal of \$30,000 in book sales for 1918, the record shows that literature was sold to the amount of \$37,000.

THE Western Washington Conference has just purchased a thirty-five-foot launch, which will carry the gospel into the bays and inlets of Puget Sound, where there is great opportunity for missionary labor. The stanch little boat has not yet been dedicated, though it has been used to material advantage in collecting funds for the Harvest Ingathering. Elder F. H. Conway reports the baptism of nine persons at Centralia, Wash.

COLUMBIA HALL, a greatly appreciated addition to the long-inadequate facilities of Washington Missionary College, was ready for occupancy January 10. Writing of the providences of God which made the completion of the building possible during war time, when it was exceedingly difficult to obtain help and supplies, President B. F. Machlan says:

"One day the man who had charge of the cement mixer was compelled to leave, and it seemed that our force was to be severely handicapped. However, within an hour there came along a young man who was an expert at running a mixer, and he at once proved his efficiency. We thanked God for this Christian brother, and took courage.

"The question of materials was a most troublesome one. How to get gravel and sand was a daily perplexity, but though all the output of the large dealers was commandeered by the Government, the Lord supplied our daily needs.

"When it came to erecting the steel trusses which were to support the roof, it seemed that our work must come to a standstill. The contractor could give us no assurance that the work would be done within six weeks, and it seemed that we should be compelled to let our men go. However, after much importuning, and although it resulted in a loss to the contractor, he brought a crew of men on a Sunday morning, and when evening came every bolt was in place, and we were rejoicing at the goodness of God."

IN a recent letter, Mrs. I. D. Richardson, secretary of the Sabbath school and medical departments of the West Pennsylvania Conference, speaks as follows of the work she is doing for the REVIEW: "We have 137 isolated believers in this conference, and my purpose is to induce every one of this number to obtain the wonderful help and encouragement given through the weekly visits of this paper. So I sent out a letter to them, asking that they let me know what periodicals they were taking. Many have already replied, and it is very gratifying to learn through their letters that, with but few exceptions, all are taking the REVIEW, and I mean to show these

few exceptional cases how important it is that they too have the benefit of this good missionary paper. Some of those who have written, use such expressions as these: 'I am taking the REVIEW, and cannot afford to be without it.' 'I take the REVIEW, and feel that without the encouragement and help it brings I could not live so isolated from others of like precious faith, nor keep pace with the message.' One very elderly sister says: 'I have taken our good church paper, the REVIEW, for forty years, and would not be without it. Its coming is like the visits of an old friend.' Another sister says, 'I would rather reduce my daily rations than try to get along without the REVIEW.'"

## Medical Missionary Department

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

### HOW TO ESCAPE INFLUENZA

It is reported that sixteen thousand died of influenza in London in the seven weeks following the 15th of last June, but as this record includes only those whose death was directly ascribed to the disease and not the large number who succumbed to bronchitis, pneumonia, or some other of the numerous complications that follow in the train of influenza, the total fatality would be at least double. The fact is, there has been a notable increase in mortality from both bronchitis and pneumonia during the same period, and we know that these diseases frequently complicate or follow an attack of influenza. It is therefore perfectly obvious that influenza is not a mild, innocent, catarrhal disorder or just a bad cold that brings little danger to life and health, but is, on the contrary, a dangerous disease that frequently directly or indirectly causes death. Therefore we say, Beware of influenza, and take every possible precaution to prevent getting the infection.

To escape influenza two things are essential: First, avoid the infection; and second, keep fit in body and mind.

Influenza, like measles or smallpox, is a "catching" disease, and is both contagious and infectious. The victim of influenza first "catches" the disease from another sufferer, and then he himself promptly becomes a source of infection, and unless quickly isolated, spreads the fever right and left wherever he goes.

The danger from infection is greatest in the early stages of the disease, when the catarrhal symptoms, such as sneezing, redness and irritation of the mucous membrane of the eyes, nose, and throat, and more or less discharge from the nose, together with a mild fever, are present, and this is the time to practice strict isolation and to keep at a good distance from the patient. But the difficulty is that during this early stage the disorder is often looked upon as simply a more or less severe cold in the head, and it is not until there is a marked rise in the temperature, and the patient suffers from increasing pain and distress, headache, backache, and other aches and pains, and there is also a more or less pronounced

feeling of exhaustion and collapse, that the real nature of the attack is recognized, and a diagnosis of influenza is made. By that time many others, perhaps dozens or scores, have caught the infection, and thus the malady spreads rapidly through the home, office, shop, or schoolroom, as the case may be.

The bacillus of influenza is found in the secretions of the mucous membrane, whether from the eyes, nose, throat, or mouth, and every sneeze scatters almost innumerable large and small or even microscopic particles of saliva and other secretions into the air for others to breathe and thus get the infection. There is even danger in going into a room or railway compartment which has been recently occupied by an infectious patient. We all know that is true of smallpox, but few realize that it is equally true of influenza. Coughing and even forcible talking, or, for that matter, ordinary talking, also throw fine particles of infected saliva into the air, and these, when brought in contact with the mucous membrane of other people, old or young, are liable to set up infection.

Let us bear in mind that even the ordinary cold in the head is infectious, and spreads rapidly from one person to another. Now, in a time when influenza is more prevalent than usual, every cold should be looked upon with suspicion, and a child should not be sent to school when sneezing or giving other evidence of a cold or incipient influenza. The same is true of adults going to business or keeping any public engagements. If this suggestion were carefully followed, influenza would soon be stamped out, and colds would become far less frequent than they are now.

The next step in escaping influenza is to maintain in their highest degree of efficiency the natural resistive forces of the body. Under ordinary conditions the healthy body is marvelously endowed by nature with defenses against infection and disease of all kinds. But ill health, even in a small degree, means the weakening of these resistive powers and the breaking down of the natural defenses of the human system. Therefore the vital importance of maintaining health and strength on the highest level possible.

A person who is in a state of debility, who is suffering from loss of strength and lowered vitality, is far less able to cope with the germs of disease and destroy them as soon as they gain entrance to the body, than a healthy one. It is well to bear in mind that the usual entering path of most parasitic and germ diseases is through the lining membrane of the mouth, nose, and throat. This is known to be true of whooping cough, measles, and scarlet fever, as well as of influenza, and in all probability of bronchitis and pneumonia. This fact teaches us the importance of keeping these membranes in a healthy and active state, free from catarrh, whether acute or chronic; and this again means an abundant supply of pure air, and a wholesome and nourishing, but none the less plain and simple diet.

