

The Advent Review and Sabbath Herald



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No. 7

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

Transform My Soul, O Architect Divine!

WORTHIE HARRIS HOLDEN

Written after Visiting Yosemite Valley

*Majestic crags that seem to pierce the sky,
The rock-domed mounts like fortresses on high,
The wild ravine o'erhung by sculptured ledge
Where snow-white veils of foam leap from its edge,
Breathe an inspired awe for power divine
Which deigns to dwell within this soul of mine.*

*Burst Thou the narrow bounds, uprear a dome
To form a seemly temple for thy home!
Supreme the working of thy wondrous will;
When hewn at thy command, let me be still.
I cannot aid thee, Architect divine;
Transform and make complete this soul of mine!*

TO
THEE
FREELY BY HIS
GRACE



Was My University Pagan?

When One Professor Spoke of the "Abominable Doctrine of the Fall of Man"

By a Recent University Graduate

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We were a little group of students belonging to a famous old literary society of one of our American universities. The routine business of the evening had been cleared away quickly, for that night we were to have a special treat in the form of an informal, heart-to-heart conference with one of the popular professors in the English department of the college. It was my first experience in a meeting of this sort, but I had met this rather unusual man in the classroom and was eager to know just what it was that made the personal discussions so fascinating. The outstanding mark of the man was his startling reversals of ordinary methods in teaching and in thinking.

"In my five years' experience in college teaching I have not come across more than half a dozen men who had first-rate minds," was one of his first remarks. He went on to give the characteristics of a first-rate mind, primary among which must be the quality of questioning everything.

"A man with a first-rate mind when he enters college will be ready to say, 'There is no God.' Probably before finishing his course he will be led to reverse this opinion and come to the conclusion that there is a God."

Later in the conversation he said with unexpected fierceness (ordinarily he spoke in a slow, mystic tone that had in it just a little trace of the theatrical), "The greatest bar to human progress in knowledge up to our day has been that unspeakable, abominable doctrine of the Christian church, the fall of man."

Abandoning Inspiration

A number of young men seemed to be hanging on his words and drinking in these ideas as from a master in philosophy. One of the men asked him about the inspiration of the Bible, and the bearing of that on the things he was saying.

His reply came in a tone of authoritative finality, and yet as an answer that was so obvious that the question was not worth very serious consideration: "The idea of the Bible as an inspired Book was definitely abandoned by all intelligent men fifty years ago."

The professor did not intend to have the discussion center around religion, for that after all was a smaller department of human thought and life; but inevitably the questions of the young men brought the topic back to a man's relation toward God and the problem of his present conduct. There were things said and things intimated in that room that would not bear publication. Yet I took comfort in the fact that this man was after all one of the younger "radical" professors, and that he was hardly typical of the spirit of the university. For had I not heard just a few weeks before from the head of that very de-

partment of English, a man ranked among the first English scholars of the world, that we had every reason to believe that the Bible was inspired? Yet somehow that evening I did not find courage to quote this other professor, nor to protest against the tearing to pieces of the things upon which I was attempting to build my life.

I had come to my university after several years in business, with the purpose of preparing for the gospel ministry. I was more mature than most of the students, and went well fortified, as I thought, against the theories of the destructive critics of the Bible, with my eyes open to the real unbelief of certain of the college professors. A younger friend had entered college with the intention of going into the ministry and then to the mission field. I heard from him and others that a number of the professors whom I did not have were continually making amused remarks over the old idea of regarding the Bible as God's inspired Word. It was made very clear in these classrooms that "all intelligent men had abandoned such ideas." These Christian boys wanted to be "intelligent," and they felt their mouths closed against any attempt to defend the Bible.

But, I reasoned, every one regards these men as radical on everything else as well as on religion. There were splendid Christian men in the faculty, who, I felt, would have no sympathy with such views. There was a Young Men's Christian Association with its chapel services, addressed by members of the faculty, and a number of Bible groups, some of which were taught by the university professors. The largest and most popular of these Bible groups was led by the man who was reckoned the most active leader of the Christian forces, a teacher who had no sympathy with these outspoken opponents of Christianity in the college. I was a little disappointed at the first meeting of this Bible group because so much time was taken up with a keen discussion of the subtleties of philosophy, though he used these reasonings to make some strong points against objections to Christianity.

In discussing the effect of the physical on the spiritual, he told of one of his own experiences. When, at a student conference, he was greatly burdened and was under real conviction of spiritual need, his impulse was to go into the prayer-room and pray it through, as others were doing. But instead he took a boat and went for a row for several miles, came back tingling all over with new life and with his spiritual problems entirely solved. Had he gone into the prayer-room and struggled there over his problem, he might have had the same result, he said, as through the perspiration engendered by the physical exertion.

I was grieved at this, but rather puzzled to know just how far wrong he was, because he did reverently speak of real Christian experience.

At the next meeting of this Bible class one of the men asked, "What made the difference between the death of Socrates and the death of Christ?" Here, I thought, is a fine opportunity for us to get at the essentials of Christianity. The teacher talked for about ten minutes, showing in how many respects the death of these two great men was similar, how alike was their sacrificial spirit. The outstanding difference was that Jesus died as a young man, while Socrates was an old man of seventy, with none of the fires and passions of youth. Not a word was said as to atonement through the death of Christ, nor one word of his resurrection as distinguishing that death from the death of Socrates. I was so amazed that before I could recover myself sufficiently to ask him further questions on the topic, the subject passed to other things. Is this, I asked myself, what is to be expected from the man who is counted the leading Bible teacher in the Christian Association?

There was one young leader in the Christian Association who was a great comfort to me. He was a recent graduate, had captured many college honors, was popular with the men, and was looking forward to the ministry. Meantime he took the active supervision of the student activities in the association. I unburdened to him one day my horror at some of the things I had heard the professor say, quoting as an illustration the mention of "the abominable doctrine of the fall of man." This young graduate had been the most prominent leader in that literary society where we had the religious discussion spoken of at the beginning of this article. "Yes," he answered, "he certainly goes pretty far in some of his statements. But I think that was only his emphatic way of combating the narrow ideas some folks have on the subject. There is no doubt about the fact of sin in our lives, but it is a taint from our animal ancestors. I think that is what he was trying to make clear." I loved and admired this student leader, and particularly liked the frank and bold way that he declared his faith before the other students, and sought to bring them to the Christian standpoint. So I was somewhat startled at this defense of one of the most outspoken infidels in the college.

My college studies and outside activities had kept me from entering very definitely into the Christian Association work, but one evening I attended a monthly supper and meeting of the Christian organization. Some of the leaders of the city Y. M. C. A. were present, and were seeking for volunteers

(Continued on p. 28)

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD And Sabbath **HERALD**

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 13, 1919

No. 7

Shall We Send Our Boys and Girls to Worldly Schools?

WE have no criticism to make of the free public schools existing in this country. They breathe the principles of liberty, equality, and opportunity—principles upon which this country was founded. They afford to all classes, the poor as well as the rich, opportunities for training for the duties of citizenship, and through this training, avenues whereby every man is afforded an equal opportunity for the responsibilities and honors of social and political life. The American system of education is the finest system to be found in the world, and has been properly copied by many other nations. Its design, however, is not to teach religion, nor to prepare the students for the world to come, but for this present life. Its purpose is to train for citizenship.

The church of Christ has a responsibility in preparing its members, and particularly its youth and children, not alone for life's responsibilities here, but for entrance into the higher life of which this life is but the stepping-stone and training school. For this reason it has built up an educational system of its own. It has established Christian schools, employing as instructors Christian men and women. The special purpose of these schools is to prepare the students to go out into the world's great work as representatives of the Master. While Christian schools and public schools have much in common, in the very nature of the case their ideals and standards differ, even as their objects differ.

In the worldly schools doctrines entirely subversive of principles which the Christian holds dear are often taught. Disintegrating influences bear sway; subtle philosophies opposed to God and undermining the very foundations of the Christian religion are many times enunciated. It is indeed regrettable that these influences exist. To the men of the world the evil of them is not potent, but Christian parents will hesitate to subject their sons and daughters to environment of this character.

These influences in the schools of the world led Seventh-day Adventists years ago to establish a system of church schools. It led the servant of the Lord to utter many earnest warnings against the danger of committing our own boys and girls to worldly schools. Somehow we have been slow to recognize the danger which confronted us, slow to act upon the warnings which have been given. In consequence some of our brightest young men and women lost their objective as Christian workers.

Hundreds of our youth are attending schools in the world who ought to be encouraged to turn their steps toward our own schools. We are glad that earnest efforts are being put forth to this end. Far too many have been encouraged to take advanced work

in some great university, after completing their courses in our own colleges. It is high time that we begin to sense the danger of this association, and that we encourage our young men and women to complete their education in our own schools. It was in recognition of this danger that the General Conference council in the fall of 1916 passed the following resolution:

"That our young people be encouraged to complete their education in our own schools, and to keep their eyes continually on the field, planning to enter some branch of the cause immediately on leaving school."

Others besides Seventh-day Adventists recognize the dangers which Christian young men and women meet in our great universities. We begin in this number of the REVIEW a series of articles on the dangers of university life, which we are reprinting from that excellent journal, the *Sunday School Times*. These articles were written by an earnest Christian minister, and relate his own experience in maintaining his Christian faith against the flood of evil and the subtle philosophies which he found in the university he attended. The confessions which he makes could be made by many others who have gone through the same experience. They have been made by some of our own Seventh-day Adventist young people who have come to realize the gulf which separated them from their old-time simple faith in God and in his Word. Every father and mother in Israel, and every young man and woman connected with this movement, should read and ponder well the series of articles on paganism in the great universities.

F. M. W.

* * *

Deliverances in the Wilderness

IN the apostle Paul's list of dangers out of which the Lord had delivered him, he set down "perils in the wilderness." The same angels whose unseen presence, we know, sheltered and guided the apostle in his "journeyings often," have been guides to his successors in wilderness service through all the centuries.

Hugh Owen was a dissenting preacher of Wales in the days of 1662 and onward, when the persecuting hand of the state church was heavy upon dissenters. Multitudes attended on his ministry, and he traveled day and night throughout Wales. Calamy says:

"He had many remarkable deliverances in answer to prayer. As he was once coming home, in a very dark night, he lost his way, and found himself in a dangerous place, but could not tell which way to go. In this extremity he alighted from his horse, and prayed to God to direct him. Before he had done praying, the heavens cleared over his head, so that he plainly perceived the way, and escaped the danger."—*Nonconformists' Memorial*, Vol. II, p. 615.

In the early days of Methodism, George Shadford was riding his circuit in the wilds of colonial Maryland, off the beaten paths. He says:

"I was one night lost in the woods, when it was very cold, and the snow a foot deep on the ground. I could find no house, nor see any traveler; and I knew I must perish if I continued there all night. I alighted from my horse, kneeled down upon the snow, and prayed very earnestly to God to direct me. When I arose, I believed that I should have something to direct me. I stood listening a short space, and at last heard a dog barking at some distance; so I followed the sound, and after some time found a house and plantation."—*Pike's "Wesley and His Preachers," p. 56.*

In his "Journal," Bishop Asbury, the first bishop of the Methodist Episcopal Church, tells the story of a Methodist sister in Tennessee, who prayed for direction when lost in the wilderness and who was indeed strangely guided into the right path. Bishop Asbury tells how she had been carried far away into captivity by the Indians, and after terrible privations was making her way back. Lost and bewildered, says she, "I poured out my complaint in fervent prayer that He would not forsake me." The bishop quotes her story of the crisis in her experience, as she was able to go but little farther:

"I traveled on till I came to a little path, one end of which led to the inhabitants, and the other to the wilderness; I knew not which end of the path to take; after standing and praying to the Lord for some time, I turned to the wilderness; immediately there came a little bird of a dove color to my feet, and fluttered along the path which led to the inhabitants. I did not observe this much at first, until it did it a second and a third time; I then understood this as a direction of Providence, and took the path which led me to the inhabitants."

"Immediately after her safe arrival [says Bishop Asbury] she embraced religion and lived and died a humble follower of Christ."—*"Journal," May 9, 1796.*

In each individual case the child of God was able to join in the psalmist's words: "He led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Ps. 107: 8, 9.

W. A. S.

* * *

The Personality of God

THE greatest truths of Christianity are all bound up in the doctrine of the personality of God. Were there no personal God, the whole mission of Jesus Christ were in vain, for his life's purpose was to reveal God to men. And it was a personal God that he revealed, a heavenly Father who watches over his children with a tender and constant solicitude. When the disciples asked Christ to teach them to pray, he gave them that wonderful prayer known as the Lord's Prayer, in which this conception of God is so wonderfully expressed:

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6: 9-13.

This consciousness of a personal God who so loved us that he gave his only begotten Son to die for us, "that whosoever believeth in him should not perish, but have everlasting life," is the most precious possession that we have as Christians. What error is so dangerous, what so fundamentally wrong, as that which teaches that there is no personal God!

There are three fundamental things in all human experience concerning which it is most important that we be correctly informed: God, man, and evil. And these are the three things in which error is the most dangerous. Yet we find great systems of religious thought resting on foundations whose very cor-

ner-stone is a misconception of the nature of God, or of man, or of evil.

While it is a careless and unpardonable mistake to identify Christian Science, Spiritualism, and Theosophy as all the same thing, there is a common error that runs through all three of these systems; and an honest member of any one of the three systems, if informed, will recognize this common phase without the instant resentment which is aroused when he is said to belong to any "ism" with which he has not identified himself. While recognizing this similarity, let us quit calling Christian Scientists or Theosophists, Spiritualists, and vice versa.

But what is the common point in the teaching of the cults?—They all deny the personality of God. While some of their adherents use words and expressions that seem to imply a belief in a personal God, it is scarcely even a camouflage. When questioned directly, they categorically deny belief in a personal God, dwelling in heaven and hearing and answering the prayers of his needy children on earth. For a personal God they substitute a universal principle, giving it some name such as Love, Life, or Fate.

If the Lord's Prayer were made to conform strictly to the belief of these religionists, it would have to read somewhat like this (though any paraphrase of that most wonderful prayer seems irreverent):

"Impersonal Principle who art equally present everywhere, Capitalized be thy name. Thy rule is now and ever has been universal. Through the outworking of inexorable laws may we be fed. May we understand the illusory nature of evil, and be freed from the delusion of its existence. God is in us, and can do no wrong. For God is all and all is God; and the power and glory of eternal Principle surpasses all else."

With but slight changes, this would be a true paraphrase to express the doctrine of each, whether Christian Scientist, Spiritualist, or Theosophist; for none of these believe in a personal God, or if they do use the word "personal," the real meaning of the word is explained away.

Alas that any should lose faith in the living God, the Creator of the heavens and the earth, who made a plan for man's redemption when sin first came, with all its woe; who manifested his glory to Moses, though that man of God could not see his face and live; who

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taught even the heathen king Nebuchadnezzar that "the Most High ruleth in the kingdom of men;" who spoke through all the prophets of all the ages; and who as a climax sent his own Son to this renegade world of ours to live and die for us, that we who have no inherent life in ourselves might gain through faith in him the immortality which the gospel brings to light! O that we as Christians might get such a vision of his ineffable glory that we might endure all things "as seeing him who is invisible" (Heb. 11: 27), and peradventure be instrumental in bringing to some who have no personal God such a knowledge of him whom to know is life eternal, that they too might dwell forever in the light of his countenance!

L. L. C.

* * *

How to Be a Christian

ONE of the great problems of the Christian life is to know that our sins are forgiven and that we are accepted by the Lord. Many are not sure on this point. They confess their sins daily, some of them many times over, yet do not seem to reach the place in their experience where they can claim forgiveness and experience the peace and joy which come to the heart of the believer.

But it is our blessed privilege to *know* that we are forgiven. This knowledge comes, not as a result of some special flight of feeling, but by believing the word of God. He says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. When we truly confess our sins, we are to believe that they are forgiven, and thank the Lord that it is so. The reason many fail to grasp this, is because it is so simple.

The following incident, which is vouched for as true, illustrates how easily we may come to the Saviour, and have our sins and unrighteousness forgiven:

"In the summer of 1857 a student in a New England college, a very bright young man, was to have graduated with honors, but by some deviation from the rules of the school his record was impaired. His father, in his disappointment in his son, rebuked him in a way which angered the young man, and he vowed he would live at home no longer, and uttering abusive language he left the house. But his better nature soon reasserted itself, and he came back to the room he had so rudely left, and throwing his arms around his father's neck, said, 'Father, I have done a very wicked thing. I am very sorry that I have abused you so. Can you forgive me? I shall never again do such a thing.' The father's quick embrace and tender words removed the agony of guilt from his broken heart, and there was never after that an unkind word between them.

"Several years passed away. The young man had gone to the front as a volunteer, and as a colonel of his regiment was wounded at Gettysburg, and on the sixteenth day afterward his father found him. Gangrene had followed the amputation of the right limb just below the knee, and had nearly proved fatal. He was given up to die. There was no hope remaining. Life was nearly gone. The embrace he gave his father was feeble. His voice was that of one about to give up life. 'Dear father, how glad I am to see you once more, but you must do the talking now. I am almost gone.'

"Returning from a short walk with the surgeon, the father was asked by his son, the colonel,

"Have you been talking with the surgeon?"

"Yes."

"What did he say about me?"

"He says you must die."

"How long does he think I can live?"

"Not more than four days, and you may go at any moment."

"Father, you must not let me die now. I am afraid to die. I am not prepared to die. If I must, do tell me how. I know you can, for I have heard you do it for others."

"The father's heart was breaking, but this was no time or place for tears. There was a work to be done, and done at once. There was no hesitation. Instantly the Holy Spirit said to the father, 'Tell him of the school incident. That is what he wants; I have held it in reserve for this moment.'

"My son, you feel guilty, do you not?"

"Yes. That makes me afraid to die."

"You want to be forgiven, don't you?"

"Yes. Can I be?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Do make this so plain that I can get hold of it,' and he raised his feeble arm and closed his hand as if to grasp it.

"Do you remember the school incident years ago?"

"Yes, very distinctly. I was thinking it all over a few days ago, as I thought of your coming."

"Do you remember how you came back into the house and, throwing your arms around my neck, asked me to forgive you?"

"Yes."

"What did I say to you?"

"You said, 'I forgive you with all my heart,' and kissed me."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did that take away your sense of guilt?"

"Yes."

"All of it?"

"Yes."

"Were you happy at home after that?"

"Yes. It seemed to me more than ever before."

"That is just the thing for you to do now. Tell Jesus you are sorry that you have abused him and ask him to forgive you just as simply and sincerely as you did me. He says he will forgive, and you must take his word for it, just as you did mine."

"Why, father, is that the way to become a Christian?"

"I don't know of any other."

"That is very simple and plain. I can get hold of that."

"Very much exhausted by this effort, the colonel turned his head upon his pillow to rest. The father, having done all he could for his dying son, sank into a chair and gave way to a flow of tears, expecting soon to close his son's eyes in death. But the painful suspense did not last long. A change had taken place. A new life had come to that soul. Its first utterance changed the tears to joy.

"Father, you need not cry any more. I don't want you should. I want you should sing. It's all right with me now; I am happy; Jesus has forgiven me; and I have told him how sorry I am that I have abused him so. He has forgiven me; I know he has, for he says he will, and I have taken his word for it just as I did yours. I am not afraid to die now; but I don't think I shall; I feel the stirring of a new life within me, and with it comes a feeling of new life in my blood. I want you to sing that good old hymn we used to sing when I was a boy, at family prayers:

"When I can read my title clear

To mansions in the skies,

I'll bid farewell to every fear,

And wipe my weeping eyes."

"Immediately the life current which was rapidly ebbing away began to flow back; the pulse beating at the death rate began to lessen, the eyes to brighten, the countenance to glow with new blood, the voice to sound more natural, the sadness to give place to cheerfulness and hope. The surgeon coming in, as was his custom every day, to watch the rapid progress of the dreaded gangrene, put his fingers upon the pulse, and said with great surprise: 'Colonel, your pulse is wonderfully changed; you look better. What has happened?'

"Well," replied the colonel, 'father has shown me how to be a Christian, and I have done it. I am better; I am going to get well.'"

Why not come to Jesus just as you are, and having confessed your sins, believe they have been forgiven? God's word is true. He does not forgive us because we are good, but because he is good, and it is his joy to pardon transgression and save a sinner.

G. B. T.

* * *

"THE Saviour cannot withdraw from the soul that clings to him, pleading its great need."

Fearless, Unconquerable

J. S. WASHBURN

HE who fears God will have no fear of demons, of men, of wild beasts, of tempests, of fire, or of flood. The fear of the Lord is not only the beginning of wisdom, but also the beginning of boldness and true courage. "There is forgiveness with Thee, that thou mayest be feared." Ps. 130:4.

The ground of forgiveness is the ground of boldness. All have sinned. No man can be bold on the ground that he is better than another. Sin brings torment and fear, a certain fearful looking for of judgment; but when we fear God as he would have us fear him, and confess our sins, we are forgiven; and then, while we fear God, we no longer fear the judgment.

A man whose conscience is clear, and who knows that God is a present help in every time of need, need have no fear. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

The Bravery of Jesus

Courage, boldness, today and in the day of judgment, is given to God's people, not because of their goodness, but because of his righteousness and his faithfulness. When we have committed our all to him, then we cease to fear any earthly or satanic power.

The boldest, bravest man that ever lived was Jesus. With no greater strength than we may have, he faced the combined power of all the fallen angels and of evil men. He met temptation, suffering, mockery, scorn, even death. "Because," he could say, as we may also say, "he is at my right hand, I shall not be moved." "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

A Christian is not timid. He is not a coward. Weak girls and children have shown true Christian courage, meeting death in the arena by being devoured by wild beasts. Christians have endured the torture. They have stood fastened to the stake while the tide slowly

rose about them; yea, they have been buried alive, and did not quail nor yield. Because the Lord is with us, we may boldly stand, endure, and fight the good fight of faith.

Men who have accomplished anything in this world have been men of bravery. Look at Elijah, who faced Ahab and the prophets of Baal, yes, all Israel, saying, "As the Lord God of Israel liveth, before whom I stand." Look at the boldness and intrepid courage of the apostle Paul. Hear the ringing words of Martin Luther:

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth should triumph through us."

Our Source of Courage

My brother, my sister, let us lift up our heads. Let us look the world, the danger, yea, all that would cause us to tremble, boldly in the face. Let us cast fears and discouragement to the winds. He who is unconquerable is our friend. He is with us all the days. He will never forsake us. Even in the day of danger and of death he gives perfect assurance.

Facing death, the Christian sings in triumph. He has come boldly to the throne of grace. He has found grace to help in time of need. He has known the experience that perfect love casteth out fear. He has sinned, but, oh, the blood of Jesus Christ has cleansed from all sin. He has thus a clear record and title to a throne and a kingdom. His love has been made perfect, and he thus has "boldness in the day of judgment;" even in that awful day when before the face of the great Judge heaven and earth flee, he stands purified, cleansed, complete, fearless. Glorious experience! Dear reader, may this be yours now and in the great and terrible day of the Lord just before us.

"Bold shall I stand in that great day;
For who aught to my charge shall lay,
While, through His blood, absolved I am
From sin's tremendous curse and stain?"

Workers Needed

E. HILLIARD

THE great plan of redemption calls for laborers. As long as probation lasts our petitions should ascend to heaven for workers to enter the whitening harvest field. Every Seventh-day Adventist should be a worker together with God in some capacity, either by preaching, holding Bible studies, visiting, posting our literature to relatives, friends, and others, or speaking words of encouragement to those who are downhearted. Unless we become workers with Christ, we have received the grace of God in vain. 2 Cor. 6:1.

Christ has a plan for every one in his great scheme of redemption, and the individual is the only one who can frustrate that plan. Our Saviour has given to every man his work. If we come to the judgment with that work untouched or unfinished, we shall be weighed in the balances and found wanting.

In order to be successful workers we must have a thorough preparation for the sacred work to which we are called. The worker who sets aside daily a portion of his time to reflect upon Christ's life, from the manger to the throne, but especially upon his be-

trayal, trial, suffering, and cruel death, will deepen his sympathy and love for God and his fellow men. Through this daily communion with heaven he will come into closer touch with Him who bears the heavier end of the yoke. He will be encouraged and energized to put forth greater effort for the salvation of those of our near kin who do not know Christ, and for others who are in darkness, some of whom are earnestly praying for light. He will realize his unworthiness more fully, his inability to accomplish the work assigned him, and will more highly esteem the promise, "Lo, I am with you always, even unto the end of the world."

Our success in winning souls to Christ, depends upon the depth of love we manifest toward those who are in darkness. If this love is strong enough to pray for those who criticize and condemn us, and is kept warm through a daily study of God's Word and meditation on the infinite price paid for our redemption, far more will be accomplished for the salvation of our poor, sin-blinded fellow men. According to

the following statement in "The Desire of Ages," the one that loves his Saviour most will accomplish the most good:

"He who loves Christ the most, will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining, or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through the human channels." — *Pages 250, 251.*

If we as a people, through repentance, confession, and faith in Christ, would remove envy, jealousy, criticism, hatred, faultfinding, and every other impediment from our hearts, what a great and glorious work would be accomplished for the salvation of fallen

mankind! The waters of life would be copiously poured upon a sin-parched world, hundreds of laborers would be raised up to help reap the harvest, and the faithful of all ages would be gathered into the kingdom of God. How careful we should be not to restrain humble men and women who are constrained by the love of Christ to enter the work! Such need words of encouragement. Of the correct attitude toward them we read:

"If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one." — *Id., p. 251.*

Let us by words of encouragement seek to increase the army of workers who are laboring for the salvation of precious souls purchased by the priceless blood of Christ.

Prevailing Prayer

H. J. FARMAN

IN these times of startling events and sudden changes, when Satan is exercising his masterly plottings to counterwork the work of God, God's people must have no ordinary Christian experience. Something entirely out of the ordinary, a new and living experience in the knowledge of God and Jesus Christ whom he has sent, is demanded. This may be gained by the prayer of faith and the renouncing of sin.

The present times and seasons call upon us to pray in order to prevail with God and man. No sleepy prayers will answer. Bible examples of prevailing prayer have been written for our admonition, and none are more instructive than Jacob's prayer when he realized that he had justly incurred his brother's wrath, and was facing death with no way of escape unless God interposed in his behalf. No ordinary repetition of words would do. It was a life-and-death struggle. God was willing that Jacob should sense the enormity of his sin of falsehood and deception, and that his repentance should be proportionate to his guilt.

Today deception is just as bad as it was then. Every false way must be eradicated from our lives, or we shall be left outside the city. Rev. 21:8.

Jacob knew also that his brother was a lost man, and that he was largely responsible for it. He felt more deeply the guilt of his sin as his own life was at stake. He realized that repentance, and a suitable offering to Esau to emphasize the genuineness of his sorrow, and as a memorial of good faith, was de-

manded of him. Such deceptions and thefts as his are not easily eradicated from the memory of those who have been hurt by them. He earnestly prayed for Esau, that his heart might be changed, and he become a new creature. God answered his prayer, and gave him a real Christian brother.

Readers, where are your brothers? What repentance is required of you? Fathers and mothers, where are your children? What restoration have you to make to them? What confessions for angry, cutting, sarcastic thrusts have you to make? Make them at once, lest the seed of hatred ripen into murderous revenge. These cases are not infrequent. They exist between husbands and wives, between parents and children, between members of the church.

Jacob confessed all these things to God. Hosea 12:4. He was then ready to meet his brother and confess to him. Matt. 5:21-26. In this Jacob had power with God and man; and he prevailed. So may we, if we follow the same course. Why not make a clean breast of all, and know the blessedness of John 8:36?

We need to study prayerfully Proverbs 28:13 and Psalm 66:18, also verses 13-20, with a determination to do, and we shall know how to prevail with God and man. By this means we may see won to Christ many a relative who is now far away from him and from us. Try this method in the spirit of Christ, and see what warmth of heart, what love of God, will flow into the soul.

Kindly Words and Ministrations

J. M. HOPKINS

SINCE sin entered our world, there has never been any considerable length of time when war has not prevailed in some locality, involving more or less of earth's inhabitants, causing pain, suffering, and death. There has never been a time when there was not more or less need of human sympathy and helpfulness.

But never in the history of man has there been such a universal, almost world-wide, need for relief from want and woe as now. There are millions of our fellow men and women, just as true and pure and good as ourselves, who today are in need and suffering more

intense than can be told by human words. Homeless, foodless, without shelter, with the most meager supply of clothing, multitudes of men, women, and children, the aged and infirm and helpless infants, exist today, with devastation and ruin and death on every side of them.

Can there come to our ears a more pitiful cry for help than these suffering ones send up today? Nor does it matter whether it comes from friend or foe. All are our brethren, and wherever there is heard the note of woe, there should the Christian go. "Of

a truth I perceive that God is no respecter of persons," but "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 10:34; 17:26. And just as far and wide as the message of salvation through Christ is to be carried, just so far and wide should relief from pain and suffering be extended.

We are grateful to our All-father for that great world blessing, the American Red Cross, which without discrimination in regard to race or color or nationality, blesses friend and foe alike. That is the spirit and mission of the cross; that is what it stands for. While it meant pain and death to the Christ, as the victim at Calvary, it means relief from pain, and life to him or her who will accept its spirit and blessing today, wherever he or she may be. The same Christ, the same cross, with its outstretched arms, stands ready to embrace the world of sinful, suffering humanity.

No, we may not all enter the war-stricken zone; we may not all be permitted to care for the wounded soldier, to slake his burning thirst, to bathe his throbbing brow, or to bind up his ghastly wounds; but we may all, in our respective lot and place, help by our contributions, by our words of cheer and courage, by our sympathy and prayers.

And we in the homeland have a duty toward each other to brighten life and home. Not always are wounds made with the sword the most painful or lasting. These may cause death; then the hurt ceases. They may heal; then only the scar remains. But wounds caused by unkind, bitter words, while they may never cause immediate physical death, often do kill the love of one whose affection is most sacred. They may, and often do, break the kind, sensitive, appreciative heart, destroy happiness, and blight every hope and prospect in life.

It was not physical ills alone that the Master sought to relieve. He came to "bind up the broken-hearted." And while we would do the former—relieve from physical pain—O do not let us forget to say those

words that mean so much of mental and spiritual healing to the afflicted, sorrowing soul.

Nor is it only the angry, fretful word that wounds. Oftentimes opportunities to say that which in itself alone is really witty and mirth provoking, but in the saying of which the speaker has no intention to inflict pain, present themselves. But did you never see one cut to the very soul by these expressions?

It was a lovely bright morning. All plans and arrangements had been perfected, and after breakfast and the morning devotions the party started on a trip to a neighboring city. The scenery was most beautiful and attractive, and with an efficient autoist at the wheel, no thoughts of grief disturbed the happy company. But it was not allowed to continue thus for all members of the party. Seeing an opening to do so, a gentleman addressed a remark to a lady, intending it only as a witticism, which went to her heart like a poisoned arrow from a bow. The day was spoiled for her—robbed forever of all its former gladness.

And is not this what the beloved Paul meant when he said: "Let it not be once named among you, as becometh saints; neither . . . foolish talking, nor jesting, which are not convenient"? Eph. 5:4. Certainly it was not "convenient" for that soul-wounded lady, though it did create a laugh at her expense. The otherwise joyous day will be remembered by her with pain. Then let us carefully avoid addressing another in a manner that would not be pleasing to us if we were to exchange places.

"Where the soul is sin-sick with its weight of woe,
Where the tears of penitence in silence flow,
Where the hand of sickness lays the loved one low,
His coworker, gladly I will go.

"Where the home is cheerless and the board is bare,
Where the children never hear the voice of prayer,
Where the drunkard rages o'er the wife's despair,
With my Saviour I must hasten there.

"Where the toilers hurry neath the lash of gain,
Where the idlers gather in the street and lane,
Where the warriors languish on the field of pain,
Let me go and whisper his dear name."

A Broader Evangelism—No. 2

CARLYLE B. HAYNES

WE are facing an unparalleled opportunity to present the truths of the final message of the gospel to the minds of thinking men and women. As never before in the history of this work, men everywhere are ready to consider seriously what the Bible has to offer as a solution of the stupendous problems now confronting the world.

The World War has shattered the programs of both the religious leader and the statesman, and has changed the thought of the whole world in every respect. The effects of the war have been felt in every home, have touched the life of nearly every man, woman, and child.

Before the recent war, the world—that is, the thinking, intelligent world—believed there would be a constant improvement which would ultimately bring its own millennium. They looked for mankind, under the leadership of men of science, statesmanship, and philosophy, to progress by a process of education, evolution, and legislation to that place where presently peace would become permanently and universally established. Unquestionably the

theory of influential men in all countries was that the world would go on and on in constant development, becoming better and better, until finally, without anything beyond this process of self-improvement, a state of universal brotherhood and education would bring about universal peace, universal enlightenment, and universal justice.

Today all that has been shattered. The first blast of the great guns blew it away; and today those who held such views are endeavoring to readjust their minds to the disclosure of the falsity of the old theory. A process of mental readjustment is going on. Men everywhere are seeking, more or less consciously, for a new working theory of life.

Many of the leaders of world thought today are not religious men, in the sense of being church members. They are not Christians, but they are men of serious minds, men of thoughtfulness. They desire for mankind the best possible thing. They are world patriots. They think in terms of world policy. Just as in the days when Jesus came the first time into the world, there were men throughout all Rome and Greece and

the East who were looking and inquiring for the truth; so today, as the time nears for Jesus to come the second time, there are many who are searching eagerly for the right way. They may have a veil before their eyes, they may not know what the Bible predicts, their vision of truth may be vague and indistinct, but there is within the minds of many of them a hope—dim it may be, but nevertheless a hope which may be made to burn brightly—that out of this appalling calamity and world strife, out of the horror, the tears, and the fearful loss, may come a new day and a new order of things, which shall be different in every particular from the old.

And it is a fact filled with very real significance that many of these men, not knowing the language of the Bible, not using it at all, yet believing that mankind is at the end of its power, are, as with a blessed hope, looking for an appearing of God as the only thing in which there is hope for the world.

Men heretofore have had confidence that they could run the world and do with it as they pleased, making it all that it ought to be. They have been wise in their own conceits. But the best-made plans of the wisest men have failed to make human life secure. And today the old independence of God, the old conceit that mankind in itself is sufficient for its own needs, is largely gone, swallowed up in this period of transition and readjustment. Man's confidence in himself will no doubt return with the adoption of any plan which promises to stabilize the world, but today it has been shaken, and men are feeling after God.

There are many today who for the first time are willing to give serious consideration to the Christian's hope of the second coming of Christ, and are themselves ready to hope faintly that in some way, and soon, he may appear as the only one who can still

the storm of the world's unrest and bring peace. A certain high personage in Europe is reported as having said, "There is no hope in man; our only hope is in a miracle."

And that is the thought present in the minds of many who do not read the Bible, who have no knowledge of prophecy, and who are not consciously awaiting the return of the Lord. Vague and unsatisfactory as may be the thought with many, and seriously mistaken as may be the views of others, there can be no question but that the second advent of Christ is coming to have an unusually large place in the thought of the world. It is certainly the most important subject before the world at the present time.

And therein lies our opportunity. At this time, when world thought is readjusting itself, in this period of reconstruction and transition, let every man who has been called of God to preach this last message, make larger plans than ever before to bring these blessed truths to the attention of the multitudes. They will listen now as they would not before. The time will presently come when they will listen no longer. If there ever was a time for haste and for more far-reaching, successful plans of labor, that time is now. More than at any time of which we have record in the work of God on earth, now is the time for those who have been given the message of present truth and who have been divinely commissioned to preach it, to be putting in operation plans that are really big enough to accomplish the work that the Lord would have them do. The day of small things is past. Let us then reach out and receive from God a new vision of the tremendous possibilities before us, and then so surrender ourselves to the control of his Spirit that he may use us in accomplishing his full purpose.

Spiritual Reconstruction

STEMPLE WHITE

IN *Everybody's Magazine* for December, 1918, in the "After the War" department, "an open forum devoted to the problems of world reconstruction," Mr. Newton D. Baker, United States Secretary of War, has this to say:

"We, it chances, who occupy this planet today, have come upon tremendous times. . . . The waste and destruction which have gone on in the world will leave reconstruction to be done. There will be before us the task of holding the mental and moral balance of the world straight until this reconstruction can be done, and until civilization can struggle to its feet, learn to walk again, and start off for the high goal it has sought." "It is a task on which we must bestow every waking thought, and we cannot rest from toil or sacrifice until it is accomplished."

Let us apply these sensible, stirring words to that greater work of soul and world reconstruction which the church of the living God has been engaged in ever since the fall of man, with its consequent material results of world revolt,—to that lasting reconstruction whose blessed and ideal results will be eternally enjoyed in the world to come by every loyal lover of right who will have done his full bit.

Many have queried, "Has Christianity failed?" Churchianity has failed; popular religion has always been found wanting; but Christianity is the only thing in this world that *cannot* fail. "The gates of hell shall not prevail against it." Matt. 16:18. The church of the living God has the keys of the kingdom,

which are the Word of God. (Compare John 12:48 with John 6:68.) That word which created all things (compare Ps. 33:9 with Genesis 1), which upholds all things (Heb. 1:2, 3), and by which spiritual regeneration is effected (1 Peter 1:23), has within it the very elements of real and lasting reconstruction. By partaking of it the believer grows (1 Peter 2:2), is built up (Acts 20:32) on an eternal foundation (Matt. 7:24), and it not only lights a man's pathway through life (Ps. 119:105), but will later lift him out of the grave (John 5:28, 29).