We cannot sufficiently emphasize the importance of cultivating the open-air life in the campaign against influenza and similar catarrhal complaints. Every one ought to make it a point to get out of doors daily, either for some useful garden work or a walk or cycle ride. Those who live most out of doors are

least likely to catch infections, while, on the other hand, those who coddle themselves around a fireplace in a close and stuffy room, oftentimes overheated, are more subject to infection. It is the foul air of a poorly ventilated room that is the real source of danger. Under such conditions the skin, as well as the mucous membranes of the air passages, loses its natural tone and resistive power, so that coming suddenly into the fresh cold air may result in a chill. Let us learn to open our windows, and keep them open both day and night, in order to insure an abundant supply of fresh air.

It is also necessary to dress according to the weather, using light, soft, woolen undergarments, and putting on an overcoat when going out of doors. Sensible boots and shoes with low heels and thick soles should be used, for the feet should not be neglected or allowed to get cold or wet. The mere wetting of the feet when walking matters little, provided they are placed in hot water immediately on coming indoors, and dry shoes and hose put on afterward.

#### Treatment

As soon as the first signs of catarrhal disease appear in the air passages, the patient should be strictly isolated and put to bed. The isolation is not only for the welfare of the patient, but to protect the other members of the family from infection. Call in a doctor to assist in diagnosing the disease. Good nursing, a light diet, warm baths, tepid sponging to relieve the fever, enemata for cleansing the bowels, and a quiet rest in a well-ventilated room, are the essentials for treatment. Drugs are not necessary. Give water freely to drink, either hot or cold as desired, and see to it that the patient has a warm bath at least once a day. In the evening is a good time to give the bath, for it promotes sleep and is very refreshing to the patient. Treated in this way, there is very little if any danger of complications, and in the course of a week or two the patient will be convalescent from influenza. Strength will be gradually restored, and after a further week or fortnight, the patient will be ready to return to duty.—*A. B. Olsen, M. D., in English Good Health.*



#### AFTER INFLUENZA—WHAT?

THOSE who have been fortunate enough to get through the influenza without serious results should stop to think what plan they ought to pursue to prevent consequent poor health. There are several conditions which are likely to follow the influenza, among which we may mention bronchitis, tuberculosis, intestinal disorders, constipation or colitis, and particularly a low nerve tone. One who has had the influenza needs particularly to prevent the development of a chronic cough and chronic bronchitis.

In order to guard against these conditions, the patient must first take no chances on getting out too soon. A good rule and a safe one to follow is to keep in your room four days after the temperature is normal, and do not work. Then, when you do begin to go out, be very careful about your clothing, particularly in cold climates. The arms and limbs should be well clothed, also the chest.

Have plenty of fresh air in your sleeping-room, but avoid drafts and sitting

in a cool room. To keep up a good circulation of the blood, which is very important, one should give himself, each morning, a quick cool friction to the skin, using a rough mohair mitten or one of similar material, dipping it into cool water and applying it quickly to the skin, rubbing vigorously, and quickly drying the skin. This should be done in a warm room the first thing in the morning. If done properly it will take only five minutes of your time, and gives much better results than ten dollars spent for tonic medicines. If you are so situated that you can take a very short alternate hot and cold spray once a day, that would be better still.

#### A Good Dietary

It is a great mistake to limit your food too closely after the influenza. A person loses anywhere from eight to ten or twelve pounds during the four or five days' attack of fever, and if the stomach activities have not been too greatly interfered with, the majority of cases are able to take care of good nourishing food after the fever is gone.

A good dietary consists of green vegetables, fruits, good breads, properly cooked cereals, butter, cream, eggs (sparingly), buttermilk, and particularly laxative foods, which include fresh fruits, prunes, figs, and the use of bran daily in the food.

Many patients have a weak digestion after the influenza, and for these we would advise a more limited dietary, taking care not to use pastries, candies, spiced foods, fried foods, and too coarse vegetables, such as cabbage and onions. Such patients should also have a hot fomentation applied to the stomach and liver daily for a time.

#### Special Building Up

Those who are suffering from a low nerve tone and have that constant "tired feeling," need special building up so as to prevent chronic conditions from developing. I should advise such patients to pay particular attention to their nourishment. They need good nourishment, provided the elimination at the same time is efficient. Next, they should get plenty of sleep. Retire early! They will not be able for several days or weeks to take up their normal activities as before. Too much should not be demanded of the nervous system until reserve force has been accumulated. Such people should get out in the fresh air as much as possible. The cold fresh air of the northern climates is invigorating and a good tonic.

Besides the cold friction rub each morning, which I have advised, fomentations to the spine should be given at bedtime, followed by an oil rub. If one is a student in school, he must particularly observe these regulations, as the student's life draws heavily on the nerve force.

Once or twice a week a salt glow should be taken. This one can give to himself in an ordinary bath tub by using a bowl of coarse salt slightly moistened with water. Rub the salt vigorously all over the body while standing in the tub, and afterward immerse the body in the warm water, not too hot.

Lastly, keep in a cheerful state of mind, do not worry about the future, trust in Providence, and go ahead.—*Mary W. Paulson, M. D., in the Student Movement.*

## SABBATH, FEBRUARY 22

*(Concluded from page 32)*

ably not one of these is alive. We shall meet them on the glad morn of the great awakening. We would have shared their fate had not God come to our help graciously. We were 'saved from the mouth of the lion.'

"The Lord saved me miraculously from military service. I was about to be called to military service when I was sent into exile with my wife. I saw the hand of God in many circumstances during the time of our banishment.

"The Turkish government had been planning to send me from the place of our exile to Derzor, Mesopotamia, when God sent me in a miraculous way to Damascus, the safest of all the exile places to which Armenians were sent, thus saving me from the terrible massacre.

"He saved me above all from the greatest danger, the danger of denying the Christian faith. The Turks had come to the conclusion, in these late years, that in order to keep their country in safety all the population should be made Turks and Moslems by any means. Therefore all Christians must accept Islamism. They first tried it with the poor Armenians in Damascus where we were. They declared that men who would not accept Mohammedanism should be sent to one unknown place and their families to another. They began to arrest the Armenians, with their families, and imprison them, leaving them without any bedding, food, or water, thus forcing them to be Moslems. Not a few accepted the Mohammedan religion for fear of death. The Turks themselves formulated the following request, to be presented by the Armenians to the Turkish government:

"I had believed before the war that the Islam religion was true, but for fear of my nation I would not dare to confess it openly. But now, as I enjoy full liberty, I willingly accept the Moslem religion without being forced by the Turkish government. Graciously accept me as such."