Jesus was the greatest reconstructionist of all time. He went about doing good, binding up the broken-hearted, and setting prison-bound captives free. He was the very Word personified. John 1:14. Jesus having passed the keys of the kingdom on to the church (John 17:8), with a special world-wide reconstruction commission, the church set herself to the task. The gospelers back there preached the word. They were men of prayer and mighty in the Scriptures. They were not reformers, but evangelists. They were not politicians, but prophets. They were not so much concerned with efforts to regenerate society through law and order leagues; they applied themselves to the preaching of the word, to writing, to visiting, to the saving of *individuals*. They were few in numbers, and without social prestige, but through them God did wonderful things.

When, as the result of departing from the living word of light, the Dark Ages came, the church again, through the preaching of the word, set out on a tremendous plan of reconstruction which must be finished in our day. The very setting of the gospel ultimatum suggests a tremendous world-gripping movement,—a startling, loud-voiced, definite, swift, world-wide publicity of truth! All lines of prophecy focus on this generation. World-wide facilities for the promulgation of the prophecies are at hand. We are blessed with the sum-total experience of all men of faith in the past, all of which was written “for our admonition, upon whom the ends of the world are come.” 1 Cor. 10: 11.

For every passing event we have a Bible text for a telling discourse. Our well need never run dry. We dare not let it, either; for unless we are constantly giving out streams of living water, we are dead and stagnant. Therefore we must study, and feed on the Word. The Lord’s minutemen must keep in touch with current events. They must be alive. They must be versatile. Comic cartoonists continue to draw up new ideas along old lines, and though not the most inspiring and spiritually uplifting agency that exists, the comic cartoon grips the attention of millions daily. Are gospellers of the cross as ingeniously tactful and versatile in the presentation of the “good news”? Shall we as “hunters” and “fishers” of men show less interest, zeal, sacrifice, and intensity of application than do big-game hunters?

Outlining methods, studying blue prints, and digging bait are all right in their place, but God’s minutemen must not spend too much time simply planning, mending nets, or catching minnows. We must get at the real thing. We must catch men, as it were, on

the wing, at any angle, going and coming, whether moving slowly or swiftly, in the open or in the crowded mart.

And yet, unless our hearts are full of the love of God, and unless we are aflame with the Spirit of God, our activity will be mere fuss. The conditions on which the Spirit may be received are clearly revealed. It awaits our reception. The invitation is still, “Ask, and ye shall receive.” *Then* the preached word shall not return void. Hence: “Launch out into the deep, and let down your nets for a draught.” Activity first, then results. Whether fresh from the shop, the farm, or the college, man must learn by really doing.

We must break up new ground. Paul did. He did not like to build upon the foundation of another. It will not do *always* to be tending the patch of another. That is all right in its place, for one plants, another waters, and God gives the increase. But O for a revival of the spirit of apostolic evangelism! What would be accomplished by one thousand *Pauls* in the world today! He did not simply look for an interest, he created one. He who cannot really create an interest, is not likely to follow up very successfully one after it is created.

Let us concentrate all our united efforts with the heavenly allies in first winning the war against sin. Let us all press forward, with all our energy, to victory. After having gone through the last trench and “over the top,” all such loyal soldiers of the cross will eternally enjoy the new earth reconstruction which their efforts have hastened. To every overcomer the Master will at last say, not “*Well said,*” but “*Well done.*” The whole church must bestow their every waking thought upon the task, and not rest satisfied until the work is finished.

Afflictions God’s Workmen

D. H. KRESS

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” 2 Cor. 4: 17.

“Our light affliction,” said Paul, the great apostle, who possibly endured greater hardships and suffering than any one who has lived before or since, with the exception of Christ himself. And yet he speaks of the afflictions as light—light when compared with the eternal weight of glory they bring.

While I was in New York City a short time ago, several shiploads of wounded men returned from the battle front. As I passed some of these men on the street, like one spellbound I stopped and looked, and turned to gaze after them when they had passed. More than once I felt the tears welling up in my eyes. I felt as if I must greet them; give them my hand and say, “Boys, we are glad to welcome you back.” They had been in the thick of the battle. They carried the scars, but they had come off victorious. They are America’s heroes of today.

The thought came to me that we as Christians have enlisted to fight the Lord’s battles. As good soldiers we are to endure hardships. We, too, may come off victorious. As trophies of God’s grace, the redeemed from among men, who “have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb,” we shall go from planet to planet, following “the Lamb whithersoever he goeth.” As the inhabitants of these unfallen

worlds, who have been looking on as the conflict between Christ and Satan has been waged from year to year, finally witness the triumphs of the cross, they will regard those from the battle front as great heroes. They will extend to them a glorious welcome. The redeemed will then say that heaven is cheap enough, and the afflictions they have had will indeed seem light. The former things “shall not be remembered, nor come into mind.”

After spending one thousand years in heaven as monuments of God’s redeeming love and grace, and in proof that the universe is forever made safe, so that it will be impossible for sin to rise the second time, we shall come down to take up our permanent abode on the earth. We “shall build houses, and inhabit them,” and “plant vineyards, and eat the fruit of them.” “We shall not” then “build, and another inhabit,” nor “plant, and another eat,” as we do now. God says:

“As the days of a tree [the tree of life], are the days of my people, and mine elect shall long enjoy the work of their hands.” Isa. 65: 17-22.

“There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Rev. 21: 4.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Rev. 21: 7.

We shall be here not merely for a few months or years, but eternally. “Our light affliction” will seem to be “but for a moment,” when compared with eter-

nity; the few years of this present life will appear to have been but a moment of time.

"Our light affliction, which is but for a moment, worketh for us." Yes, these afflictions work for us, not against us. They are God's workmen whereby good is brought to us.

"All things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28.

They work "for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Here we have the secret of victory. If defeat comes, it is because our eyes are upon the things which are seen. Victory comes to those whose eyes are upon the things which are not now visible.

Moses passed through the wilderness experience a victor. "He endured, as seeing him who is invisible." Heb. 11:27. In all the travels of the children of Israel through that barren desert and their varied experiences, Moses recognized God. He acknowledged God in all his ways. This enabled him to sweeten the bitter waters, and to get out of the experiences through which he passed that which ministered to his spiritual life.

It was not so with the host of Israel. They looked, too, but they looked at the things seen. They saw the bitter stream. They saw the high walls and the giants. They saw the man Moses. But they failed to see God, who was going in the way before them. Not seeing God, it was impossible for them to endure. They found fault with their surroundings, with circumstances, and with the man Moses. They murmured and complained because of the hardness of the way. Everything seemed to be against them. The way was hard. But what made it hard? It was their unbelief and failure to see a kind, loving Providence in all these experiences. They converted into a curse that which God designed as a blessing. Instead of sweetening their lives, it made them more bitter. Instead of developing the attributes and virtues of a well-rounded, Christlike life, they developed the attributes of the fallen foe.

In reviewing their experiences, Moses said:

"Ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. . . . Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this

thing ye did not believe the Lord your God, who went in the way before you, to search you out a place." Deut. 1: 27-33.

God went in the way before them in all the experiences through which they passed, but they failed to see him, and therefore could not endure.

"Who went in the way before you," "until ye came into this place." Before it was possible for them to see God in future experiences, they must first see him in their past experiences. They had to recognize his leading up to that point in order to see him from that point on.

Before it is possible to get comfort and hope out of the future we, too, must be able to say,

"Here I raise my Ebenezer,
Hither by thy help I've come."

No headway can ever be made in future experiences until we are able to recognize God's providences in the experiences of the past. We too must see that "our light affliction, which is but for a moment, worketh for us [not against us] a far more exceeding and eternal weight of glory." But this is made possible only as "we look not at the things which are seen, but at the things which are not seen."

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

It is true this means that they shall see him in the hereafter, but they shall see him then because they have been able to see him here in every providence. Only those who see God now have any assurance of seeing him then.

The pure in heart shall see him. Impurity darkens the spiritual vision. Only those who are leading clean, pure lives are able to recognize God in his providences. They alone will be able to endure. The pure in heart shall see God here and hereafter.

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. . . . The words of Christ cover more than freedom from sensual impurity. . . . Selfishness prevents us from beholding God. . . . Only the unselfish heart, the humble and trustful spirit, shall see God as 'merciful and gracious, long-suffering and abundant in goodness and truth.'"—*The Desire of Ages*, p. 302.

"The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory."—*Review and Herald*, April 10, 1894.

Therefore, "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3-5.

The Next Prophecies to be Fulfilled

G. W. REASER

ROBERT POLLOK, who was born in Scotland in 1798 and died in 1827, wrote a poem of some length, entitled "The Course of Time." This work follows the style of Milton's "Paradise Lost." The following brief quotation from "The Course of Time" has had and will yet have definite application in the experience of the people who proclaim heaven's last gospel message to the world:

"Much prophecy, that waited long the scoff
Of lips uncircumcised, was then fulfilled;
To the last tittle scrupulously fulfilled."

For more than half a century our ministry has preached that the last days of earth's premillennial history would be characterized by a great world war. Many scoffed at the idea, but the simple statements of prophecy upon which we based our faith in the proclamation of an unpopular truth have been fulfilled to the letter. Many thousands of people who have been watching this movement have been profoundly impressed that we were right in our application of the prophecies, and this fact has really given new impetus to the threefold message.

In the days of the apostles, their faith was greatly strengthened by the fact that the Lord confirmed their preaching of the word "with signs following." Terrible as the recent World War has been, yet ought not our faith to be greatly strengthened in the message by the confirmation of the prophetic word during the past four years — with the literal fulfilment of certain clear prophecies which has taken place before our very eyes?

Another quotation, having reference to the events which will immediately precede the appearing of Jesus, reads thus:

"The seven fierce vials of the wrath of God,
Poured by seven angels strong, were shed abroad
Upon the earth, and emptied to the dregs;
The prophecy for confirmation stood;
And all was ready for the sword of God.

"The righteous saw, and fled without delay
Into the chambers of Omnipotence."

The event to which he refers in the statement, "The prophecy for confirmation stood," is the second coming of Christ, when "the wicked are delivered to the sword," according to the prophetic description in Revelation 19.

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven. It cannot now be said by the Lord's servants, as it was by the prophet Daniel, 'The time appointed was long.' Dan. 10: 1. It is now but a short time till the witnesses for God will have done their work in preparing the way of the Lord." — *"Testimonies for the Church," Vol. VI, p. 406.*

When the armies of earth are assembled on the field of Armageddon, probation for the human family will have closed, the seven last plagues will then be poured out. What, then, should be the attitude of God's people during the interval of peace following the recent war?

Another prophecy is ready, waiting for confirmation. It refers to the latter rain, the outpouring of the Holy Spirit in such power as will result in enlightening the earth with glory. This epochal baptism of the Holy Spirit will accomplish two things: It will enable the remnant people to finish the proclamation of the gospel in a very short space of time; and, further,

"it is the latter rain which revives and strengthens them to pass through the time of trouble." — *"Testimonies for the Church," Vol. I, p. 353.*

But the reception of the baptism of the Holy Spirit in the time of the latter rain depends, with us as individuals, upon our breaking away from sin, and upon the degree of our consecration for service in finishing the proclamation of the message. If we do not fully consecrate our lives and all that we possess to the most important work in all the earth,— the finishing of the proclamation of heaven's last gospel message,— we virtually say that we are not anxious for Jesus' return, and that we prefer the continuation of conditions which prevail in this present world, rather than the termination of the awful drama of sin and the setting up of the eternal kingdom. Ought not we as a people to begin to *act* on our belief that this present world will soon go down in ruin, and be arranging all our affairs to move to a better country?

Is not the thought of the early realization of the long-looked-for "blessed hope" a sufficient incentive for the full consecration of our lives, as individuals, to the finishing of the work of giving the advent message to all the world?

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

"My longing heart cries out, 'Oh, come!
Creation groans for thee!'
The weary pilgrim sighs, 'Oh, come!
Bring immortality.'"

Early Experiences—No. 5

Evidence of a Divine Mission

J. O. CORLISS

THE church at Corinth was highly favored in receiving a letter from the apostle Paul which called its members to unity of sentiment and purity of life. 1 Cor. 1:10-13; also chapters 5 to 7. From the charges here set forth, it would seem that hitherto these people had been greatly divided in religious sentiment, and also were guilty of looseness in moral conduct. The eleventh chapter cannot fail also to leave the impression that no system or order prevailed among them in celebrating the Lord's Supper. (See especially verses 18-34.) Again, chapter twelve reveals that their ideas of church government were very vague, and that they greatly needed education regarding the Spirit's administration.

In short, that church, though they had braved persecution for Christ, had great need of the voice of a reformer to correct their defective notions of Christian living. Yet their humanity was active enough to question the authority by which the great apostle spoke, and something concerning the critical manner in which they had received his first letter having been heard by him, he shortly afterward wrote them a second letter. In this epistle he rather apologized for having caused them vexation, but added that he had written as he did from pure "anguish of heart,"

and with "many tears." 2 Cor. 2:1-4. Moreover, he said that he had written thus straightly that he might learn whether they would be "obedient in all things."

But some contentious ones were not to be so easily appeased. True, he had talked about his heavenly authority for thus writing, but this seemed to them doubtful. His letters, they said, were weighty enough, and even powerful, but his bodily presence was decidedly weak, and his speech contemptible. 2 Cor. 10:8-10. The following chapter is devoted to meeting the opposition they had shown, and in doing so he begs them, with a vein of irony, to bear with him, since they counted him a fool, and in their great wisdom had suffered fools gladly. This latter remark was in view of some adverse teaching lately brought to them, which had apparently turned the church against him. He then compared his own life and sufferings with the career of these false teachers, showing in every particular their unworthiness to contradict his godly teaching. Verses 19-28.

He then continued (in the chapter following) to justify his course in the strong counsel he had given. But this time he went directly to the root of the matter. It was not best, he said, for him to boast of

his personal labors as proof of his authority, but as the proper and true evidence he would turn to "visions and revelations" from God, wherein he was caught up to heaven and heard things not possible for him to repeat. Then stopping suddenly, as if he had gone farther in his recital than he intended, he said that though his statements had seemed foolish to them, they themselves had by their criticisms compelled him thus to speak, when indeed he ought to have been commended by them. 2 Cor. 3:1-11.

It was ever thus with those called to be prophets of God. Tradition tells us that Isaiah was sawn asunder because of his straight testimony. Jeremiah we know was tortured nearly to the point of death for giving God's word direct to a stiff-necked people; and John the Revelator was banished to the lonely isle of Patmos because he could not be tolerated by a sin-loving nation.

To apply the term mesmerism to the influence which produced these latter-day visions, was very tolerant compared with the treatment hitherto received by those of similar calling. But the proof of their genuineness was demanded, and must be given. To some the "open vision" was satisfactory, because in it the rigidity of limb and muscle was seen, and the angelic voice of truth was heard in no uncertain tone. To others, more than this was needed, and it was forthcoming. For instance:

In Vermont were two dissolute women traveling about with men not their husbands, and exhorting to holiness in preparation for the Lord's coming. Their characters were not known to all, but Ezra Pitt Butler, the father of the late George I. Butler, then living in Waterbury, had some idea of the situation, with sense enough to say little or nothing about it.

Mr. Butler, though an Adventist, had not yet decided that the visions given Sister White came from the Lord. But in her travels she went to Waterbury, where the keen black eyes of the elder Butler rested on her, and he gained a favorable impression of her sincerity, yet an honest query about the visions still rested with him. At one of the meetings held there, however, a vision was given her showing the state of the cause in that region. In the relation of the vision the cases of the two women and their escorts were accurately described. From that moment the company present, including "Father" Butler, knowing Sister White to be an entire stranger in that part of the country, became thoroughly settled in the view that the visions were of God.

A similar circumstance was met in Camden, N. Y., where but one woman hypocrite was involved. But going on to Michigan for a round of meetings, Sister White said to Elder J. N. Loughborough, who was accompanying her and her husband: "Somewhere on this trip we shall find a woman who is living in sin, but who appears to be very humble as she exhorts the people. A few know the situation, but not many. When I point out her real condition, she will say in a subdued tone, 'The Lord knows my heart.'"

Arriving at a point in the central part of the State, a meeting was held, and Elder Loughborough sat by Sister White on the platform. A certain woman stepped into the room, and as she did so, Sister White turned to him and said, "That is the woman." Here, then, was an opportunity to see how accurately the vision would be fulfilled. During her talk on the necessity of purity of heart in order to meet the Lord in peace, Sister White pointed to this woman as an

example of dissimulation. When the discourse was finished, the woman arose, and in a subdued tone, said, "The Lord knows my heart," and sat down. It was a most convincing test, and settled the authority of the visions with many for all time.

One earlier occasion may be mentioned. In 1846 Elder Joseph Bates attended a meeting in Topsham, Maine, where a view of the heavenly planets was given Sister White. After the vision, as Sister White eloquently described her view of these heavenly bodies, Elder Bates was heard to exclaim: "O that Lord Rosse were here!" He thought that the celebrated man would have been as charmed with the discourse as he had been. After asking Sister White if she had ever studied astronomy, and being assured that she had not, he wrote later of the occasion: "I can now speak for myself. I believe the work is of God, and is given to comfort and strengthen his scattered, torn, and peeled people, since the closing up of our work . . . in October, 1844."

These were indeed days of resolute decisions and earnest labor. The work undertaken was to beat back prejudice, and subdue opposition which threatened to retard the progress of the cause. But God bestowed the necessary courage, and gave the message in form suited to the needs of those who might be helpers in the divinely appointed means of unity needed to press the truth home to every nation, tongue, and people. The next article will be devoted to showing the part the Testimonies of the Spirit have acted in directing the several phases of the great work marked out by the revelator to be accomplished by the last generation of men.

* * *

Memorizing Scripture

WILLIAM BRICKEY

OUR lessons on Revelation closed with the last quarter of 1918. As I am an isolated member, I should like to tell you some of the benefits I have received from them.

I once heard Sister White urge the people at camp-meeting to memorize the Scriptures, telling them that the time would come when our Bibles would be taken from us. She added, "If this is not so, the Lord has never spoken by me."

Since our Sabbath school lessons have been on Revelation, I have learned the whole book by heart. And you can never guess half the consolation I have received. Day or night, when evil or foolish or useless thoughts come into my heart, I have a perfect antidote. No matter how dark it is, I can read chapter after chapter from memory.

Don't imagine that it took a great deal of time from my work. I can truthfully say I have not spent one hour from my work. I simply put my mind on the subject. And don't think I have an extraordinary memory. I am now almost seventy-six years old, and my memory is so treacherous I am often ashamed of it. And even now, if I took my mind off the subject for a week or two, I should have to "repent, and do the first works." Rev. 2:5. But even this is a blessing in disguise, for it drives me closer to the subject.

Now what can I say to our young folks to encourage them to study the Scriptures? If they would simply put their mind on that, and withdraw it from worldly themes,—just think what a sobering influence such a course would have! And who can measure the blessings they would receive? Is it not worth an effort?

IN MISSION LANDS

A PRINCE WITH GOD

WORTHIE HARRIS HOLDEN

"I WILL not let thee go, except thou bless me!"
So Jacob with Jehovah did prevail;
And Israel, as prince of God, triumphant,
Had won the name from him who ne'er can fail.

Intent to win he wrestled till the morning,
Nor swerved he from his purpose to the end;
And at the break of day he learned in combat
The mighty Angel was his Lord and Friend.

The time of Jacob's trouble fast approaches,
Awhile the Israel of God prepare;
Unwearied, constant, patiently persisting,
They know the secret and the power of prayer!

Bare thou thine arm, O mighty God of battle,
Awake thy glory and thy power anew!
Shine for the nations, through thy humble people,
In righteousness to prove thy promise true.

* * *

The Educational Work of the Lake Titicaca Indian Mission

C. V. ACHENBACH

IN this mission, as well as in all other mission fields, we find the educational phase of this movement a very important factor in the success of our work. It is a branch of the work that is absolutely necessary in order to make progress in the promulgation of the message we are carrying to the world.

The Indians around Lake Titicaca have had very little opportunity to get an education. Only one in many can read and write, and these have usually attended school for a time in some coast town. No schools, or at least only a very few, have been established by the government. Our mission, with its willingness to open schools wherever it seems best, is regarded by the Indians as a godsend, and we are continually besieged to send teachers and open schools for the Indian children. We have complied with these requests as far as it has been possible, with our limited number of native teachers and the small amount of means at our disposal. At the beginning of the school term this year, we could have opened ten more schools if we had had the teachers and the money to support them.

One delegation of Indians came from a locality 150 miles distant, urging us to please give them a teacher to go back with them. They said, "The house is all built, and we will support the teacher." It was impossible to comply with this request, as all our teachers were busily engaged.

A woman came fifty miles, urging us to give her a teacher to go back with her. She came five times. Each time we had to tell her that we had no teacher for her. The last time she begged with tears in her eyes, saying that she could not go back without a teacher. She was afraid to go back, because her husband would punish her if she should return without some one to teach the children. What could we do? We had to tell her that we had no teacher for her. She finally secured one of our young men, whom we did not consider prepared to teach school, and went home rejoicing that she had finally found a teacher.

At present we are operating twenty-six schools, with an enrolment of more than 1,300 students. All these schools are within a radius of 150 miles from Plateria. Twenty-five of them are in charge of native teachers who have received their training at our school at Plateria. Some of these outschools are held in buildings built especially for the purpose, and some are held in private homes. Their equipment is very meager. In many of them there is absolutely nothing — not a table, chair, or any other piece of furniture. We have tried to furnish each school with a blackboard, but this is all that we have been able to do for many of them. For benches, the Indians build a wall around the inside of the building about twelve inches high, where the pupils can sit down to study. This year we have been able to furnish some of the schools with tables and benches, but as lumber is eighteen and nineteen cents a square foot, we have not been able to do all that we have wished to do. We hope, however, that little by little we can furnish each school with some simple equipment.

Our school at Plateria is in charge of Brother David Dalinger, who recently came from Argentina. He is doing excellent work. He has three native teachers helping him. The enrolment at present is in excess of 150. The students are making excellent progress, and we hope that many of them can go out next year to teach in the outschools. At the close of the school year we shall have our annual teachers' institute, when all the teachers will come together for two or three months of special study.

Many times our teachers have very trying experiences. One began to teach in a new place where we have no baptized believers, and where only one or two are real friends to the mission. He opened his school with a fair attendance, and everything was going along nicely. One day an Indian came along and asked the teacher what he was doing. He answered that he was teaching school. The Indian told him to go where he came from, and began to abuse him. The teacher was quite discouraged for a while. He came back to Plateria, and told us his tale of woe. We wrote a letter to the governor, kindly informing him of what had happened. He sent an officer to catch the man and bring him to him. He fined him \$25, and sent word to the teacher to go back and teach his school. The officials recognize that our schools are good, and are designed to teach the people how to live better lives.

Most of our teachers are in earnest, and have the work at heart. A few days ago the mother of one of our teachers died, and then the teacher came to me and requested that I send another teacher to take his school, as he wished to remain with his father. He said, "Father is so sad now, and I feel that I must stay with him for some months at least. Please get some one to take my school." I said, "Juan, it is impossible to send another teacher to take your school, as we have none to send." A few days later he came again and asked if I had been able to get some one to go and take his school, and finding we had not, he said, "Well, I can't see that school left without a teacher, and if you cannot send any one to take my place, I shall have to go back." And back he went.

Every one of these outschools is an open door to the missionary to preach the gospel of Christ to the people. Whenever we can visit the schools, we call the people together and present to them the truth for this time. The teachers themselves are doing good work with the parents. Every Sabbath, in localities too far from our missions for the teachers to attend the mission services, they conduct Bible studies for the people where they are, and as a result quite a number are asking for baptism.

The great need of this mission is for more consecrated educated young men. It has been demonstrated that the native worker who can present the gospel to the people in a simple, convincing way, has success in winning souls to the truth. We have many young men who could be trained for work among their own people. We hope that a training school where the young men can receive a special fitness for the great work yet to be done for the thousands of Indians around Lake Titicaca, can be established immediately.



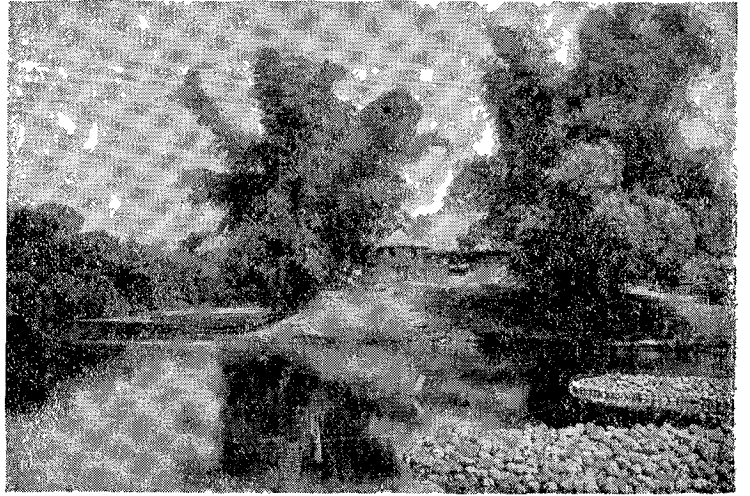
Scene in Manila, Philippine Islands

The Philippines

I. H. EVANS

AFTER attending the local and union conference meetings held at our mission compound near Tokio, we made a short visit to the Philippines, arriving November 5. Elders E. E. Andross and C. W. Flaiz, with Mrs. Flaiz, had already visited the field, and left, within a day or two after our arrival, for Singapore. Elder S. E. Jackson and his family had also reached the islands a few weeks earlier, and were settled in a temporarily rented house.

The special reason for our visit was to attend the local and union conference meetings. The delegates had already assembled, and the union conference held its first session on the day of our arrival. Elder Jackson had been sent to the Philippines to act as the union president, and he presided at its



Floating Coconuts to Market on the Pasig River

meetings. His counsel and his tactful handling of many perplexing questions were a blessing to the conference.

In addition to the regular delegates, there were present Brother J. J. Ireland, who has been for some months auditing accounts in the various unions of the division; Brother H. W. Barrows, the division treasurer; and S. L. Frost, the educational secretary. These brethren contributed much to the meetings. Definite plans for increasing the church membership in the union were freely discussed and adopted. Elder Jackson was chosen president for the ensuing term, and all hope that bright days are before the Philippine Union Conference.

This meeting was followed by the annual meeting of the Central-Southern Luzon Conference, Elder L. V. Finster presiding. The delegation to the conference was somewhat limited, owing to the prevalence of the influenza in the islands, yet a good number were present, and they took an active part, and manifested a deep interest in the proceedings. These meetings were held in the commodious church building, which was very attractive and neat in a new coat of paint, but which was hardly large enough to accommodate the audience that gathered on Sabbath, the day following the close of the business session. Every evening also saw



A Native House, Philippine Islands



The Carabao, Common in Manila

the house well filled. Elder Finster was re-elected president of the conference. The meeting closed on the evening after the Sabbath, when eight candidates received baptism.

The Central-Southern Luzon Conference has shown exceptional growth during the past year, making the largest increase in church membership of any portion of the Eastern Asiatic Division territory. It was one of the most inspiring meetings the writer has ever attended. Seven years ago the first church was organized, with a membership of nineteen, including four foreigners. The present membership of this conference is now more than twelve hundred.

During the past year the book sales in the Philippines have exceeded the highest expectations of the brethren. Brother J. J. Strahle has led in the distribution of literature, and the splendid record of the past is a good omen of future success in this line of endeavor.

Under the management of Brother C. N. Woodward, the publishing work has outgrown its present quarters, and must soon have additional room in which to print the books that are called for in the field.

Following the close of the conference session, several days were spent in committee work, considering questions of importance to both the union and the local fields. If our brethren work together in harmony, and seek the Lord for a baptism of his Holy Spirit, wonderful success will surely follow the preaching of the message in these islands.

Monday, November 25, we sailed for Hongkong.

* * *

Highways and Byways

In Shantung Province, China

JOSEF W. HALL

(Concluded)

THE narrator of the canvassing experience given in the article in last week's REVIEW, Brother Yu, is one of the very few converts who have embraced Christianity from the wealthy and cultured upper class. He has been superintendent

of county schools, and a petty official in the customs. The enlightened men among this type are not usually idolaters, but frank atheists, and so was Yu when Elder C. P. Lillie won his interest to the second advent gospel, in Chefoo. He attended our Shanghai training school two years, leaving his father's family and living on a tithe of his usual income, working with his hands, as the very humblest of the students. His cultured, courteous way wins with every one, and has many times served as an example to me. He is the only worker we have at present who is able to reach the upper classes.

At the time when Brother Yu was lying ill in the inn at Liutwan, I was traveling in the interior, and receiving word that he had broken out with a pox, and knowing that he had never been vaccinated, I feared it was a case of smallpox. Though ill myself with fever at the time, I walked twenty-five miles before breakfast to reach the railroad. I took the train to Weihsien, arranged for a hospital bed there, and attempted to go on to Liutwan to fetch the man. However, by that time I was so weak and feverish myself that I had only enough strength left to drag myself onto the homeward-bound train, and was forced to leave Brother Yu to the ministering angels and to the power of prayer, for he had no friend to minister to him.

Chefoo is a gospel-hardened place, and sometimes when I am tempted to be discouraged at the slow progress of the work here,

it is heartening to remember that the value of this one soul won to the kingdom of God, to say nothing of the six or eight other workers who have gone out from



First S. D. A. Church Built in the Philippines



© Underwood & Underwood, N. Y.

Bread Making in Manila

here, is worth many times what we have ever put into, or will ever put into, the Chefoo chapel. Brother Yu has stood firm through the most subtle persecution from his father, who, when he found that cutting him off from his share of the family income and inheritance failed to influence him, tried sending one of his concubines and a daughter to be supported by Yu from his meager mission salary, hoping in this way to impoverish him and force him to return home. Yu received them in the most Christian spirit, doing without proper clothing and heat through the severe winter in order to feed them, meantime taking advantage of the opportunity to teach them the gospel. Much to the father's chagrin, they became interested in Christianity and asked for baptism. He removed them, and adopted another policy with his son, promising to build him a chapel to preach in in his home town, and to himself become a church member, if he would only leave the mission employ and return home.

Developing in four years from a heathen atheist into the head of our colporteur work, a valued personal worker, and a member of our mission committee, this man illustrates the power of the living gospel in this sin-hardened and convention-bound land. How many souls as precious and as promising as this one have been and are being daily lost to God's kingdom because of our inability or our culpability, we dare not attempt to conjecture.

The work moves on in spite of our weakness and inefficiency. Of course our first and greatest need is workers and means for their support, the same need which has been in the Christian missionary movement ever since the first great Missionary looked out over the whitening fields and deplored the scarcity of reapers. Our great aim is to bring the Chinese church to the full measure of the stature of manhood in Christ Jesus—to a self-supporting and self-governing ability. To do this we need a greatly increased corps of foreign missionaries to train, to inspire to large vision, and to set an example of care and diligence in the small details. We may say our second great aim is to add to the body of Christ—to build up the church numerically, yet solidly. To accomplish this we need a greatly augmented force of native evangelists and colporteurs. Our lack is men to train and funds for their support. And so the plea we send you today is the same old plea, but with ever a renewed interest as the work takes on new phases and continually progresses.

* * *

"God depends upon the church for the forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings."



Evangelists Engaged in the Work at Changsha



Women Baptized at Changsha

Evangelistic Efforts in Changsha, Hunan

O. B. KUHN

ABOUT a year ago we began in Changsha a series of meetings of the same nature as those conducted in tents and halls in America. Printed illustrated advertisements were used, and the people were personally invited to attend the services. In this way a large audience of the better classes was obtained. Our chapel seated three hundred. These seats were filled, and many more persons found standing room. A great interest was aroused in the prophecies and in Bible doctrines.

One night an incident occurred that illustrates how easy it is to get a large audience quickly in China. The evangelist was in the midst of his discourse, earnestly persuading the people, when a man on the street shouted that a house not far away was on fire. The audience heard the cry of fire, but the preacher did not. Suddenly, nearly every one arose and quickly left the chapel. The evangelist, with an expression of surprise, called after the rapidly disappearing crowd, "Sirs! Sirs!" So astonished was he that he could say nothing more.

In a few minutes a new audience, nearly as large as the first, but composed of persons of the lower classes, gathered together, and the evangelist delivered another stirring lecture on his subject. In Chinese cities one needs but to open the door of the chapel on busy streets, and the singing of a hymn and the appearance of a foreign preacher will soon bring a large crowd. The constantly moving stream of humanity is like water seeking to run in and fill a place. But if one wishes to gain an intelligent audience from the upper classes, one must advertise the lectures in an attractive way, and personally invite the people.

Our Changsha chapel is on one of the principal streets, and at the rear adjoins the city magistrate's residence and headquarters. The official residence of the governor-general is but a short distance away. While the location is a fine one ordinarily, in war time it is in a most dangerous district.

For the last year or more there has been civil war in Hunan, and Changsha has changed hands a number of times. Whenever this has happened, fighting has occurred on the street in front of our chapel. Sometimes soldiers and citizens have been killed and wounded directly in front of the chapel buildings. At these times we have closed and fastened the chapel doors and held no meetings until conditions became more quiet.

We had continued our special evangelistic effort less than a month when the Southerners defeated the Northerners and took the city from them. A few days before this was done, the city officials ordered all stores and public halls closed day and night, and the people were not allowed on the street after a certain hour in the afternoon. This greatly interfered with the meetings, and when firing began on the street, we were compelled to discontinue the lectures entirely.

Although we were thus hindered, forty persons sent in their names for continued Bible studies. Of this number, after several months' study, a score were formed into a class of candidates for baptism. On a recent Sabbath day nineteen were baptized. Among them was a young lady about twenty years of age, who was head nurse in a hospital in Changsha. This hospital is one of the largest medical institutions in Asia. A few days ago the young lady left Changsha to connect with our sanitarium work at Shanghai. She will prove a valuable assistant, having, besides a medical training, a good education in Chinese and some knowledge of English. The wife of an official holding an important position in the provincial government was baptized at this same time; also a large contractor and builder who completed the construction of several bridges and culverts, and a number of miles of railway on the Hankow-Changsha Railroad. Then, too, there were some from the humbler walks of life, with simple faith and honest hearts, poor in this world's goods but rich toward God, promising to continue to tithe their income and to support the work of the gospel by their prayers and offerings, and to witness faithfully to the truth of God. The converts from the poor class especially interest me, and their promises and tithes and offerings are indeed touching.

We are now planning another series of lectures, but the political outlook is not encouraging. The city at present is in the hands of the Northerners, but the officials are prepared to flee at a moment's notice. Passenger steamers are held here several days past their regular sailing date, reserved for the use of the officials. It is expected that the Southerners will again take the cities in the Siang River valley and once more be established in Changsha.

Today in China's ancient cities there are many souls who may be won to the Saviour. The newer forms of government, the introduction of better ideas, the changing customs, the opening minds and hearts of the people, all favor the preaching of the gospel message. But these changes and the growing experience of the people demand that special efforts be made in evangelistic services. The old methods of preaching and teaching are not sufficient to reach and persuade men today. Newer and better methods must be added to the older ones; and above all else, the workers must be baptized with the Holy Spirit. For these things we pray, that our labor be not in vain.

* * *

"THE experience of Jesus on earth was necessary in order that no one might truthfully say that Christ could not enter into sympathy with fallen man in his temptations."

* * *

"WHAT manner of entreaty can be brought to bear upon the idlers in market places that will arouse them to go to work in the Master's vineyard?"

Brazilian Young People Preparing for Service

MAX ROHDE

SEVERAL of our brethren had come a distance of more than 180 miles on horseback to attend a local meeting at Não-me-toque, Rio Grande do Sul. What joy gleamed from their countenances when we met again! for about eight months previous to this we had visited them in their homes near the Argentine frontier. They had then been waiting two years for the visit of a minister, having heard the truth from a brother who passed through that part of the state. Faithfully they had saved up their offerings and tithes. Now, true to their promise, they had come to attend the conference. Neither wind nor rain, heat nor cold, could have kept them from coming. Beaming with joy, they vowed to serve the Lord more faithfully than before.

At the close of the meetings fifteen converts presented themselves for baptism, all of them, with one exception, vigorous young people who were looking toward an earnest preparation prior to entering the Lord's work.

Everywhere we see our Brazilian young people step forward with enthusiasm, ready to receive the preparation needed for the work of saving souls. Whenever I had opportunity to speak to our young people about the Lord's work, groups of weeping young men and women, whose only desire is to become efficient workers in God's cause, presented themselves.

However, we lack the means to help these who are financially unable to obtain an education.

* * *

THE TROUBLES I SEE

WHATEVER you do don't get into the habit of being sorry for yourself. Nothing will spoil your disposition and make you an all-round nuisance to your friends much quicker or more thoroughly than an indulgence in that thoroughly bad habit. Of course you have quite a few troubles and difficulties, but, dear me, other folks have had as many and as serious ones and still have kept sweet and smiling and said very little about it. An overindulgence in self-pity reacts on one, and makes him as soft and flabby and egotistical as a petted child. Magnifying your tribulations and then sitting down and sighing and weeping over them, is a very foolish and a very un-Christian thing to do. But many of us do it, just the same, at least to some degree.—*The Christian Guardian*.

* * *

GIVE COURAGE, LORD

I, too, had courage to contend with wrong
Through the wild night.
I have defied decrees of fate, and, strong
Against the plays of chance, have waged the fight.

And when in morning glow life, love, and joy
Danced beckoning by,
I turned me from the hope, I chose the strife—
'Twas short, 'twas sharp—and did renounce, deny.