"My wife and I had decided to die rather than deny our faith, although we had heard that those in other places were put to death on the way to exile, for their refusal to accept the Moslem religion. But our God became a very present help in that trying hour, and saved us miraculously.

"The government had burned our house and sent us into exile. Part of our furniture, with my dearly loved books, were burned. Those who were with us sold their few things to obtain something to live on, but later thousands died of starvation. 'A bit of bread!' were the last groaning words of many as they gave up the ghost.

"The Lord opened the way for us to come to this country [Egypt]. We rode on camels for thirteen days, crossing deserts full of difficulties and dangers. We arrived at Abulessel, and from thence, by the help and permission of the English government, we reached safety here. We were welcomed by our dear people in Cairo, and were comforted.

"We are convinced that the Lord has a work for us here, as he saved us and brought us here. We surrender ourselves unreservedly to his blessed will, to do as his providence shall guide us

till the time when we can go back to our own field to take up the work.

"We do hope the dear readers of these lines will rejoice with us, and praise the Lord for his wonderful works to the children of men. Brethren, pray for us, and especially for our dear people who are still in Turkey, a country full of dangers and calamities."

We feel certain that it will be esteemed a privilege by our brethren and sisters in this country to come to the help of our work and our people who have suffered great loss during the war in Europe. There rests upon us a special responsibility to assist those of the household of faith in this dire crisis. It is an important opportunity to meet a great need. If all our churches will remember the day set for this offering, give ample notice, and keep the programs free for the presentation of the pressing needs set forth, we believe our people will come forward with a large offering on February 22. J. L. SHAW.

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## News and Miscellany

Notes and clippings from the dally and weekly press

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—The Department of Agriculture warns the country that 1919 is likely to be one of the worst locust years on record, since the "seventeen-year" variety is due to appear in large numbers.

—Sentence of Thomas J. Mooney, labor leader, who was to have been hanged last December for the death of ten persons killed by a bomb explosion in San Francisco during a preparedness parade, July 22, 1916, has been commuted by Gov. W. D. Stephens to imprisonment for life. This is a case which has excited international attention. Labor organizations all over the world have intervened in his behalf, as it was contended that he was innocent of the crime charged against him.

—Many efforts are being made to make the airplane invisible from the earth when it is soaring through the ether. One of the latest ideas of the kind is said to be an airplane which uses non-inflammable celluloid for the wings and other parts, and when flying at a few hundred feet elevation the apparatus is quite invisible, according to reports. A new muffling box on the motor serves to deaden the sound. One advantage of the transparency is that observations can be made in all directions.

—Amounts to be raised by eleven of the fourteen leading Protestant denominations, which will start in a few weeks a co-operative national campaign to obtain \$10,000,000 for after-war emergency needs for the churches, was announced recently by the New York committee in charge, on the basis of tentative estimates. The amounts are: Methodist-Episcopal, \$2,000,000; Presbyterian, \$1,750,000; Lutheran, \$500,000; Baptist, \$300,000; Protestant Episcopal, \$250,000; Disciples of Christ, \$125,000; Reformed Church in the United States, \$110,000; Congregational, \$100,000; Reformed Church in America, \$10,000; Evangelical Synod, \$33,000; United Evangelical, \$10,000.

—The United States Government is sending a commission, of which Dr. James L. Barton, of the American Board of Foreign Missions, is chairman, to Palestine, to prepare for the relief work to be carried on by the United States. It is expected that a fund of \$30,000,000 will be raised for this work. Tens of thousands have already died of hunger in the Near East, and millions depend upon our charity if they are to live through the season.

—Three Y. M. C. A. workers are under arrest in Paris, charged with defalcation of funds of the association. The total amount appropriated is alleged to have been about \$38,940, most of which has been recovered. We consider that the Y. M. C. A. is justly entitled to be proud of the fact that in the handling of the many millions intrusted to it there was so small a percentage of loss, and that in a staff of more than five thousand workers only three are under suspicion of being false to the trust reposed in them.

—All the great German liners, including the huge "Imperator," are to be placed on the north Atlantic route to transport American troops homeward, under the agreement for the extension of the German armistice signed at Treves. The German mercantile fleet, virtually in its entirety, is placed at the disposal of the associated governments, to be distributed among them in accordance with the needs of the various nations. Equitable remuneration will be made for the use of these ships, the money being applied in payment for the foodstuffs furnished to Germany under another part of the agreement.

—The pressure of war necessity has resulted in another epochal scientific achievement, which will have far-reaching peace-time uses as well. The lifting of the censorship ban has revealed the fact that the Navy Department is employing an invention perfected by James Harris Rogers, of Maryland, for the sending of wireless messages under ground and under water without the use of aërials, a feat which was not long ago declared impossible by Marconi himself. A station at Belmar, N. J., is receiving messages thus transmitted from points in France, Great Britain, and Honolulu. It is possible for submarines while submerged to catch messages sent from American stations.

—From a financial review by John O. Baglin, in the *Pittsburgh Gazette Times*, we take the interesting statement which follows: What the nation really accomplished in the year just closed amazed the world. It subscribed for \$4,170,019,650 Liberty Bonds in May and \$6,989,047,300 in October. In addition, the American people bought nearly \$1,000,000,000 War Savings Certificates, paid nearly \$4,000,000,000 into the Federal Treasury in taxes, subscribed approximately \$350,000,000 for the Red Cross, and raised more than \$203,000,000 for United War Work activities. In the one and three-quarter years of participation in the war, the citizens of the United States placed in their Federal Treasury and devoted to war work activities a sum exceeding the aggregate receipts of the general government in all the preceding century.

— Portugal is having its annual revolution. This time the reactionary party has proclaimed a monarchy, and named former King Manuel as ruler. Government troops, representing the republic, are doing everything in their power to quell the disturbance and preserve the equilibrium of this troubled little country.

— An English officer describes the scene which took place in the Canadian army when its commander, General Curry, announced the signing of the armistice. After making the announcement, the general said, "Now, boys, our first duty is to give thanks to God who has given us this great victory." He then removed his hat and bowed in reverent prayer, and the entire army followed his example. The British colonel who tells the incident, adds: "Never did the true greatness of General Curry appear so manifest as in that solemn moment when he led his men in a prayer of thanksgiving at the throne of grace."

## Appointments and Notices

### REVIEW AND HERALD PUBLISHING ASSOCIATION

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

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

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

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### 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 7 p. m., Feb. 17, 1919, for the purpose of attending to the usual business and other 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 Sev-

enth-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.