I trod—though thorned with pain, beset with fears—
Steep, stony ways;
But give me courage, Lord, to live the years,
The long, long years of uneventful days!

—*Laura B. Bridgman*.



OUR HOMES



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

THE CHRISTIAN'S JOY

WORTHIE HARRIS HOLDEN

THE Christian's joy is not a diadem,—
It is the sparkle of the precious gem.
Pervading all the soul like perfume rare
It fills the whole and speaks its presence there.
Joy mingles with our pain and solace brings,
It steps to faith's triumphant march and sings;
It sees in earthly loss a link to heaven,
And courage lends for daily service given.
Joy, burying some sorrow 'neath the sod,
Perceives the Shepherd staff encase the rod;
Or treading streets of poverty and care,
Finds in the poorest cot a treasure fair;
For joy is cheer amid the gloom and blight
Since Christ is all in all, and God is light!

* * *

A Lesson in Obedience

MRS. A. N. LOPER

"WHAT can be the matter with my little Peter this morning? I have asked him twice to rake the leaves from the lawn, and he has not yet begun the task."

"I don't want to, mother. Tell sister to do it."

"Sister is busy helping in the house. Besides, I asked you to do it."

"But I don't want to," persisted Peter. "Sister can do that."

Just then a neighbor lady approached the veranda with, "Good morning, Mrs. Bradley. How are you all this morning?"

"Quite well, thank you, Mrs. Moore. Won't you come in?"

"No, thank you, I was just going to take some little folks out for a ride this morning, and I wondered if I might have Helen and Peter to complete the number."

"Thank you very much. Helen may go, but Peter has some work which cannot well be postponed longer," said Mrs. Bradley, at the same time casting a knowing look at Mrs. Moore.

"Well, that is too bad; but business before pleasure, Peter, is what brings success."

As Mrs. Moore and Helen disappeared down the walk, Peter gave vent to his feelings in a flood of tears.

"I want to go," wailed the lad.

"I know you do," said his mother, "and I wanted you to go. But it would be very unkind of me to let you go when you do not obey."

"Well, you don't mind me, either," said Peter. "I told you to have sister rake the lawn; and I'm sure she would have done it if you had only asked her."

"I am very busy this morning, Peter, with finishing the morning work and doing the ironing. But I think there is nothing quite so important just now as for you and me to sit down and become better acquainted with each other."

"Don't you know me?" sobbed Peter in surprise.

"I supposed I knew you better than I do, Peter. But you have never disobeyed me and talked so disrespectfully as you have this morning. The Bible

says that children should obey their parents, but not that parents should obey their children. Mother takes the Bible as her guide, and she wants her little boy to do the same. Jesus wants little boys and girls to do just what their Christian parents tell them to do. And he is so particular about this that he requires it of them. And he expects me to mind just what he tells me in the Bible, and to see that my little boy does just what I tell him to do. Jesus is coming soon to take good people to heaven, but he will not take any one who does not mind what he says."

"Does he mean that he won't let me go if I don't rake the leaves, mother?"

"I think he does. And that will be much worse than not to go with Mrs. Moore this morning, for heaven is much more beautiful than anything in this world. Now, let us have a little talk with Jesus about our difficulty, son."

Peter was accustomed to this divine method of adjusting troubles, and he not only knelt in prayer with his mother, but he himself prayed for strength to do right.

After the little prayer meeting was over, his mother said: "Peter, you have always been so obedient when I have asked you to do anything, that I wish you would please tell me why you do not wish to rake the lawn."

"Just because Billy Brown will make fun of me. He says his mother won't mind him, and he is not going to mind her."

"Well, Peter, I feel very sorry for Billy Brown. Don't you think you would better tell Billy just what the Bible says about it—that he ought to mind his father and mother, so that he can go to heaven when Jesus comes?"

"I guess so," said Peter. "I surely want him to go with me. I think I will go and rake the leaves now, and when Billy comes to tell me not to do it, I will tell him about the trip to heaven, and that they won't let him go unless he minds his mother—and that Jesus doesn't want his mother to mind him."

"Yes," said his mother, "and explain to him just as I have to you, that he is not yet old enough to know what is best for his mother or himself. That is why Jesus tells children to obey their parents."

Peter kissed his mother and went to his task. And although the forenoon was so far spent that the ironing had to be postponed until the next day, Mrs. Bradley was very glad that she had given the time to Peter instead of doing the housework by many considered so essential.

Peter had raked leaves but a few minutes when his mother looked out of the window, and sure enough Billy Brown had appeared on the scene, and the two were engaged in earnest discussion. After a while Billy went home, and Peter came running into the house almost breathless.

"Mother," he exclaimed, "Billy has 'cided to go to heaven with me. And he has gone home to mind his mother. He wants to be ready when Jesus comes."

Mrs. Bradley warmly commended her son for his wise course; and when he cheerfully returned to complete his task, she thought how much better it is to take time to teach lessons of obedience according to the Bible plan, to pray with the offending child, and thus win the heart for time and eternity, even though housework may be neglected, than simply to secure outward obedience by means of force, and thus lose the love and respect of the child, and perhaps cause him to turn a deaf ear to the message of salvation.

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

* * *

Parental Responsibility

MRS. MAUD HARTER

"WHAT is needed," asked Napoleon, "in order that France may be well educated?"

"Good mothers," was the reply.

"Here," said he, "is an educational system in a word."

What Napoleon said of France is true of America today. If you would reform the world, begin by enlisting the mothers. Good, true, conscientious Christian mothers implant and cherish the seeds of truth in the young and tender heart as no other person can. It is the mother who, to a large extent, molds the life, character, and destiny of man. She touches all phases of life. To her child she is the center of all life. No work is superior to that of a mother, no influence more potent for good or evil.

On every side our children come in contact with erroneous doctrines which are promulgated by the powers of this world. Only those who are taught true principles will be able to withstand the moral pollution which assails them.

Our children need mothers who are awake to the present situation, mothers who are living in close companionship with their sons and daughters, mothers in whom the children can confide. To whom should the child go for advice and consolation if not to its mother? Mothers, turn not a deaf ear to their inquiries.

We are told by a well-known author, "The position of a mother in her family is more sacred than that of a king upon his throne." God would not have us lower the standard of our position by indifference. Too often we forget that life is made up of the small things. For example: We tell our children that they will be punished for a certain offense; and yet when the deed is committed, we forget to carry out the punishment. By that very act a nucleus is formed around which many untruths cluster. "Mother said it, but she did not mean it," is the child's comment. We mothers must be examples in word and deed.

The enemy of righteousness is always ready to take advantage of every error; he is never forgetful, but always on the watch for the opportune time to present his temptations.

Much has been said about the necessity of teaching our children reverence in the house of God, and impressing upon them the sacredness that hovers over the altar where the word of life is proclaimed. When Moses came into the presence of God in the burning bush, he was bidden: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." God does not change; his commands endure forever and ever. We are in-

structed to enter his sanctuary quietly, to take our seats, remain there until the service is over, then walk quietly out.

The Hebrews were enjoined so to train their children that they would avoid the idolatry and wickedness of the heathen nations. Israel were to lay up the words of God in their hearts, and bind them for a sign upon their hands, and these words were to be as frontlets between their eyes, so that whether walking or sitting or lying down they could never forget the law of life.

The world needs godly mothers, mothers who will not become weary in well-doing, mothers who will not forget that their families are their mission field. The mother may not receive so much praise and applause in this world as those whose lives are more public, but in the treasure house of God is stored her crown, set with many shining stars. The Bible is filled with encouragement for her. From its sacred pages flows out to her a wide stream of suggestion, comfort, and hope, which waters her mother soul, that it shall not wither. We may claim the unmeasured treasures of this Book of books as a part of our inheritance.

When Moses was instructing Joshua concerning the law, he said: "Gather the people together, men, and women, and children, . . . that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." He did not say that mothers should come alone, but enjoined upon the father a part in the education of his children. The office of the father is not the same as that of the mother, but it is of no less importance. Perhaps his first duty is to provide for the family, but this provision does not mean the temporal things alone. It implies protection and instruction as well. Eli failed in his duty, and his sons were destroyed.

The place where father, mother, and children work together for one common interest is called home, and home is a place of instruction; it is a wellspring of life and hope, a place whence radiates an influence that touches all points of the earth. It has been truly said to be the primeval school, the best, the most hallowed, and the most potential of all academies.

* * *

Training Little Children

If there is no kindergarten near enough for the child to attend when he reaches the stage of development that should have more definite purpose than mere activity of body or handling of materials, the intelligent mother may guide his play in such manner as to supply in a measure the process of development adopted by the trained kindergarten.

A table or trough containing sand has unlimited possibilities for the energetic child. At first there should be free handling of the sand (guarding always against the dangerous sport of throwing the sand at another child); then simple forms may be molded with damp sand; then impressions made on the surface of the sand with blocks, tart pan, or other objects; then figures drawn with the finger or a stick on the smoothed surface of sand. Later on, as the child develops, it may be suggested to him that in the center he can build a house with blocks and lay out grounds in the sand about it. Twigs and leaves make excellent trees; tiny sprigs help to make the garden. He may even have the beds laid off by shells. A small pan of water sunk in the sand will serve admirably as a lake. Clay can be modeled into people and ani-

mals, and more blocks will make a barn or stable. The beauty of all this is that the child can do everything himself, and is most happy in the doing.

A wooden box divided once horizontally and once vertically makes a four-room house, which can be papered with wall-paper samples, and furnished with furniture constructed of cardboard. Books of instruction, easily understood by most mothers, are usually furnished with the heavy quality of cover paper used for such handiwork.

With a pair of blunt-pointed scissors, plain manila paper or colored paper can be cut into the most fascinating plants, animals, people, and many inanimate objects. A cloth scrapbook, or one of heavy paper, into which these cut-out objects may be pasted, is easily made at home. This is delightful work for rainy days, and needs little or no direction except in the use of the paste, so as to avoid smearing or waste. A child soon learns to use paste daintily.

Children delight in stringing objects. With a large blunt needle and heavy thread, they can string rose hips, cranberries, acorns, acorn cups, and many other natural objects. When these are not available, colored wooden kindergarten beads, in the form of spheres, cubes, and cylinders, can be obtained and strung on shoestrings. These beads supplement blocks in teaching form and the knowledge of color and number.

Most children early develop a love of numbers and take great delight in counting. When the desire to do this appears, it is well to meet it, but not to force it. The child may count, or may string, all the beads of one color, and of various colors, by ones, by twos, and by threes, according to his age and ability.

A wise mother will not allow any of these exercises to continue indefinitely. As soon as the child appears bored, or when a new way of doing the work in hand is not readily accepted, his attention should be diverted to some other form of play or work. There are so many little duties inside and outside of the house which an eager, willing child can assist the mother in performing, that he may be kept happily employed while unconsciously learning much that will be always useful to him.

Toward the close of a busy day, between early twilight and bedtime, there comes the period properly known as the "children's hour," when father or mother tells or reads a story. Not all parents are gifted storytellers, but most of them may become, with a little effort, sufficiently adept to be entirely satisfactory to a lenient audience. If the mother begins early with very simple stories, she can easily learn to tell these, and later, with practice, master the more complex ones. A story told is much more satisfactory to the average child than a story read.

As the child grows older there are nature-study primers and readers which give charming accounts of the lives and habits of plants, insects, fish, and animals.

Care should be taken that the books selected, although simple, are scientifically accurate.

Live pets serve to instil in the child respect for other life besides his own, and to give him a sense of responsibility in providing for their care.

Few parents need to be told the value of individual gardening, and if no greater space can be provided, a window box will serve as a garden bed.

The intelligent parent realizes that the child is above all things else a self-active being. This abundant activity is a compelling force which must

find an object upon which to spend itself. In other words, the child must be "up and doing." Let us, therefore, endeavor always to provide him with worthy objects upon which to expand that divinely provided energy.

Life lies before him, and we wish him not only to obtain the best from life, but to contribute to life something worth while. He exerts influence as unconsciously as he breathes, and as parents it is our privilege to see that he becomes a conscious influence for good.

Every act of his is helping to form the life he is to lead, and it is our privilege to equip him for his journey with a strong, clean, healthy body, a well-stocked mind, and a spirit which bids him serve his fellow man and thus "fulfil the law of God."—*Mrs. Edith Clark Cowles, in the Sabbath Recorder.*

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Why Our Students Need the "Review"

C. A. ROBERTS

WHAT book or books now in use in our colleges will bring to a student inspiration for home or foreign missionary effort as will the REVIEW?

Should not our students become acquainted now with the present leaders and writers connected with this message, instead of waiting to study their biographies after they are dead?

The study of mission efforts of a century ago is an inspiration. But the study of present-day mission efforts, operating under the identical conditions the student will have to meet when he enters his chosen field, will not only give inspiration, but, stripped of the romance of history, will give a working knowledge that will make for his success. Such a mission text book is the REVIEW in each of its issues.

Why should we be willing and anxious to provide our sons and daughters with all the books they personally need, even though two students of the same classes may occupy the same room, and at the same time be willing that they should depend on the "library copy" of the REVIEW for their opportunity to study the great essentials? How many parents would be willing to have their children depend on the "library" algebra or speller or grammar? No, we well know that each student should have his own books, which he can pick up for study at any moment without having to "dress" to go down to the library—then perhaps to find the book "in use."

Students often take a book when making a trip to the city, thus improving the time of the ride or walk in study. Why should the REVIEW be less available for such use to each individual student?

How many times you have wished that your son or daughter could read "that good article" which you yourself had just finished, and which you knew would be "such a help to Mary or John." If your children had the REVIEW, you could, in your next letter, ask them to read that excellent article on page —, by Elder —, and thus another home tie would be established.

Parents, you who are praying daily and nightly that your boy or girl may be kept true to the purpose for which you are sacrificing to send him to college, subscribe for another REVIEW and send it to him. Without its guiding influence he may drift, as many do; with it, he will more than likely be held true.



THE WORLD-WIDE FIELD



IN MISSION FIELDS

S. E. KELLMAN

IN mission fields sweet flowers grow
Between the crosses, high and low,
That mark our graves; and up above
The heavens declare th' Almighty love
For Mission Fields.

We left our homes, our friends, our all;
Answering by faith and hope the call
To feed the sin-sick souls that live
In lowest depths: our lives we give
To Mission Fields.

Take up the fight till vict'ry's won!
The foe sleeps not; go, "carry on."
If ye break faith with Him who gave
His life, his all, lost souls to save
In Mission Fields,

Our God himself will heralds send
To cross our earth, from end to end,
And gather guests from every race,
The supper of the Lamb to grace,
From Mission Fields.

Matanzas, Cuba.

* * *

HAWAII, THE PARADISE OF THE PACIFIC

As I read the many interesting reports from our workers all over the world, I am impressed with the wonderful rapidity with which this glorious gospel is going to every nation, kindred, tongue, and people.

The number of workers in this field has been very small this year, but the Lord is greatly blessing our efforts, and some are turning from darkness to this marvelous light.

One Hawaiian woman with whom Brother L. T. Heaton had been holding Bible readings for several months, was willing to step out and keep the Sabbath, but she felt that she could not give up the use of tobacco. She said that if she ever stopped its use, the Lord would simply have to take away the desire. Brother Heaton prayed that the Lord would in some way help her to overcome the habit. The next morning she prepared to smoke as usual, but became very sick at her stomach. Later in the day she again attempted to smoke, but again turned sick. She has never touched it since, and praises the Lord for the wonderful way in which he helped her to overcome the desire for tobacco. She is now giving Bible readings to her friends and neighbors.

I have just returned from a trip to the islands of Hawaii and Maui, and as we see the need of more workers, we pray that the Lord will send more reapers into this most needy part of the great harvest field.

While on Hawaii, I had the privilege of visiting most of our members. We have one Hawaiian brother at Laupahoehoe who is teaching a public school, but is seriously considering going out to do Bible work among his own people. He has a good command of the Hawaiian language. Most of the Hawaiian people around the towns and cities speak English, but as we go back into the country districts, they do not, and will have to be reached by workers who speak the Hawaiian language.

At Mountain View, Hawaii, I visited an aged couple, Brother and Sister Henry, who came from New York many years ago. They received the truth through Brother Robert McKeague about two years ago. It does one good to visit them and see the interest they take in working for their neighbors. They are sending papers to New York, and have received some good letters from interested ones on that side of the continent.

On the island of Maui we have quite an interest, but no worker at present. One man, a good representative of the islanders, told me that he was fully convinced of the truth, and was planning to arrange his affairs so that he could keep the Sabbath. We pray that the Lord will help us to reach these influential men.

It is a very hard field in which to find work for the men who desire to keep the Sabbath, unless they have a business of their own, as the pineapple and sugarcane fields are controlled by large companies. We have several bright young men who would step out if they could see any means of support ahead. We pray that they may be strengthened to step out by faith, and leave the result with the Lord. During the past year I have had the privilege of baptizing thirty-four. Our present membership is 121.

We trust that the many friends of Hawaii will continue to pray that the Lord may remember us in the outpouring of his Holy Spirit, that the work may go forward rapidly, and that jewels may be gathered out for his kingdom.

R. W. SMITH.

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CHESAPEAKE CONFERENCE

THOUGH the Chesapeake Conference is but a small portion of the Lord's great vineyard, yet his blessing has been with the work and workers here, and advancement has been made in all departments.

We were fortunate in securing a good equipment of tents for our summer evangelistic efforts. Five tents were in the field last summer. Eight evangelistic efforts were held the past year. All these efforts have been more or less successful, adding materially to the membership of the conference, which at present is 926.

The conference is now districted among our workers, so that the nineteen churches may each have help from time to time.

All our workers are co-operating with Brother M. S. Pettibone, our conference home missionary secretary, in the plan made to divide all the churches into bands for more effectual service. The Baltimore No. 1 church has been divided into bands for more than two years, and results have been obtained that otherwise could not have been accomplished.

Under the leadership of Brother J. W. Siler the book work has shown marked advancement. A comparative report of book sales in the conference shows \$5,834.41 for 1917, and \$19,732 for 1918, an increase of more than \$13,000 for the year. The conference has used 116,055 copies of *Present Truth* during the year.

While we have not done all that we might have done in establishing church



Baptismal Scene at Waikiki Beach, Honolulu

schools, yet we will now have a man in the conference to oversee this branch of the work.

The tithe of the conference has been a source of great encouragement. In 1916 it amounted to \$15,223.68; in 1917, to \$22,674.74; and in 1918, to \$34,486. Thus it can be seen that the tithe more than doubled during the past two years.

The result of the Harvest Ingathering campaign just past shows an average of \$7.77 per member for this conference. This is the best record made in any of the conferences of the Columbia Union. Our combined offerings for missions for the year have averaged \$19.70 per capita, making an average of thirty-eight cents per member on the Twenty-five-cent-a-week Fund.

Material gain has also been manifest in the matter of paying off church indebtedness. Only four churches now have debts, and plans are in process of development whereby these may be cleared of indebtedness the coming year.

In our recent workers' convention we were privileged to meet with our church elders and conference workers. Three days were spent in discussing important matters pertaining to the present world situation and our duty as a people. This was a profitable meeting. Our leaders have gone back to their churches and fields of labor better prepared to co-operate with the general plans of the work.

For all blessings we are indeed grateful to God. A. S. BOOTH.

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HUMAN life is a mission, of which the aim is service, the law sacrifice, the strength fellowship with God.—*Bishop Westcott.*

DISCOURAGED

Who's discouraged? Brother H. F. Kirk, the Field Missionary Secretary of New Jersey, writes that Satan is becoming discouraged at the success of our work in the New Jersey Conference. Well may he feel that way, considering the splendid company of workers that assembled for the institute in Trenton, December 1-7, to receive a training for service in the colporteur field.

For many years there has been a sentiment that "you can succeed in the book work in other conferences, but you can't do it in New Jersey." We all rejoice that Elder W. H. Heckman, Brother Kirk, and the other loyal workers in that rich conference have been successful in knocking the "t" out of the "can't," and that the work is moving forward by leaps and bounds.

The sales of this conference for 1918 are \$19,003, whereas their sales for 1917 were only \$7,217.55. They have made a gain of nearly \$12,000 for the year. Their sales for 1916 were barely \$4,000.

This conference has a goal of \$30,000 for 1919, and already her workers are at the front, battling at the strongholds of the enemy. There is the sound of a going in the streets of the cities and the country roads of New Jersey.

Unfortunate it is, to say the least, that the impression should ever obtain that there are fields in enlightened America where the book work cannot be made a success. The press is the mighty instrument given this small people by which they are to herald the message of the Lord to the ends of the earth. May heaven's richest blessing rest upon the work and workers in New Jersey as they press forward, finishing the work in that

populous field while the same task is being completed in her sister conferences. C. V. LEACH.

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BURMA GENERAL MEETING

The Burma general meeting was held in Rangoon, August 28 to September 2, 1918. All the workers, both foreign and native, and many of the brethren and sisters, joined in this special season of seeking God. Elders W. W. Fletcher, A. H. Williams, and I. F. Blue, and Mrs. Blue were in attendance from the union, and their timely instruction and helpful counsel was much appreciated by all.

It was first planned to divide the time between the Burmese and the English-speaking people, but the Burmese brethren and sisters took such an interest in the meetings the first day that we decided to give them the benefit of all the studies through interpreters, and before the meeting closed it was decided that the meeting next year will be entirely in Burmese, with a special meeting for the English church in Rangoon.

We are living in most serious times, and while all the world is struggling with problems brought about by the Great War, Burma is a land of comparative peace and prosperity. We believe that these conditions are providential, and that just now is the time for us to consecrate our all to the finishing of the work in this part of the Lord's vineyard.

As we looked over the past year, we saw many evidences of God's protection and care. His blessings have attended the efforts of the workers, and a number of precious souls have been gathered. Some were in attendance who one year



COLPORTEURS' INSTITUTE IN NEW JERSEY

ago had not heard this message. They had, however, become interested in the truth through reading our literature, and improved the first opportunity to study with our workers. They are now walking in all the light, and rejoice with us in the hope of the soon coming of Christ.

The English services in the evening were well attended. Elder G. A. Hamilton has distributed thousands of pages of literature during the year, and there is a deep interest among a good class of people.

The church is in better condition financially than it has ever been before. A good tithe is also being paid, which proves a great help to us in our efforts to put the native evangelical work on a self-supporting basis. The church in Rangoon has been a blessing to our work in the past, not only in finances, but it has furnished to the cause in India and Burma more than a half score of consecrated workers who are giving their lives to the proclamation of the gospel to the unwarned millions of this great stronghold of heathenism.

One interesting feature of the meeting was the time given to the different departments, and plans were laid to strengthen the work in all its branches. Brother W. Carratt, who has charge of the literature work, left the meeting with five canvassers. This is not a large number, but it is more than we have ever had at any time in the past. Since the beginning of the year we have sold more than 2,500 rupees' worth of vernacular literature, but this is only a beginning of what can be done. The people of Burma have shown themselves ready to buy our books, tracts, and papers. Our great want now is more literature adapted to the needs of the people, and a good band of well-trained, consecrated men to go out and sell the printed page to the more than seventy thousand villages of Burma.

The meeting as a whole was a source of strength and courage to the workers, and all have returned to their different stations with renewed faith in God, and a stronger determination to labor as never before for the perishing millions of Burma for whom Christ died on the cross.

C. F. LOWRY.

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ONTARIO, CALIFORNIA

SABBATH, January 4, was a good day for the Ontario (California) church, as it was the formal opening of their new church building.

The Ontario church was organized in 1905 by Elders G. W. Reaser and J. W. Adams, with a membership of thirty-two. At that time they put up a church building, 24 x 36 feet. This answered their needs till the summer of 1917, when Elder and Mrs. L. H. Proctor, formerly of Brooklyn, N. Y., and Brethren R. G. Schaffner and Floyd W. Gardner conducted a series of tent-meetings there. The lectures and the follow-up work have resulted in thirty-one baptisms, so the present membership is between eighty and ninety.

This added number compelled the enlargement of our church accommodations, and the crying need of a church school also decided the matter. Dr. S. P. S. Edwards furnished a set of plans, and superintended the erection of a new

building, 40 x 40 feet. The old building was moved back, and converted into a commodious schoolroom, a baptistry, and a Sabbath school room. As the new church joins the old part, we have a most handily arranged building.

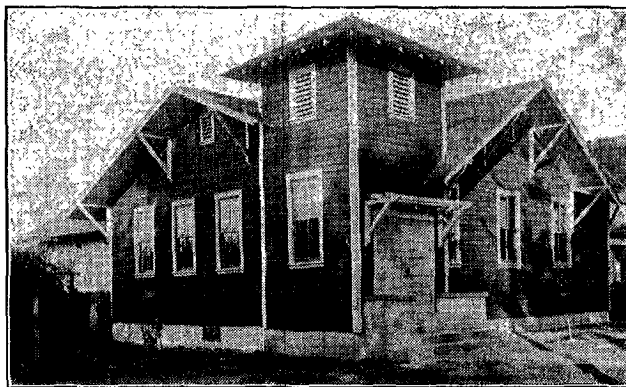
Upon the completion of the church school room, fifteen pupils, under the direction of Miss Anna Jensen, enrolled, and are doing excellent work.

Owing to the severe quarantine regulations because of the "flu" epidemic, we held no services whatever for about six weeks, hence our delay in opening the new building.

Elders W. F. Martin and J. L. McElhany conducted the services, which were greatly appreciated by the church. Visitors from neighboring churches gave encouragement, and nearly \$500 was raised to help pay off the indebtedness which remains on the building.

The treasurer's report shows the church to be in a most prosperous condition financially. All are of good courage.

C. H. EDWARDS.



Seventh-day Adventist Church, Ontario, Cal.

BOSTON, MASS.

LOOKING back over the year 1918, we can take an account of the results of the work done. It has been a privilege and a blessing to us to labor in this great Eastern city. Possibly no other city, except Portland, Maine, has been mentioned so many times in the writings of Sister E. G. White.

Boston has stood, throughout the history of the United States, as the leading center of learning in America. Naturally its citizens take pride in its great institutions of learning. Religion played a leading rôle in its earlier history, and still the outward rites of religion are displayed more than in most American cities. It is because of these things, possibly, that the modern metaphysical religions have flourished here to such a degree.

The writer has visited or labored in several large cities of this country, but nowhere has he found a more generous, liberal, and responsive people. Over and over during the year we as workers have been impressed with the statement in the Testimonies, that hundreds and thousands in Boston were looking for the light of truth. Many times interests have sprung up in different parts of the city, far removed from one another, because a tract, a paper, teaching some phase of this message had fallen into the hands of a true seeker for light. Space will not permit the mention of many of these, but we cite some examples:

Early in the year a tract was left at

the door of a certain lady. For three months this lady had been praying for light. She was not at all satisfied with what she had spiritually. For several weeks her soul had been in darkness. Then the little printed messenger appeared. Strange to relate,—yet not strange, for Jesus said, "My sheep hear my voice,"—she at once believed the message it contained—on the Sabbath question. She soon found our people, attended the services, and within a short time was baptized, with her daughter and two of her friends to whom she had at once carried the light.

Another case is that of a young man who became utterly despondent. While in this state he was walking in one of the busy streets of the city, and saw in a window an advertisement of Sunday meetings. The next Sunday he went to the meeting, and at the first service the Lord touched his heart, and he knew at once that God had sent him there. The subject that day was the Sabbath question. Today he is rejoicing in the

truth, and has a remarkable knowledge of the message.

During the year we held services Sunday evenings in the Park Square Theater. In January, February, and March excellent Sunday meetings were conducted. Although each meeting cost about \$200, yet we were able to meet the entire expense on the

ground, without having to call for any of the conference funds.

During the fall, in connection with the theater meetings, we published the sermons in tract form each week. On Monday a very brief account of the sermon was published in the papers, with the offer to send the sermon free to those who would write for it. This was very effective. Hundreds wrote in for the sermons, and sent enough postage to pay the mailing expenses. Besides this, about 75,000 of these tract sermons were placed in the homes of the people by our members.

This campaign will be continued until spring.

A successful tent effort was conducted last summer in the heart of the city.

Results

Of course, the test of all labor is this, What are the final results? We wish these were much larger, but we thank the Lord for what was accomplished by his grace. Eighty-four new members were taken into the church—sixty-six into the Tremont Temple church, and the others into our smaller churches, of which there are six in the city. Besides these, there were more than twenty being prepared for baptism when the year closed.

Financially, the churches have done well. Especially is this true of the Tremont Temple church and the New England Sanitarium church. (The report for the latter will be given in another article.)

In 1916 the Temple church gave, in even figures, \$5,000 to the work. During 1917 this increased to more than \$9,000, and in 1918 to nearly \$15,000. More than \$8,000 of this was tithe. The church raised about thirty-five cents a member for foreign fields, or \$900 more than their quota. We lost forty-five members during the year, but still we were able to gain in numbers, and the membership of the church December 31 was 268. There are now more than six hundred Sabbath keepers in Greater Boston.

We are strengthening every department of our work, and are looking and praying for large things during 1919.

The workers associated with the writer were: Bible workers, Miss Cora Spencer, Mrs. J. W. Sypher, Miss Annabelle Orr; chorister, Mr. Clarence R. Gibbs; soloist and office secretary, Miss Gladys Hasey.

Pray for the work in this city.

E. L. CARDEY.

* * *

COLPORTEUR WORK IN SPAIN

As we near the end of the year, we are looking to see how soon we shall reach, or by how much we shall pass, our goal of \$12,000 worth of Adventist literature delivered into the hands of the people. This will be \$1,500 more than the sales of last year, when we reached and passed our goal of \$10,000. We are very thankful to the Lord for his blessing during these troublous times in Europe.

The interesting part of the work this year, and that which encourages us most, is that a great part of the sales have been for the new book, "Heralds of the Morning," and not practically all for the health book, as was the case last year. So the people here are now actually receiving the advent message. These books are sold mostly to the best class of people, and if any cannot pay the price of the book, we leave a copy of "Armageddon" with them. Three of our men have had excellent success with this religious book. Many of the people are glad and anxious to get it when they find out it is not Roman Catholic. One young man, of some six months' experience with the health book, has taken as many as twenty-one orders in a single day. His companion, a Jewish brother named Kaplan, has taken twenty-three orders in one day. Two years ago we found him painting in Sevilla, he being in Europe at the expense of a New York academy. He is now a converted man, and says, "O what joy it gives me to be able to say, Jesus, thou art the Son of God!" In a recent letter this brother writes, "I find in prayer the best help in my work; for when we go out we can stand before atheist, anarchist, socialist, or Roman Catholic, because 'out of the abundance of the heart the mouth speaketh.'"

The men working with the health book have good success and encouraging experiences. I was with one the other day when he took six orders from the employees of a little railroad station. His companion has a burden to sell books to priests. We are very glad of this, as we have found that it is a fact that this book opens the way for other literature. It seems as if no one else uses the same methods we do, so we get attention when we return the second time with

another book, and most of those who bought the first time buy again. So we are trying to put these books into every home we possibly can.

One man told me the other day of climbing up into a cart, like Philip into the chariot of the Ethiopian. While riding into the next town he showed his book to the driver, and as he happened to have a complete copy with him, he delivered it on the spot, getting a free ride besides.

Our men are of good courage, but they want to learn to become better workers; in other words, we need a school. The college in Switzerland has been shut up on account of the war, and one man has already gone to the United States to study, and others contemplate doing likewise if no provision is made for them in this field. Who will help and pray to make this a reality?

H. A. B. ROBINSON.

* * *

A WORD OF APPRECIATION

ONE of our readers, Mrs. Mollie Long Miller, writing from Kentucky, says: "I have been a reader of the good REVIEW for thirty-six years, but I can truthfully say that no copy has stirred me to greater activity and humble consecration than the World Outlook Number recently published. It seems to call every reader to special prayer and consecration. I have read and reread its columns, and have passed it on to others not of our faith. I trust that every Seventh-day Adventist may become a reader of the REVIEW, for surely no one can keep awake spiritually without it."

* * *

REPORT OF THE CHICAGO CONFERENCE

It is with pleasure that I make a brief report of the advancement of the work in the territory which has been known as the Northern Illinois Conference. A number of changes have been made in the Lake Union Conference recently, and possibly the most important of these is the change of territorial lines. After careful consideration by the union men and the brethren and sisters in the State of Illinois, it was decided to change the boundary of the two conferences in the State so as to place the work in the city of Chicago within a narrower compass and give the work better advantage. It was, therefore, decided to take the counties of McHenry, Lake, Kane, Cook, DuPage, Kendall, Will, Grundy, and Kankakee in the State of Illinois, and Lake County, Indiana, and place them together as one conference, to be known as the Chicago Conference of Seventh-day Adventists, the remainder of the State to be known as the Illinois Conference of Seventh-day Adventists. As officers and workers in the Chicago Conference, we appreciate this change, because it will segregate our work and give us better opportunities to advance the third angel's message among the three million people of this great city.

With the change of conference lines and conference name, the committee in Chicago decided to change the location of its office to a more central place in the city, feeling that this change would greatly assist in the work, and give character to it as well. A very fine location has been secured in one of the large

business blocks in what is known as the "loop district," or business district, of Chicago, and I am sure that the work can be better handled and our people brought into closer touch with the work of the conference by this change. The address of the new conference office is 812 Steger Building, 28 E. Jackson Blvd., Chicago, Ill.

Now just a few words with regard to the advancement that has been made in this field during the year 1918. The Lord has blessed in the number of souls that have been won to the truth. All of the laborers have conducted efforts during the past year and have met with good success. All told, 305 have been baptized into the truth, and the membership of the conference has increased from 2,118 to 2,333. The tithe for the year amounted to \$67,397.24. Figuring it on the same basis of membership as the Twenty-five-cent-a-week Fund was figured, the result is \$38.60 per capita. The mission funds have amounted to \$32,977.91, a per capita of \$18.88, or 36 cents a week per member. This is a decided gain over the year 1917. In that year \$53,222.27 was received in tithe, which shows a gain of \$14,174.97. The mission funds in 1917 were \$24,700.08, a gain of \$8,277.83.

The Lord is blessing in the city work; and I believe he is hastening forward this message that the work in the earth may soon be finished and God's people receive their reward. We enter this new year with good courage, and sincerely hope that we shall be able to add to our records in Chicago the same number of people which have left the conference in consequence of the new division of territory; namely, six hundred. We also hope to raise in the Chicago Conference this year the same amount of tithe that was raised in all of Northern Illinois in 1918. We solicit the prayers of God's people throughout the field, that success may attend the laborers during the year, and that wisdom may be given to know how to reach the millions in this field and finish the work our heavenly Father has given us to do.

A. J. CLARK.

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NORTHERN CALIFORNIA CONFERENCE

THE year 1918 marked material progress in all departments of the work in the Northern California Conference. This should be so, as the terrible reality of death and destruction that has convulsed the world, must either draw men's hearts nearer to God, or harden them.

It was hoped by many that with the end of the war better things would be in store for a time. But behold, before the first month of 1919 has passed, Mr. Hoover, who has been in the Old World for some time, states that American relief is the only thing that can avert a greater mortality during the present winter, from starvation and cold, than the combined totals of deaths for the last four years of the war. Surely we are in that time of trouble in which we have been told that the work of God must be finished in the earth.

The tithe of the Northern California Conference for 1917 was \$40,695; for 1918, it was \$48,552; a gain of \$7,861. Our foreign mission offerings for 1917 amounted to \$18,634; for 1918, they were \$28,248; a gain of \$9,614.

These figures are encouraging, because they show a deepening interest in the closing of the work of God in the earth for fallen man.

Four tent-meetings were held during the summer of 1918. As a result two new churches have been organized, and two companies formed with regular Sabbath services. We are of good courage as we enter the untried paths of 1919. We have a God in whom we can trust, and he will lead us all the way.

CLARENCE SANTEE.

* * *

THE ALABAMA CONFERENCE

THE year 1918 has just closed, and while we take up the duties and responsibilities of the new year with pleasure, we pause for just a moment to review the work carried forward in the Alabama Conference during 1918. Some mistakes have been made, yet we do feel grateful to our heavenly Father for the blessings he has showered upon us, and for the progress seen in each department of the conference. As the books were closed for the year, it was revealed that in almost every respect 1918 was our banner year. We bow in humble acknowledgment to God for his mercy and his guiding hand.

At our camp-meeting held in September, the writer was called to succeed Elder A. L. Miller, the former president. Elder Miller and his coworkers had labored untiringly. At the camp-meeting a most excellent spirit came in. This added much toward giving new life throughout the field the last quarter, and thus enabled the conference to make its best record.

Evangelical Work

During the past summer three tent efforts were conducted—two for the white and one for the colored people. Many heard the message, and a good number took their stand for present truth. In the southern part of the conference, and also in the eastern part, two churches will be organized in the near future as the result of the summer's work. We thank the Lord for these dear souls, and with courage look for larger results in the winning of souls the coming season.

At present Elder I. M. Martin, the Southern Union evangelist, is with us, and last Sunday night he opened a large theater effort for the white people in the city of Birmingham. He had a very fine audience, and the people gave excellent attention. We hope for good results from this meeting. At the time that he is conducting his effort, Elder J. H. Lawrence, the union evangelist for the Negro mission department, will hold an effort for the colored people in Birmingham. This field seems to be ripe, and we are looking for a fruitful harvest.

The effort which was bound off in Mobile, Ala., the first part of 1918 has resulted in the second largest church in the conference. These new brethren now have a neat church edifice, built of kelly stone. This church has a very bright future. A few weeks ago the Birmingham church purchased a good building. It has just undergone some needed repairs, and now makes them an excellent place for worship.