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### "PRESENT TRUTH" FOR 1919

Number 37, "A League of Nations," printed January 1, is the first number of the 1919 issues. The February issue, No. 38, will deal in a special way with the subject of the Sabbath. Each issue during 1919 will deal with some special subject that will be in no way connected with the regular seriate issues, 1-24. These old serial numbers will be carried through the year as they are, and will be used in regular, systematic missionary work, being furnished at the usual bulk prices. To these may be added, when circumstances require them, or when used in separate, miscellaneous work, all the remaining 1918 issues not already used as substitutions in the regular serial list, 1-24; namely, 33, 34, 35, 36, and, also, all the 1919 issues as they come out.

It is planned to have all the numbers belonging to the regular doctrinal series revised and reprinted for next year, but for the present year they will be used as they are. The following list gives the numbers and titles in the order they should be followed in regular systematic work, from 1-24. It also gives the number and titles of all the remaining 1918 issues not used as substitutes in the seriate numbers from 1-24. To this list will be added the numbers and titles of the 1919 issues as they are printed.

1. The Inspiration of the Bible.
2. The Origin of Sin.
3. A Great Prophetic Dream.
29. The Second Coming of Christ. (For old No. 4.)
30. The Signs of the Times. (For old No. 6.)
7. The Millennium.
8. The Home of the Saved.
9. The Beasts of Daniel 7.
10. The Papacy.
11. The 2300 Days.
12. The Sanctuary.
13. The Judgment Hour Message.
14. The Law and the Gospel.
15. The Bible Sabbath.
32. The Change of the Sabbath. (For old No. 16.)
17. The Message of Revelation 14.
28. Prophecy Fulfilled and Fulfilling. (For old No. 18.)
19. Health and Temperance.
20. Life Only in Christ.
21. Spiritualism.
22. The Eastern Question.
23. What Do These Things Mean?
24. The Conflict Ended.
31. The Sabbath. (Different from No. 15.)
33. A World in Perplexity. (For old No. 25.)
34. After the War—What? (For old No. 26.)
35. Armageddon. (For old No. 27.)
36. Synopsis of Present Truth.

### Subscriptions

Present Truth may be had in subscription form at any time. If it is desired to have all the numbers in print, from 1-36, sent in subscription form, the order should be, "By subscription, 1-36." Price, 30 cents. If desired in bulk, the order should be, "1 set, 1-36." Price, 25 cents.

All subscriptions for Nos. 1-36 will begin with No. 1, and a paper will be mailed in its order each month until all 28 copies are supplied. All future annual subscriptions for the present year will be filled with the 1919 issues, each subscription beginning with No. 37 and ending with No. 48. Price, 15 cents, or 7 subscriptions for \$1.

In October each year a special list is provided for a special campaign by subscriptions. This list varies as to the number of papers sent and the prices, but the papers on this list are mailed weekly instead of monthly.

### Foreign Prices

Foreign subscriptions, including Canada, are 25 cents for the 1919 issues, and 60 cents for the issues from 1-36. On bulk orders, prices are the same as domestic, with 12 cents per hundred copies extra postage for Canada, and 24 cents per hundred copies extra for other foreign countries.

D. W. Reavis.

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### PUBLICATIONS WANTED

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

S. L. Stafford, R. F. D. No. 3, Statesville, N. C., wishes a continuous supply of literature for reading racks.

Mrs. J. C. Brower, Casilla 302, Valparaiso, Chile, South America. Periodicals and tracts. Present Truth especially.

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### REQUESTS FOR PRAYER

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

A Georgia sister asks prayer for healing from heart weakness.

A brother eighty-two years of age, writing from California, desires prayer for healing from rheumatism.

An anxious wife in Maryland desires united prayers for the conversion of her husband, who is deeply interested in present truth.

"I desire the prayers of the brethren and sisters that my hearing may be restored, and that a severe throat trouble may be healed," writes a Colorado sister.



### HEALTH SUNDAY

Surgeon-General Rupert Blue, of the United States Public Health Service, has asked all churches throughout the United States to observe "Health Sunday," Feb. 16, 1919.

Newspaper reports state that many of the leading pastors throughout the country have signified their intention of holding specially arranged services in support of the nation-wide campaign now being carried on for the betterment of health.

Health is an important factor in the life of every person. Very few people are acquainted with the first principles of how to live properly in order to have good health, or what to do in case of sickness.

Why not take advantage of this opportunity and circulate *Life and Health* when there is an attempt made to arouse public interest in health questions?

The February issue of *Life and Health* contains several important articles on health topics. There are twenty questions answered. The knowledge secured by any one of these answers is worth the price of the magazine.

Prices in bulk: Five or more copies to one address, 5 cents each; fifty or more to one address, 4 cents each.

Send orders to your conference tract society.

## OBITUARIES

"My lost, my own, and I  
Shall have so much to see together by  
and by;  
For I am sure that just the same sweet  
face,  
But glorified, will be waiting in the  
place  
Where we shall meet, if only I  
Am counted worthy in the by and by."

**Johnson.**—Mrs. Bessie Pearl Johnson was born Dec. 3, 1887, and died Dec. 20, 1918. Her husband, four small children, and three sisters mourn, yet they sorrow in hope.

Jesse E. Dunn.

**Andre.**—Claude E. Andre was born in Newton, Ill., March 26, 1895, and died in Denver, Colo., Dec. 7, 1918. He is survived by his wife and two small children.

G. W. Anglebarger.

**Burdick.**—Orlando Burdick, of Port Allegany, Pa., was born May 25, 1843, and died Dec. 31, 1918. He was a member of the Seventh-day Adventist church, and sleeps in hope.

Mrs. Orlando Burdick.

**Higson.**—Ralph Wendell Higson was born Nov. 16, 1916, and died in Longmont, Colo., Nov. 8, 1918. The sorrowing parents are comforted by the hope of the resurrection morning soon to dawn.

G. W. Anglebarger.

**Alvord.**—Edwin Gillette Alvord was born in Athens, Mich., May 15, 1840, and fell asleep in Jesus at Sturgis, Mich., Dec. 22, 1918. His wife, two sons, and two brothers mourn, but they sorrow in hope.

S. B. Horton.

**McClellan.**—Gladys Rosetta McClellan was born Aug. 16, 1916, at Elberta, Mich., and fell asleep at Manitowoc, Wis., Dec. 17, 1918. The sorrowing parents are comforted by the hope of the resurrection.

E. A. Piper.

**Nash.**—Susan L. Nash was born Jan. 20, 1859, and died at Watson, Mich., Dec. 7, 1918. She loved this truth, and was untiring in her efforts to help those about her. Her husband and six children survive.

M. C. Guild.

**Hile.**—Lucius Hile died Oct. 24, 1918, at Wolflake, Ind., aged sixty-four years. He accepted the third angel's message in 1898, and fell asleep in hope. His wife, two children, one sister, and two brothers survive.

W. A. Young.

**Sturns.**—James Howard Sturns was born in Denver, Colo., Aug. 23, 1881, and was accidentally killed by a tramway car, Dec. 9, 1918. His wife, one daughter, and his mother survive. James was reared in a Seventh-day Adventist home, and was a kind and devoted son, a true husband, and a loving father.

G. W. Anglebarger.

**Hoyt.**—Pauline Alice Hoyt was born at Rapid City, S. Dak., June 26, 1918, and died at the age of three months and twelve days. The parents, two sisters, and one brother are comforted by the hope of the Saviour's soon coming.

Harry B. Davis.

**Testerman.**—Mrs. Mamie Testerman was born in Grant, W. Va., June 10, 1895, and died at Huntington, W. Va., Oct. 4, 1918. She was an earnest Seventh-day Adventist, and was loved by all who knew her. She sleeps in Jesus.

Mrs. T. B. Westworth.

**Rose.**—Lillian Joy Rose was born in Omaha, Nebr., Feb. 18, 1909, and died in Denver, Colo., Dec. 13, 1918. She is survived by her parents, two brothers, and one sister. Lillian loved the Sabbath school, and sleeps today in Jesus.

G. W. Anglebarger.

**Beach.**—John S. and Charles D., aged three years and ten months, only children of Roy J. and Irma Gaskell Beach, died at Hildebran, N. C. The sorrowing parents and relatives are comforted by the hope of a soon-coming Saviour.

L. V. Beach.

**Turner.**—John Lathrop Turner was born near Canning, Nova Scotia, Feb. 27, 1826. He came to the United States in 1865, and fully accepted the third angel's message in 1883. He fell asleep Dec. 21, 1918, hoping for a part in the first resurrection.

W. A. Young.

**Ammerman.**—Rebecca Ammerman died at Dana, Ind., Dec. 7, 1918, aged seventy-six years. Her husband, Theophilus Ammerman, and three daughters mourn. The deceased accepted the third angel's message in 1890, and rejoiced in it to the end of her life.

W. A. Young.

**Walter.**—Adah Disney Walter, wife of John W. Walter, was born near Mount Vernon, Ohio, June 6, 1845. Her death occurred at Glendale, Cal., Oct. 12, 1918. Her husband and three children mourn, but they sorrow in hope of the Saviour's soon coming.

R. W. Munson.

**Babcock.**—Ross Elvan Babcock was buried at Dodge Center, Minn., Dec. 23, 1918, aged 21 years. His death occurred at Jefferson Barracks, Missouri. He was a faithful Christian boy, and sleeps in hope. His parents, three sisters, and one brother survive.

M. B. Van Kirk.

**Clapper.**—Died at Jonesboro, Ind., Dec. 18, 1918, Henry Clapper, aged 91 years. He accepted present truth in 1883, and his hope in a soon-coming Saviour was a comfort to him through years of intense suffering. He is survived by four sons and one daughter.

W. A. Young.

**Moon.**—Ruth Ellen Moffet was born near Greenboro, N. C., July 15, 1843. She was married to Lewis D. Moon in 1866. For many years she was a member of the Seventh-day Adventist church. She died at the home of her daughter in Avery, Ind., Dec. 15, 1918.

C. W. Curtis.

**Hart.**—Mrs. Lottie Hart was born in Bath, England, Jan. 16, 1885, and died in College View, Nebr., Dec. 9, 1918. She was baptized at an early age, and remained an ardent believer in the advent message until her death. Her husband, one son, and her father survive.

C. Avery Hansen.

**Wheeler.**—Emily J. Estes was born in Hutchinson, Minn., Feb. 9, 1864. She was married to Elbridge A. Wheeler in 1882. Sister Wheeler was an Adventist practically all her life. Her husband and five sons mourn her death, which occurred at the St. Helena (Cal.) Sanitarium, Jan. 4, 1919.

W. W. Steward.

**Chambers.**—Robert Loren Chambers, Jr., was born in Colby, Kans., Jan. 24, 1892. His home has been in Colorado Springs, Colo., since he was four years old. He was married to Miss Edith May Walker, Aug. 14, 1915. After his graduation in 1915 he was associated with his father in the practice of law. During his last illness he made his peace with God. He fell asleep at his home, Nov. 24, 1918, hoping for a part in the first resurrection. His companion and little daughter survive.

G. W. Anglebarger.

**Potter.**—Mrs. Labetta Brown Potter was born in Lockport, N. Y., May 31, 1840, and died at the home of her daughter in Flint, Mich., Dec. 24, 1918. Sixty years ago she accepted the third angel's message, and remained faithful to the end of her life. Nine children mourn.

J. O. Ferris.

**Wright.**—Jennie B. Wright was born Sept. 25, 1841, and departed this life Jan. 3, 1919, at the home of her daughter, in Berrien Springs, Mich. She accepted the third angel's message more than forty years ago, and sleeps in hope of the Saviour's soon return. Two children survive.

U. S. Anderson.

**Young.**—Mrs. Sula Young, a member of the Norfolk, Va., Seventh-day Adventist church, fell asleep at the home of her parents, Dec. 13, 1918, thus bringing to an end a long illness. She was a faithful Christian and an earnest worker. Her parents, one sister, and many friends mourn.

Cordelia K. Kirby.

**Garrett.**—Emma A. Gano was born in Sodus, Mich., Jan. 3, 1855. She was married to John Garrett Nov. 5, 1873, who, with their two children, is left to mourn her death, which occurred at the family home in Sodus Jan. 1, 1919. Sister Garrett sleeps in hope of a soon-coming Saviour.

U. S. Anderson.

**Haylock.**—Oscar Gabriel Haylock was born at Bonaca, Republic de Honduras, Central America, Jan. 4, 1859. About twenty-four years ago he united with the Seventh-day Adventist church through the labors of Elder F. J. Hutchins. He fell asleep Oct. 29, 1918. His wife and nine children survive.

R. Gideon Jones.

**LeFever.**—William A. LeFever was born in Ellenville, N. Y., Sept. 30, 1852, and died in Denver, Colo., Nov. 30, 1918. He was baptized by the writer, and received into the fellowship of the North Denver Seventh-day Adventist church about six months before his death. We feel confident that he sleeps in Jesus.