Tithes and Offerings

The tithe has been very good in our field the past year. During 1918 we re-

ceived \$11,067.94 for the conference and \$4,254.25 for the mission, while during 1917 there was received \$9,360.27 for the conference and \$2,918.01 for the mission. It is also a pleasure to report in this connection that for the first time in the history of both the Alabama Conference and the Mission they have met their quota with a good margin, in their mission funds.

The Book Work

Under the wise leadership of Brethren J. R. Staton, field secretary, and B. C. Marshall, tract society secretary, this branch of our work has moved rapidly forward. The sales for 1918 amount to \$31,000, as compared with \$18,422.60 for 1917; while the deliveries for 1918 amounted to \$21,921.23, as compared with \$14,212.43 for 1917. This is what our colporteurs have actually accomplished. However, the business done through the tract society, including the sale of all literature, amounted to \$29,655.41 for 1918, as compared with \$15,887 for 1917. These figures surely show a very good gain.

God has wonderfully blessed in the sale of our literature in this field. We are grateful for the untiring efforts of our colporteurs, and we feel that a solid foundation has been laid for real aggressive work throughout the year 1919.

Now as we leave the work of 1918 behind, we take up the task before us with cheerful hearts, and are of good courage in the Lord. We have recently added some new laborers to our force. An earnest spirit prevails among the workers, and there is no reason why we should not look for great things to be accomplished for God in this conference during the next few months. We desire to be remembered by you at the throne of mercy.

J. F. WRIGHT.

* * *

WORK AMONG THE COLORED PEOPLE IN WEST PENNSYLVANIA

IN spite of the severe tests which have come to us in various ways, the prospering hand of God has surely been over our work the past year, for which we give him grateful thanks.

Though we held no public efforts in 1918, thirty-one were added to our membership, twenty of these by baptism.

The members of the Pittsburgh Church No. 2 paid tithe to the amount of \$3,858.97, as against \$2,264.31 in 1917. They contributed to foreign missions through the Sabbath school, Harvest Ingathering, and Christmas offerings \$1,471.87, as compared with \$794.07 the previous year; and gave to the Oakwood school, for church expenses, and local offerings, \$1,080.33.

The McDonald Company, of eighteen members, paid \$581.77 in tithe, an increase over the previous year of \$71.92. They gave to foreign missions \$359.43, as against \$145.92 in 1917; and contributed \$24 for home mission work.

Thus our colored membership of 148 may be credited for the year with a total of \$7,376.37 in tithes and offerings.

A house of worship has been built in Pittsburgh at a cost of \$5,500. The debt on this is now reduced to \$600, and our numbers have so increased that we are crowded for room. But we have only praise to offer to God for it.

With our larger membership it now becomes imperative that we give consideration to the question of a church school. We have twenty-five or thirty children who should be receiving a Christian education.

There are many other large cities in the West Pennsylvania Conference with a large colored population, yet unentered. As we face the future, we humbly ask our heavenly Father to pardon our past shortcomings and to grant us strength for enlarged service during the year to come. We solicit your prayers for our success.

A. N. DURRANT.

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A PLEASANT WEEK-END AT THE NEW ENGLAND SANITARIUM

IT was the privilege of the writer recently to spend a few days at the New England Sanitarium. On Friday afternoon, when we arrived, we were met by the business manager, Brother E. J. Baker, who soon settled us in a pleasant room on the third floor, overlooking Spot Pond.

Sabbath morning, at the regular hour, we gathered in the sanitarium gymnasium to take part in the Sabbath school exercises of the day. One of the striking features of the Sabbath school was a large clock face on the wall back of the rostrum, surrounded by fourteen smaller clock faces of different sizes. Just before the closing exercises, we learned that these smaller clocks represented the fourteen classes of the Sabbath school, while the large clock represented the whole school, one of the hands indicating the goal that had been set for the quarter, while the other pointed out how far beyond or behind they were in reaching this goal.

The whole sanitarium family manifested a lively interest in the Sabbath school. With a membership of about 135, their offerings during 1918 amounted to more than \$2,400. The missionary zeal of the family was also shown in the report of their tithes and offerings. In 1916 the total amount given was \$5,000, while in 1918 it was \$15,000. At the time we were there, Elder Lee Wheeler, the chaplain, was planning a special campaign for the sanitarium family with our small books in the surrounding cities and towns. It is their aim to be leaders in all lines of missionary activity.

One of the interesting meetings held on Sabbath was the faculty prayer meeting Sabbath afternoon. This meeting has been held every Sabbath during the past two years, and to its influence Dr. Bliss and his associates attribute largely the splendid spirit of cheerful co-operation which they are enjoying in all branches of their work at the sanitarium.

This institution suffered very heavily from the draft law. They lost the head of nearly every department in the institution, until Dr. Bliss and the business manager were about the only men they had left when the armistice was signed. The sanitarium is enjoying a good patronage for this time of the year. Sixteen new patients arrived the day the writer left.

For one who desires a quiet rest, and kind, sympathetic treatment, we know of no better place in which to secure it than the sanitarium at Melrose, Mass.

N. Z. TOWN.

Medical Missionary Department

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

EATING FOR STRENGTH

THE question of eating and drinking is a very common one, in the sense that every one is obliged to eat and drink, but it is not common from the standpoint of importance. It means more than simply putting away two or three or even more meals a day. It embraces more than the mere consumption of eatables. It should mean to every one the proper nourishing of the body for the production of the best possible service and for the development and maintenance of the body in full health.

The food question may take us into chemistry, but we cannot eat by chemistry. A certain knowledge of what foods are, and of what they do, is important, but we must also know by experience what is best for us out of the general selection of food that we know to be good. This means an individual study of the matter, for there are too many theories and ideas and opinions to make it safe to go very much by what people may tell us. There is probably no subject that has more fads than that of foods. Perhaps no one is more positive that his way is just the right way than the man who has some pet theory to promulgate. The question is too important to be left to the hit-or-miss judgment of others.

The natural appetite should be a safe guide, but since we have perverted the natural appetite very much, we cannot rely upon it. Most people are governed by their appetite in the selection and cooking of their food—by an endeavor to please it. Most people suffer as a consequence. While the appetite will determine in a degree what we shall eat and drink, it should be an appetite that is not pampered.

In our endeavor to find the right way of eating and drinking, simplicity is a pretty safe guide. Any scheme for healthful living that is complicated or very elaborate or involves radical departures, may be questioned. Extreme positions in any direction should be avoided. Middle ground is the safest when we feel uncertain as to which way we should go.

Maintaining our equilibrium, or our poise, in our practice of health means to be well balanced, and this balance should apply to eating. This is not what is meant when dietitians talk about the "balanced ration," but we may apply that in this connection without doing violence to the term. A balanced ration is not only one that furnishes the right proportions of the various nutritive elements, but it is one that avoids extremes in any direction.

If we eat for strength, we will eat that which we know will give us the proper nutrition, and which will minister to health. An excess of any special element means a tax on the system. The failure to supply any particular element will manifest itself in some form of malnutrition. The effects of faulty nutrition may not be readily recognized. While

they may be gradual in their development, they may become very serious.

The increase in the number of deaths from various forms of heart disease is largely attributed by some medical authorities to dietetic errors.

Again we will say that eating and drinking is a common matter, in the sense that it is not greatly complicated. The application of good common sense, the exercise of reason and restraint, the use of care in preparing food, and the proper eating of the right kind of food, are simple essentials that any one can apply. If we bear in mind that it is wrong to eat merely to please the appetite, and that we should eat for strength, we will give our eating and drinking more of the consideration due the question.

L. A. HANSEN.

Bureau of Home Missions

L. H. CHRISTIAN General Secretary

THE LAST SABBATH REFORM MOVEMENT

By studying the relation of the "stranger" to the present Sabbath reform movement, it will be seen that the faithful strangers will occupy a place and a name better than that of sons and of daughters, especially the unfaithful Israelites, either ancient or modern.

"Thus saith Jehovah, Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil. Neither let the *foreigner*, that hath joined himself to Jehovah, speak, saying, Jehovah will surely separate me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith Jehovah of the eunuchs that keep my Sabbaths, and choose the things that please me, and hold fast my covenant: Unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

"Also the *foreigners* that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants, every one that keepeth the Sabbath from profaning it, and holdeth fast my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for *all peoples*. The Lord Jehovah, who gathereth the *outcasts of Israel*, saith, Yet will I gather *others to him*, besides his own that are gathered." Isa. 56: 1-8, A. R. V.

It is in this last Sabbath reform movement that the "outcasts of Israel" will be gathered, and it is in this movement and at the same time that God will "gather others to him." The "others" that God will gather with the outcasts of Israel are "the foreigners" out of "every nation and kindred and tongue

and people," those who hear the call to come out, and accept it.

When the third angel's message has been sounded to all the world for a witness unto all nations, there will be a wonderful praise service. In that meeting there will be found Sabbath-keeping representatives of every nationality, those who are now considered "foreigners." "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5: 9. This special company, with angels to the number of "ten thousand times ten thousand, and thousands of thousands," "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," will join in the anthem, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory." "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 11-13.

And after "the new heaven and the new earth" are ushered in, the Lord says, "It shall come to pass, that from one . . . Sabbath to another, shall *all flesh* [regardless of their previous nationality] come to worship before me." Isa. 66: 22, 23.

If Seventh-day Adventists could only realize their mission and obligation to the foreigner within their reach, and that some day these strangers will occupy in God's mansions and within the jasper walls "a place and a name better than of sons and of daughters," it seems that all would appreciate the great privilege of bearing to them the message that is to prepare them for those mansions of glory.

In this connection it may be well to ponder the following statement made by Christ after the centurion, who was a foreigner, had exhibited his unusual faith:

"When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, *no, not in Israel*. And I say unto you, That *many* shall come from the east [Asia] and west [Europe], and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8: 5-12.

Since the foreigners have spent so much time and money in crossing the ocean, and have come to our very doors, or within a few blocks of us, "that they might hear the message for this time,"

will the Lord say, "Well done, thou good and faithful servant," if we do not spend a few hours, at least, going out into the highways and hedges to give the message to them, "many" of whom, we are told, "are prepared to receive it"?

Being unable to speak their language is no handicap in giving them the message, as there are tracts, pamphlets, magazines, and books published in almost one hundred different languages. Many of these are printed in Brookfield, Illinois, and all are obtainable through your tract society.

Dear reader, will you not be "the Lord's helping hand" in carrying these silent messengers to those about you who are waiting for them, and thus save some? He who will thus work for them will be able to sing with them the song of Moses and of the Lamb throughout eternity. J. W. HIRLINGER.

WAS MY UNIVERSITY PAGAN?

(Continued from page 2)

from the college to help in their social service work. One of these workers was a friend of mine whom I knew as an earnest Christian. As we were talking together, one of the young men prominent in the university social service joined us and spoke of his willingness to undertake this work. But he told the Y. M. C. A. secretary that he wanted to have nothing to do with the work if ideas of "converting people" had to be lugged into it. The secretary assured him that this would not be permitted, and that the idea first was to teach the people English. Undoubtedly his thought was that this would be an approach by which afterward they might bring them some Bible messages. But this college man, active in Christian Association work though he was, I knew as one that definitely rejected all the fundamentals of the Christian faith. I hoped that most of the social service workers were men of real Christian foundation, though in all my observation of the work I could find no serious intention or expectation of converting anybody.

I have been giving some of the impressions that remained with me from that first year's experiences in college. These separate incidents are not offered here as proofs of what is the religious tone of our great universities. It yet remains to be considered whether they are merely accidental or a faithful expression of the fundamental religious spirit of our universities. But before attempting a thoughtful appraisal of the forces that underlie the religious condition of our universities, I am presenting a very informal sketch of the personal experiences through which I was led to a study of the question from a rather different angle from that of most observers and critics.

Losing My Own Message in That Atmosphere

At the end of the first year in my university I began asking myself what I was going to preach when I became a minister. This question at times startled me, as I remember the assurance I had had when I entered the college that none of the criticism could shake my belief. I still held steadfast indeed to be-

lieve in Christ as the Son of God, but a thousand doubts and questions were flying about in my mind and heart. It was not the bold denials of the Christian faith and the inspiration of the Bible that had influenced me. Such attacks I took pleasure in combating in my own mind. Yet the subtle influence of the unbelief everywhere in the air made itself felt. I would go into the library, pick up one of the current religious periodicals, and find in every article the same spirit of unrest and question and discussion and restatement. I was not greatly troubled by the good-humored but cynical references in a Latin classroom to the Old Testament fables as being identical with the Greek and Roman mythology. But when I sat under my brilliant philosophy teacher, who never gave in the classroom any of his personal views on religion, but presented the subject objectively, there were sown in my mind deep fundamental questions about the truth of some of the things I had held essential.

Deeper than some of these intellectual questions was the truth forcing itself home upon me that the Christianity in my life was not influencing the other students. I seemed not to have a message for them, though I could *argue* vigorously for the truth of Christianity. I was not having victory over sin. There was a great hunger for something to happen that would make my faith a dynamic power. The summer after my year at college I learned that this was exactly what Jesus Christ wanted to do for me. I learned for the first time in all my years of listening to sermons that I could have as a free gift from God, not only victory over sin, but the meeting of all these other things that were pressing so hard upon me. The simple conditions were to surrender and to believe.

When I really got down before God and told him I wanted to surrender, a voice said to me that I had better first settle those questions and doubts about the Bible. Another voice said, "If this is to be a real surrender, you had better just surrender your intellect and quit trying to think those things through." I did just that thing, and I thought at the time how ridiculous would that be to my college friends, to surrender the only thing that *they* could count upon to solve life's problems. But I had a vision that day of my little "peanut of a brain" trying to unravel the mysteries that could only be known by revelation from God. It seemed not hard to acknowledge to God that the conclusions of that brain amounted to nothing. Yet during that first year at college, as I considered the many problems connected with the "restatement of religious views for our modern age," there had flashed across my mind a thought that I should not have dared to intimate to any one. I had decided that the orthodox church was wrong on some points, though right on the essential things such as the deity of Christ; some one was needed to get down to the truth in the matter and do away with the uncertainty and questioning, and one day it occurred to me that if it took ten years to do it I was the one to go through all the literature on the subject and get the church straight on these matters! It did not seem to daunt me that hun-

dreds of trained scholars with brilliant intellects had spent long lifetimes trying to do that very thing, with the result that there were as many different solutions as there were individual scholars working on the subject. On that glad day when I surrendered my intellect, counting that and all other things loss for the knowledge of Christ Jesus my Lord, I learned that there was a far better and quicker way of arriving at the truth, albeit a way that left no room for pride of intellect or any other pride except the boasting in the grace of the cross.

I shall not go into details as to this crisis experience in my life; it is mentioned here only to show its relation to my university experience and the years that followed. After that surrender and the acceptance from God by faith of his full provision in Christ for all my needs, I looked eagerly forward to getting back to college. For now I could face the unbelief with a new understanding of spiritual realities; and more than that, I had a message, vital and real, a message of certainty.

The Gospel Ministry

EVIDENCES OF YOUR CALL

HAVE you who think you have heard the "call," ever asked yourselves these questions:

"Have I really been called to preach the word in a public way? Am I fitted for so sacred and important a work? Ought I ever to think of the ministry? Is there any sure way by which we can clearly decide so important a matter? I desire to be very sure. I long for clear light—some revelation—something to forever settle these perplexing questions.

"I cannot think of entering the sacred ministry until I know for myself that God is calling me. Some men have missed their calling. I do not want to be mistaken. One I knew thought that because he had a free use of words he was called to preach. He made request for a ministerial license, but because he was refused he began a tirade against the conference officers, calling them popes and similar names. It always seemed to me that if God was calling any one to be his mouthpiece, the church would know it and have good evidence that that person was called of God. Please tell me, am I right in my conclusion?"

The servant of the Lord declares: "I saw that God had laid upon his chosen ministers the duty of deciding who was fit for the holy work [of the ministry]; and in union with the church and the manifest tokens of the Holy Spirit, they were to decide who should go, and who were unfit to go. I saw that if it should be left to a few individuals here and there to decide who was sufficient for this great work, confusion and distraction everywhere would be the fruit."—*Gospel Workers*, p. 131, edition of 1901. If you want more evidence on this point, read the whole chapter in "Early Writings," entitled "Gospel Order."

That God does call a man and give him a fitting for his service, is clearly stated in his Word. "No man taketh this honor unto himself, but he that is

called of God, as was Aaron." Heb. 5: 4. (See also "Early Writings," pp. 100-103.) No one has a right to enter this sacred work unless he has the qualifications which God has prescribed in his Word. The case of Aaron is cited as an example for us.

A Sketch of the Life of Aaron

He was the son of Amram and Jochebed, and his parents had great faith in the God of Israel. Num. 26: 59; Heb. 11: 23. It is an excellent start for a young man to have devoted, God-fearing parents.

Aaron is called a "saint of the Lord." Ps. 106: 16. The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God. Aaron was a devoted man.

He must have had the privileges of a good education, for of him the Lord said, "I know that he can speak well." Ex. 4: 14. He gave the message of God in the king's court before the learned and talented Egyptians. He was not a novice nor a bungler. He was able to meet Jannes and Jambres in a dignified and godly manner.

Aaron had a good, clear view of God's glory (character), and he saw "heaven in clearness." Ex. 24: 9, 10. He stayed up the hand of the leader, and helped to bear the "rod of God" in a great crisis. Ex. 17: 8-16. He was a man that could be depended upon. The curse of Meroz did not rest upon him. He seems to have fitted into many places.

The names of the children of Israel were "upon his heart." Ex. 28: 29. In other words, he carried a burden for their souls. He knew how to plead earnestly before God for guilty sinners. Num. 16: 20-22, 46-48.

This is the kind of man that God chose to minister before him in the priest's office. Ex. 28: 1. The priest's office was given "as a service of gift." Num. 18: 7.

God gave this man an inward fitting up for service,—forgiveness of sins, acceptance, consecration, communion; he filled his cleansed hands with the sacrifice, and permitted him to feast upon the peace offerings. Exodus 29. God also clothed him with the holy garments, which meant "holiness to the Lord." Exodus 28. The anointing oil, representing the graces of the Spirit, was poured upon him to sanctify him. Lev. 8: 12.

To fulfil his holy ministry acceptably he must know the "orderings" in the service of the house of the Lord, and be able to instruct others in the commands of God. 1 Chron. 24: 19; Ps. 77: 20.

Aaron was fully convinced that the ministry was no place to exhibit self. The Lord had said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace"—when his heart was broken for his sons. Lev. 10: 1-3.

From this glimpse of the life of Aaron we must conclude that if a man is not very devoted; if his education is deficient; if he has not an exalted idea of the character of God; if all he can see in the living truth is simply a fine theory; if he has no burden for souls—is merely looking for work; if he is not too sure of his forgiveness, acceptance, consecration; if he has not learned to stand by the men God has placed in au-

thority; if he wants to enter the ministry because he does not like hard work, and wants to show off his mental ability,—it is very easy to conclude that God is not doing the calling. Yet perhaps God is calling him to seek the qualifications that would fit him to be a useful man.