G. W. Anglebarger.

**Clement.**—Mrs. Clara Bell Clement was born in Indiana, Nov. 23, 1862, and died in Denver, Colo., Dec. 31, 1918. Her husband and three sons survive. The deceased united with the South Denver Seventh-day Adventist church about six months before her death. We are comforted by the assurance that she sleeps in Jesus.

G. W. Anglebarger.

**Hodnett.**—Florence, the nine-year-old daughter of Brother and Sister R. W. Hodnett, died in Blythe, Cal., Nov. 20, 1918. Although partially paralyzed by an attack of infantile paralysis three years ago, she was a happy, contented child, and delighted in serving Jesus. Her parents and brothers and sisters sorrow, but in hope.

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**Cooper.**—John M. Cooper was born near Greensburg, Ind., May 10, 1831, and died near Meiser, Idaho, Nov. 11, 1918. In 1855 he was married to Miss Latetia Rutherford. He accepted present truth some twenty-five years ago, and fell asleep in hope of a part in the first resurrection. Four children and one brother and one sister survive.

R. B. Coberly.

**DeVinney.**—Jane Alice Williams was born in Columbus, Wis., Nov. 7, 1857. At the age of twenty-six she was married to James F. DeVinney. In 1891 she accepted present truth, and remained steadfast until called by death. She fell asleep at her home in Oshkosh, Wis., Dec. 31, 1918. Her husband and three of their four children survive.

E. F. Ferris.

**Waters.**—Leslie Harry Waters was born July 25, 1883, at Salem, Ohio, and died at Massillon, Ohio, Dec. 14, 1918. Brother Waters was a faithful member of the Seventh-day Adventist church for fifteen years, twelve years of the time having been spent in the work as an evangelistic colporteur. Thousands of homes today have the third angel's message in permanent form because of Brother Waters's faithful effort. These books will work on till Jesus comes. He leaves a father, mother, two brothers, and one sister to mourn. Words of comfort were spoken by the writer.

C. V. Leach.

**Davis.**—Mary E. Davis was born in Westfield, Vt., in 1849. She accepted the commandments of God in early life, and later became a charter member of the Manchester (N. H.) church. She was married to C. L. Davis in 1894. It may be said of her that she did what she could.

H. J. Farman.

**Oberteuffer.**—Leila Clancy was born in Portland, Oreg., Oct. 12, 1893. She was married to William G. Oberteuffer Oct. 2, 1913. Her death occurred in Tillamook, Oreg., Dec. 9, 1918, the result of an automobile accident. Her husband, her parents, two brothers, and four sisters mourn.

H. W. Cottrell.

**Bailey.**—Harold Eugene Bailey was born in Denver, Colo., Nov. 27, 1903, and died in Denver, Colo., Dec. 1, 1918. He was baptized and united with the First Seventh-day Adventist church of Denver in June, 1917, and fell asleep trusting in the Saviour whom he had loved to serve. He is survived by his parents, one brother, and one sister.

G. W. Anglebarger.

**Erickson.**—Mary N. Couchman was born in Dover, England, March 11, 1834. She came to La Fayette, Ind., when fourteen years of age, and was married to John Q. Erickson in 1853. Two years ago Sister Erickson accepted present truth. She fell asleep in hope of a part in the first resurrection. Two sons and three daughters mourn.

C. W. Curtis.

**Cooley.**—Mrs. M. W. Cooley died at the home of her daughter in Derry, N. H., Dec. 27, 1918, aged 82 years. For forty-five years she was a firm believer in the third angel's message. Her kindly disposition and deep love for the truth won a place in the hearts of a large number of friends. Her daughter, one brother, and one sister survive.

R. J. Bryant.

**Parks.**—Armena Simpson was born near Ottumwa, Iowa, Aug. 22, 1868. She was married to S. T. Parks in 1890, at Lincoln, Kans., and in 1895 moved to Oswego, where she united with the Seventh-day Adventist church, remaining a faithful member until her death, which occurred at Vilonia, Ark., Nov. 6, 1918. Her husband and five children mourn.

Mrs. J. L. Cannard.

**Kautenberger.**—Martin Kautenberger was born Nov. 15, 1835, in Treves, Germany. In 1855 he came to America, where he served in the Civil War. In 1865 he was married to Sophia Parm, and their married life was spent in Michigan. Seven of their eight children mourn. The deceased was a member of the Bauer (Mich.) Seventh-day Adventist church.

E. K. Siade.

**Helm.**—William Leroy Helm was born in Garden County, Nebraska, Jan. 2, 1890. He was married to Miss Leona Martindale Feb. 26, 1913, and to them were born three daughters. His death occurred at Broadwater, Nebr., Dec. 17, 1918, following an attack of influenza. He leaves his wife and three children, a mother, stepfather, two sisters, two half brothers, and a half sister to mourn.

J. M. Fletcher.

**Trinkner.**—William F. Trinkner was born March 13, 1891, near St. Bernice, Ind., and died Dec. 17, 1918. At the age of fourteen he was baptized and united with the church. Although discouragements came to him later in life, before his death he gave evidence of having made his peace with God. His companion and little son, with the parents and a host of friends, mourn their loss.

C. W. Curtis.

**Taylor.**—Jennie Harriet Mantle was born in Hartford, Mich., June 18, 1881. She was married to H. F. Taylor in 1902, and with him united with the Seventh-day Adventist church at Grand Rapids, Mich., the following year. With her husband she labored in Michigan, New York, and later in the Bermuda Islands. Returning to the States in 1914, they labored on the Atlantic Coast until a short time ago, when called West, and there she fell asleep at Glendale, Cal., Dec. 22, 1918. In all the fields where Sister Taylor labored she was most energetic and diligent in helping forward the work. There is no doubt that the abundance of her labors contributed very largely, if not entirely, to the breakdown that eventually caused her death. Her husband, parents, two brothers, and one sister survive.

R. W. Munson.

**Ross.**—Marvin Henry Ross was born in Chico, Cal., June 30, 1903, and died Oct. 30, 1918. Adaline Charlotte Ross was born Jan. 7, 1905, and died Nov. 5, 1918. They were both devoted Christians, having united with the church in the fall of 1917. Laurel Josephine Ross, the younger sister, was born Nov. 23, 1911, and died Dec. 13, 1918. They sleep in Jesus.

F. M. Butterfield.

**Blackburn.**—Myrtle S. Anderson was born Dec. 27, 1872. June 14, 1890, she was married to Charles Blackburn. She united with the Seventh-day Adventist church in 1904, and lived a faithful, consistent, Christian life, spending much time in the distribution of literature. Her husband and three children mourn her death, which occurred at Goltic, Ind., Jan. 3, 1919.

C. W. Curtis.

**Wetherby.**—Mrs. B. Grace Giddings Wetherby was born in Kalamazoo, Mich., May 20, 1863. Her childhood days were spent in New Mexico, and later she lived in Kansas City. She united with the First Seventh-day Adventist church of Denver about six years ago, and remained faithful until her death, which occurred at the Boulder-Colo. Sanitarium in Boulder, Dec. 24, 1918.

G. W. Anglebarger.

**Burns.**—Tillie Anna Keyser was born at Gilman, Ill., Dec. 22, 1867. In girlhood she heard and accepted present truth while living with her parents at Prairie Home, Nebr. Feb. 26, 1888, she was married to Ellis N. Burns. Her death occurred at her home in College View, Nebr., Dec. 14, 1918. She was a devoted wife and mother, an earnest, sincere, true-hearted Christian. Her husband, five children, an aged mother, three sisters, and four brothers mourn.

J. S. Hart.

**Craw.**—J. B. Craw was born near Bowling Green, Ohio, May 1, 1857. At the age of seventeen he united with the Seventh-day Adventist church. He was united in marriage to Miss Ada Boardman, and to them were born four children. In 1903 the family moved to Battle Creek, Mich., and there his wife died. In 1912 he was married to Mrs. E. Florence Yankee, who, with his children and three brothers, is left to mourn his death, which occurred Dec. 16, 1918.

O. F. Gaylord.

**Huffman.**—Daniel J. Huffman was born at Harper's Mills, W. Va., Jan. 16, 1845, and died at his home in Centerville, Kans., Jan. 1, 1919, aged 73 years, 11 months, and 15 days. When he was a very small child his parents moved to DeWitt County, Illinois, and settled near Farmer City, where he grew to manhood. In 1869 he was married to Miss Mary Shinkle, of Farmer City, and the next year they moved to Linn County, Kansas, where their home has been ever since. His last sickness came on gradually, and slowly did its work. He bore his suffering with patience, fully realizing what the end would be. He said he was ready, and gave abundant evidence of a ripened Christian experience. He rests in the "blessed hope." His loss is mourned by his wife and four children.

B. E. Huffman.

**Beddoe.**—Adolph Rennie Beddoe was born in Rolla, Mo., March 26, 1891. He was the sixth child of Henry and Mary Ella Beddoe, and the fifth of their seven sons. While still an infant he suffered an injury that resulted in making him a cripple for life, and invited the tubercular trouble that was the immediate cause of his death. Always of a bright, cheerful disposition, he bore his affliction uncomplainingly. He was baptized at the age of twelve years by Elder D. E. Scoles, becoming a member of the Seventh-day Adventist church at Rolla, Mo., and was an earnest witness for his Lord, and a faithful student of his Word until called to rest. He came with his parents to California in 1905, and had resided in Glendale less than two years. During the last few years his condition had gradually grown worse, his final illness lasting about six weeks. The end came Wednesday afternoon, December 25, at a quarter after five. He was aged 27 years, 8 months, and 29 days. He leaves to mourn his decease, his mother, two sisters, and six brothers, other relatives, and a wide circle of friends. Funeral services were conducted in the Glendale Seventh-day Adventist church by the writer, assisted by Elders H. G. Lucas and G. W. Reaser.

J. W. Christian.

**Wennenberg.**—Alis Wennenberg was born Sept. 4, 1915, and died Dec. 19, 1918. Her parents, two brothers, and two sisters survive. She was buried near Hanna, Alberta, Canada.

A. A. Roth.

**Dais.**—Ben. Dais was born in the State of Washington, Sept. 15, 1907, and died at his home near Beiseker, Alberta, Canada, Jan. 13, 1919. He was the eldest child of a widowed mother, who with three brothers and two sisters, mourn.

A. A. Roth.

**Mitcheltree.**—J. W. Mitcheltree died at Lynn Haven, Fla., Dec. 22, 1918. Father was born in Mercer County, Pennsylvania, Dec. 17, 1835. For over thirty years he was a member of the Seventh-day Adventist church. He was a true Christian, loved and respected by all who knew him. His companion and nine children mourn, but they sorrow in hope of the resurrection morning soon to dawn.

Mrs. Jessie McCallen.

**Roble.**—Sarah E. Dowe was born in Kensington, N. H., Dec. 12, 1834. At the age of ten years she, with her parents, listened to a course of lectures by William Miller, and passed through the disappointment of 1844. In 1865 she was married to Norris Roble, and in 1876 embraced the third angel's message. She fell asleep Oct. 10, 1918, and rests awaiting the call of the Life-giver. One son and one daughter survive.

F. C. Gilbert.

#### FRANKLIN F. MILLS

Franklin F. Mills was born at Williams-town, N. Y., Jan. 3, 1837. He died at Colorado Springs, Dec. 10, 1918.

In the summer of 1903 he connected with the New York Conference to assist in their printing office at Rome. Four years later he went to Washington, D. C., to fit himself for a more responsible place in the work. Using his knowledge of printing, he worked in the Washington Foreign Mission Seminary printing office while he pursued his studies.

Later he answered the call from Korea for a manager for the printing house at Seoul, and sailed for that field in November, 1912. While he worked hard at the office during the day, yet he found time in the evenings to do missionary work. The story of how he led one young Japanese to Christ is told in the *Youth's Instructor* of Feb. 19, 1918. Sanas Nagatori is the name of the young man, and he himself tells, in the third person, the story of how Brother Mills offered to teach him and a friend the English language and use the Bible for a textbook:

"Day and night he prayed, and endeavored to drive deep into their minds the love of God by teaching and by a godly life. By and by his influence began to tell, and the young man [Nagatori] gave up the use of tobacco and liquor. One evening the study was on the first chapter of James: 'For he that wavereth is like a wave of the sea driven with the wind and tossed.' This text impressed the young man deeply. That night after he went to bed the Spirit of God came to him. . . . He arose next morning as usual, but he was not the same man. His first prayer was offered that morning. The earnest prayers of the devoted missionary were answered."

The conference burdens in Korea proved too much for Brother Mills, and after recovering somewhat from a serious illness in August, 1914, he was advised by physicians to return to the States. Very reluctantly he consented, and this forced rest was one of the greatest trials of his life. The first year of his furlough was spent at Paradise Valley Sanitarium. He then went to Colorado Springs, Colo., where he found a home with Brother and Sister William Eames on their dairy farm. He spent much time in the open, and was slowly regaining his health. He was so anxious to get back to work again among the young people, either in Korea or in the homeland.