J. M. COLE.

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.

* * *

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 Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committee of the Southeastern Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists (excepting the president of the Ontario Conference), two members of the North American Division Conference of Seventh-day Adventists, the heads of departments of Washington Missionary College, and three other members at large having received such appointment.

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

* * *

ADDRESS WANTED

Information concerning the whereabouts of Mrs. Verda Osman is desired by Mrs. A. P. Hamilton, the church clerk at Grinnell, Iowa.

CHANGE OF ADDRESS

The address of Elder E. W. Webster is now 5955 Erie St., Chicago, Ill., and that of Mrs. Cleora Webster is 812 Steger Building, Chicago. All communications should be addressed as indicated above, instead of Moline, Ill.

* * *

PUBLICATIONS WANTED

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

Mrs. Jessie Hayward, 13 St. John Ave., Halifax, Nova Scotia.

In a letter from Miss Marian Brooke, educational secretary of the Cumberland Conference, 616 Henson Building, Knoxville, Tenn., she asks for secondhand copies of our church school books used in grades 1-8. Of the situation in one school she says: "Over in the corner of Georgia, North Carolina, and Tennessee, right in a nest of mountains, I have a church school that is doing the most wonderful work that I have ever seen done by such an institution. However, the people are poor and are somewhat handicapped for material to work with. They have sacrificed much already, and have given to their limit. Still there are a number of families in that community that would send their children to our school there if they could get the books. Many pleas have come in to me, and I have wondered if something in the nature of a request could not be put in 'the good old Review' that would open the hearts of some of the believers somewhere to send some books down to these people."

* * *

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 sister in Massachusetts desires prayer for the conversion of her backslidden daughter, her brother, and two sisters.

* * *

THE POWER OF THE MESSAGE

Last summer a young man who is employed in the Review and Herald Publishing Association spent a few weeks at his home in Ohio. Every few days during his vacation he placed a copy of Present Truth in each home in a certain manufacturing community of his home town. He began with No. 1 and followed with the other issues in their order. His time did not permit him to finish his work, but within a few weeks after he returned to his place of employment he learned through his father that the papers had awakened an interest. A minister from that settlement had called upon his father to find out more about Present Truth. This minister said that while all the churches of the place had repeatedly circulated their literature in that community and signally failed to create any showing of interest, Present Truth had seemingly touched the community's religious spirit, and more literature was wanted.

This reveals the power of the message when presented systematically in a community. It demonstrates what might be done by our members everywhere.

Ten Thousand Homes a Year

To illustrate the spirit taking possession of some of our members who are using Present Truth systematically, we clip the fol-

lowing from a letter recently received from one who is using Present Truth in this way:

"Believe me, I am getting in earnest; and the more I read my Bible, and note the strides the world is taking toward Armageddon, the more I long for the time to come when I will need to work only two or three days each week to make a living, and then can spend the remainder of the time in delivering Present Truth. I am trying hard to bring about this condition next summer. My greatest delight would be to work in from ten to fifteen thousand homes a year. Inclosed please find my order for six hundred copies of No. 31."

OBITUARIES

Bruley.—Mary E. Bruley was born at Ilwaco, Wash., June 29, 1889, and died at Portland, Oreg., Dec. 30, 1918. She is survived by her husband and four children, her mother, one sister, and two brothers. She fell asleep in hope.

E. H. Emerson.

Benson.—Harry L. Benson was born in Michigan, Oct. 2, 1889. He was married to Satie Reilswig, March 4, 1917, who, with his parents and three brothers, is left to mourn his death, which occurred at Jamestown, N. Dak., Jan. 12, 1919.

J. H. Roth.

Mann.—Christopher D. Mann was born Dec. 11, 1880, in Monroe County, West Virginia, and was buried on his eighty-eighth birthday in St. Helena, Cal. He was married in 1863, and in 1870 accepted present truth, to which he ever remained faithful.

S. T. Hare.

Harrison.—John Harrison was born March 12, 1849, in Sedbergh, England, and died at Grasscreek, Ind., Sept. 19, 1918. He became a member of the Seventh-day Adventist church in 1900, and was esteemed for his sterling character. His widow and two children survive.

W. A. Young.

Bjornson.—Lina Bjornson was born in Stavanger, Norway, in 1869, and fell a victim to influenza-pneumonia in Chicago, Ill., Jan. 2, 1919. She was a faithful Christian and a member of the Danish-Norwegian Seventh-day Adventist church. One sister and one brother survive.

N. R. Nelson.

Nelsen.—Jensine Nelsen died suddenly Jan. 5, 1919, at her home in Brooklyn, N. Y., aged seventy-three years. She accepted present truth more than thirty years ago in Denmark, and remained faithful to the end of her life. Her husband, one daughter, and two sisters survive.

J. C. Stevens.

Morse.—Mrs. C. B. Morse was born in Westville, Conn., in 1837. Most of her life was spent in New Haven, where she died Dec. 13, 1918. She accepted present truth about ten years ago, and remained a faithful member of the Seventh-day Adventist church until her death. She sleeps in hope.

H. C. J. Walliker.

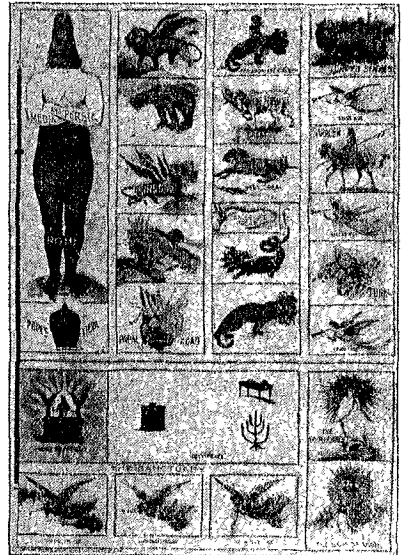
Haddix.—David Haddix was born in Barbour County, West Virginia, July 11, 1849, and died at his home in Parkersburg, W. Va., Jan. 12, 1919. He united with the Seventh-day Adventist church in 1883, remaining a devoted member to the end of his life. He is survived by his wife, two daughters, two sons, and one stepson.

T. B. Westbrook.

Rork.—Mary Hunter was born in Blackburn, England, Nov. 4, 1877. She came to America at the age of eight years, and at the age of eighteen united with the Seventh-day Adventist church. Graduating from the nurses' course at the Battle Creek Sanitarium in 1902, she devoted herself to her chosen profession for several years, and then married Leon F. Rork. She fell asleep at their home in Alpena, Mich., Jan. 10, 1919. Her husband, two stepchildren, her father, two brothers, and four sisters survive.

O. F. Gaylord.

Prophetic Chart



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Review and Herald Publishing Association

New York City

WASHINGTON, D. C.

South Bend, Ind.

Waller.—Thomas Davis Waller was born in Hocking County, Ohio, Feb. 23, 1845. He was married to Mary Wilcox in 1867, and in 1870 they both became members of the Seventh-day Adventist church. He died at his home in St. Helena, Cal., Dec. 23, 1918. His wife, one son, and one daughter survive.
W. C. White.

Brown.—Cora Edna Brown was born Jan. 9, 1894. She was converted about eight years ago, and united with the church at New Haven, Conn. A little more than a year ago she completed the nurses' course at the Attleboro Sanitarium, and since then has engaged in the work of ministering to the sick. Hers was a beautiful Christian character. She died Dec. 31, 1918.
H. C. J. Walleker.

Mann.—George W. Mann was born in Henry County, Indiana, June 25, 1854. April 26, 1887, he was married to Elizabeth Valentine. In 1906 he came to St. Helena, Cal., where he lived until his death, which occurred suddenly on Jan. 4, 1919. He was a devoted believer in the third angel's message, which he embraced when a young man. He is survived by his wife and two daughters.
S. T. Hare.

Hall.—William V. Hall was born in Battle Creek, Mich., March 5, 1901, and died at Berrien Springs, Mich., Dec. 23, 1918. He was a student in the Emmanuel Missionary College when stricken with influenza, and was held in high esteem by all. We feel confident that he sleeps in "that blessed hope" of a soon-coming Saviour. His parents, two sisters, and one brother survive.
C. A. Russell.

Benton.—George Benton was born in Madison County, New York, Sept. 18, 1834. He was a pioneer settler in Ionia County, Michigan, where he lived on a farm near Belding for forty years. During the Civil War he served his country. Nearly fifty years ago Brother Benton accepted present truth, and remained faithful to the end of his life. His death occurred at his home near Grand Ledge, Mich., Nov. 22, 1918. He is survived by his wife, three sons, and one daughter.

Loop.—Mrs. Eliza Loop was born in Chautauqua County, New York, July 1, 1836, and died at Eldred, Pa., Jan. 22, 1919. Sister Loop accepted present truth in 1852. Her life was full of unselfish service for others, and she fell asleep in the blessed hope of a part in the first resurrection.
B. F. Kneeland.

Hermanson.—Marie Bertine Hermanson was born in Frederikshall, Norway, Sept. 21, 1855, and died as the result of an accident by fire, Jan. 10, 1919. She was a loving mother, and a devoted Christian, and had been a member of the Seventh-day Adventist church for many years. Six children survive.
N. R. Nelson.

Crouse.—Manville S. Crouse was born in Appleton, Ohio, Sept. 25, 1852. He was baptized at the age of fifteen years, and at the age of twenty-three was married to Mary S. Daniels, of Defiance, Ohio. He died at his home in Walton, N. Y., Nov. 18, 1918. He was a faithful believer in this message. His companion and their two adopted children survive.
H. C. Hartwell.

Tatman.—Lucy M. Tatman was born at Morristown, N. Y., Feb. 8, 1844. She was married to Lewis Tatman in December, 1884. In 1898 she accepted present truth, and became a charter member of the church at Cripple Creek, Colo. She was a devoted Christian to the end of her life. Her death occurred at the home of her daughter, in Kansas City, Kans., Jan. 9, 1919.
I. V. Minner.

Schneppe.—Arthur and Ruth Schneppe, aged seventeen and fourteen, respectively, son and daughter of Mr. and Mrs. Paul Schneppe, of Detroit, Mich., fell victims to Spanish influenza. Their deaths occurred only two days apart, and they were buried on January 25. Both were baptized and united with the Detroit church in September, 1914. They were earnest Christian young people, and the sorrowing parents are comforted by "that blessed hope" of a soon-coming Saviour.
Archer V. Cotton.

Woodel.—William Woodel died at Clearfield, Pa., Jan. 9, 1919, aged forty-six years. Fifteen years ago he united with the Clearfield Seventh-day Adventist church, and fell asleep in hope of eternal life.
B. F. Kneeland.

Pflugrad.—Fridarikka Pflugrad was born at Worms, Russia, July 5, 1847, and died at College Place, Wash., Jan. 17, 1919. She is survived by seven children, four brothers, and one sister. The deceased accepted the third angel's message in 1885, and remained a faithful member of the Seventh-day Adventist church until her death.
G. F. Haffner.

Kroh.—Ada Catherine Kroh was born in Kansas City, Kans., Aug. 25, 1876. She was married to Robert Lee Kroh Oct. 10, 1894. In 1913 she united with the Seventh-day Adventist church, of which she remained a faithful member until her death, which occurred Nov. 22, 1918. Her husband, four children, and two sisters mourn.
I. V. Minner.

Creamer.—James Creamer died at his home in St. Helena, Cal., Dec. 19, 1918, aged eighty years. He was born in Mt. Pleasant, Ontario, and became a charter member of the St. Helena church when it was organized by Elder J. N. Loughborough in 1884. He held office in this church for more than thirty years, and was a steadfast helper in different branches of the work. He fell asleep at the end of an active Christian life, hoping for a part in the earth made new.
E. W. Farnsworth.

Williams.—Frances Celesta Hartley was born in Minneapolis, Kans., April 26, 1893. Her parents moved to Oklahoma during her childhood, and there she grew to maturity. She was a member of the Seventh-day Adventist church at Butler, Okla., and for a time a student in the school at Keene, Tex. She was married to Grant G. Williams, at Arapaho, Okla., Jan. 1, 1915. She died at Jaroso, Colo., Jan. 22, 1919. Her husband, two children, her parents, four sisters, and one brother sorrow, but in hope.
John B. White.

The Temperance 1919 Instructor

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THIS issue of the *Temperance Instructor* is a combination prohibition and anti-tobacco number, adapted to the conditions and needs of the times.

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WASHINGTON, D. C., FEBRUARY 13, 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.

ELDER A. S. BOOTH is conducting Sunday night meetings in the Queen Theater, at Wilmington, Del. The theater, holding two thousand persons, has been filled to overflowing. A marked interest is manifested on the part of the public, as indicated by the close attention which is given to the word spoken, also by the liberal donations which are made toward the expenses of the campaign.

* *

A LETTER received from Elder A. R. Bell, of Toledo, Ohio, calls attention to an error in a recent REVIEW regarding the Harvest Ingathering funds raised by the Toledo church. That church raised \$11,071, an average of \$10.76 per member. Brother Bell adds: "I recently took sixteen yearly subscriptions for the REVIEW; also raised a club of one hundred seventy subscriptions for the *Signs*."

* *

THE last few months have witnessed the death of a number of the old pioneers in this movement. A recent letter from Elder W. C. White speaks of the death of four old-time Adventists connected with the church at St. Helena, Cal. In many other parts of the world those who have been long in the way are being called to lay down their burdens. The Lord is giving them rest from their labors, hiding them from the time of trouble. "Precious in the sight of the Lord is the death of his saints."

* *

FROM the following statement concerning the membership and attendance of various churches in Rhodesia, South Africa, sent us by Elder W. E. Straw, our readers will see that the Sabbath attendance, as well as the membership, would very much crowd some of our largest churches in America: "Solusi has a church membership of 141, with an attendance at Sabbath meetings of 125. Barotseland Mission has a membership of 42, with an attendance at Sabbath meetings of 90. Tsungwesi has a membership of 144, and an attendance at Sabbath meetings of 116. Glendale has a membership of 32, and a Sabbath attendance of 80. Somabula has a membership of 138, and a Sabbath attendance of 690. Malamulo has a membership of 512, and an attendance at Sab-

bath meetings of 1,886. Besides these 512 church members, Malamulo has 500 more Sabbath keepers who are in baptismal classes."

* *

A LETTER from Elder E. E. Andross, written on the Indian Ocean under date of Dec. 6, 1918, says: "I am inclosing some notes on our visit to the Philippines, which you may be able to use in the REVIEW. We hope to arrive at Colombo, Ceylon, where we shall disembark for India, tomorrow morning; December 7, if the Lord wills. We expect to meet Elder Fletcher there, although it may not have been possible for him to leave his other work. We greatly enjoyed our three weeks' stay in Malaysia. It was spent at Singapore and in the confederated Malay states to the north. Elder C. W. Flaiz is with me, and we are both well."

* *

A LETTER FROM BELGIUM

THE following letter from Elder R. G. Klingbeil, of Belgium, furnishes another incentive to our brethren here to give liberally to the relief of our people and work in Europe. The letter is addressed to Elder W. A. Spicer, and reads:

"Your kind letter of Aug. 30, 1914, came into my hands the twenty-fifth of November, 1918, having been on the way nearly four years and three months. I will keep this letter for a souvenir. The Lord has been with us all these years. But this terrible war has left its marks also in our family. The year 1917 was the worst year of the whole war. Shortage of necessary food cost the life of our beloved daughter Olga. After being sick nearly four months, she died the seventh of December, 1917. She was sixteen years and three months old. We have much comfort in the fact that she died in the blessed hope of eternal life. Her last words were: 'Papa, mamma, don't weep; I only go and rest for a short time, and when the dear Saviour comes we shall see each other again.' So we will labor as never before, that the work of the dear Lord may be finished and Jesus may come.

"It seems that the Lord has used this terrible war to open the ways in the world so that his message can be brought with more speed to the people. Especially here in Belgium, before the war we had so many difficulties in bringing the word to the people, that it seemed impossible. Now everything is turned upside down, and we will have a new world for a time. The Belgian people were driven into many lands. They have seen many things and heard much. Coming back to build their houses and villages, most of them have left their old ideas, and new thoughts and new life are coming to them. This will be our chance to bring to them the last message of mercy. May the Lord help us to do it.

"As you know, we had before the war five gospel tents. When the Germans came in, they laid hands on these tents. Four of them they took from me in the city of Brussels, and the fifth one was in the city of Gand [Ghent]. For the four I received only fifty per cent of the amount they offered to pay me, and the tent in the city of Gand they took without paying anything.

"I hope that this letter will reach you, and that I shall receive a few words

as a reply. Will you be so kind as to send me our church and missionary papers again? We have not seen them since the war broke out."

Sabbath, February 22, is the day set for taking the offering for the relief of our work and people in Europe. If church elders and leaders will announce this offering one week previous, and make clear the need, we are encouraged to believe that February 22 will be a great day to help those of the household of faith in war-stricken countries. Why not make the offering average at least one dollar a member for each church?

* *

RELIEF DAY FOR BELGIUM AND FRANCE

FEBRUARY TWENTY-TWO

COULD we visit the war-ravaged region of Europe at the present time, we could doubtless better appreciate the awful conditions existing there which were so tersely but forcefully depicted by President Wilson when, on his recent visit to the battlefields of France, he said: "No one can put into words the impressions I have received among such scenes of desolation and ruin." If President Wilson could not put these into words, who could?

Men, women, and children are returning to their ravaged farms and lots to begin, under most distressing conditions, to reconstruct their homes. Women whose husbands, sons, and fathers have been killed or maimed in battle, strive to construct a shelter over their remaining loved ones, while they themselves are often broken in health and destitute of means. Children, forlorn stragglers, wander back to desolate ruins to pull together what may be left of their once happy homes. Fathers, brothers, husbands, and lovers, maimed in battle, hobble aimlessly over weary wastes of ruin, seeking some evidence of lost loved ones. Children bereft of fathers, brothers, and often even of all family ties, seek the old homestead to take up the fight with poverty, famine, and disease. What a time for Good Samaritans! Where are they? Are Seventh-day Adventists priests and Levites, or Good Samaritans on this Jericho way, where wounded, robbed humanity lies stricken everywhere? Now is the time to help the distressed in France, Belgium, and other suffering countries.

The General Conference Committee, realizing the great need of aid during this awful time, has appointed February 22, Washington's birthday, as European Relief Day, when a large donation is to be made by our denomination to help these bereft people. A special program has been prepared and published in the February Missionary Readings, to be given in all our churches, at which time a collection will be taken for needy Europe. Let every man, woman, and child do his best to relieve these poor sufferers.

Dr. De Forest, superintendent of the Lake Geneva Sanitarium, writes regarding the needs of France: "We should have a thousand visiting nurses in France alone, whereas we have but two or three." What a work could be done just now by God-fearing nurses in that wasted land!

Remember February 22 with the largest donation of the year.

W. A. RUBLE, M. D.,
Med. Sec. Gen. Conf.