During his last illness, which was caused by an attack of influenza, he was patient and trustful. He did not want to die, but was very anxious to live and help finish the work.

As we gathered around his grave at the burial service, we knew that he had finished his course, that he was ready to be offered—he had fought a good fight and had kept the faith. With those who love the Lord's appearing, he will awake to welcome Him for whom he gave his life.

H. A. Vandeman.



WASHINGTON, D. C., FEBRUARY 6, 1919

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

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

READ in our Mission Lands department in this number about the thrilling experiences of one of our brethren in selling our publications in China. With such ardor and zeal attending the work of these pioneers, it is no wonder that the message is making marked progress in that land of darkness.

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ELDERS A. G. DANIELLS and G. B. Thompson left Washington last week to attend the convention for the Southern field, which is to be held at Birmingham, Ala. This will be a large meeting, representing varied interests of the work in the South. We pray that the special blessing of the Lord may rest upon the gathering.

\* \*

THE dedication of the new Washington Missionary College administration building has been set for the evening of February 20, in connection with the constituency meeting of the institution. The building will be dedicated free from debt, due to the generous provision of our brethren and sisters in the Columbia Union Conference. Already the chapel is being used for Sabbath services, and the classrooms by the teachers of the school for their recitations. This will furnish a much-needed facility for the school work in Takoma Park.

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A RECENT letter from Elder G. W. Caviness, of the Mexican Mission, tells of his visit to southern Mexico. A church was organized at Ixtaltepec, after the baptism of five more believers in that place. At Espinal, another place near by, the services were interrupted the second night. "About twenty minutes before time to begin the meeting," he writes, "a man came in and said the rebels were entering the town. They put the light under a table in a corner of the room, shut the doors and windows, and kept quiet. The women and children huddled down on the floor in the corners of the house. We heard shooting outside all around us for a while, and then it was quiet." A few more services were held in the afternoons, but people were afraid to venture out much, so Elder Caviness went on to Puerto Mexico. Here two were baptized, and

many persons came and begged him to stay. "They found a place for meetings," he says, "so we decided to stay a little while." From Puerto Mexico he plans to take a boat to Vera Cruz, and from there to return to Mexico City.

\* \*

THE matter for the 1919 Year Book is now in type. Will secretaries and others who have sent matter for revision kindly report additional changes that have been made to date, in order that the Year Book may be printed with the latest information available? This information should be sent immediately to H. E. Rogers, Takoma Park, D. C.

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### THE SPRING COUNCIL

IN order that members of the General Conference Committee may know the date fixed for holding the spring council, and may make their plans with this in view, we make this early announcement. The council will be held, no providence preventing, April 15-22, at Takoma Park, Washington, D. C., the first session convening at ten o'clock Tuesday morning, April 15. An editorial convention, for the benefit of the editors in our publishing houses, will convene April 11 and continue until the opening of the council.

A. G. DANIELLS.

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### A WORD FROM CHINA

IN a letter bearing date of Dec. 10, 1918, Mrs. I. H. Evans writes from Canton, China:

"I suppose that if any one had told us a year ago, that I should be writing from this strange old city, we would have been incredulous. But here I am, writing to send a somewhat belated report of the meeting in the Philippines, which Mr. Evans wrote before we left Hongkong, but which we have not been able to copy till this morning.

"Hongkong is a beautiful place in many ways; but it isn't China. One must come here to see the Chinese and China. Dr. Wu's government is going full blast here, and his soldiers are on every street corner, and his barracks are very near our compound.

"It is a little depressing, at first, to enter the mission compound — by a long and devious way; it needs so many things to make it what a Christian mission should be, in outward appearance. But I suppose these will come in time — and pro rata. My heart goes out to every one of the mission stations, and to all the mission workers. They forego so many things that at home we have come to consider necessities. Butter, for one thing — they never get it at all in the distant stations; and as for keeping up with current events, the papers are luxuries, and there isn't much in them when you get them. The houses here in Canton are rather dreary, but the missionaries' wives are cheerful, and that is what really counts.

"This morning we held the first meeting of the South China Union. It opened with a devotional meeting and a Bible study; and really, it does one's heart good to look into these Chinese faces that have been transformed by the power of the gospel. It makes it all seem worth while.

"Yesterday we spent the day looking around in Canton. I wish we might have another day, but Mr. Evans feels that we must go back soon, to be ready for Siam. We are assured now that we have booking for the eighteenth; it is almost impossible to get it, at present. They have waiting lists at all the steamship offices, and it looked at one time as if we should not be able to get off in time to reach the Singapore meeting.

"We are both well, and of good courage in the Lord."

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### SPIRITUAL KINSHIP

By wireless from New Guinea to Australia the news came to the union conference session at Cooranbong that Bennie Tavodi, of the New Guinea mission, had died. It was sad news to the conference; and it was evident that hearts were touched by the sense of loss as truly as though it had been an Australian worker whose life work was ended.

Elder J. E. Fulton, who had known Bennie Tavodi in Fiji, as a student and worker, led the conference in prayer for the afflicted wife and the loved ones in Fiji, and for the New Guinea mission; while tears of sympathy dimmed the eyes of the congregation. New Guinea has been a hard and unresponsive field; but Elder C. H. Watson, the union president, said: "Whatever our experience has been in the past, we can never think of giving up our work there. Now our part in New Guinea is sacredly sealed to us by the life of our worker."

The manner in which the conference received the sad news, the touching tributes paid to the Fijian brother's faithful life of service for people whose hearts and minds are so dark, and the reconsecration to the field over this new missionary grave in New Guinea, spoke strongly to my heart of the spiritual kinship that binds hearts together in this work. In the service of carrying the saving message to every nation and tribe and tongue there is no difference — it is all one family of believers in the "blessed hope."

W. A. S.

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### SABBATH, FEBRUARY 22

WE call attention again to the special offering for European relief, to be made Sabbath, February 22. Articles in previous numbers of the REVIEW AND HERALD have set forth the need for this special offering. The Missionary Readings for February have been mailed to the elders of all churches in the United States and Canada. The readings are devoted to the presentation of the needs in Europe and the purpose of this offering at this time.

A letter from A. M. Buzugherian, one of our missionaries who escaped from Turkey, gives us a picture of conditions in the Near East. He tells how the government burned his house, most of his furniture, and books. Of the experiences through which he has passed, and of the fate meted out to our Armenian brethren, he writes:

"Human language is not adequate to describe all the atrocities committed by the Turks upon the poor Armenians. Many of our members and some of our workers have not been found, in spite of all possible search on our part. Prob-

(Concluded on page 28)