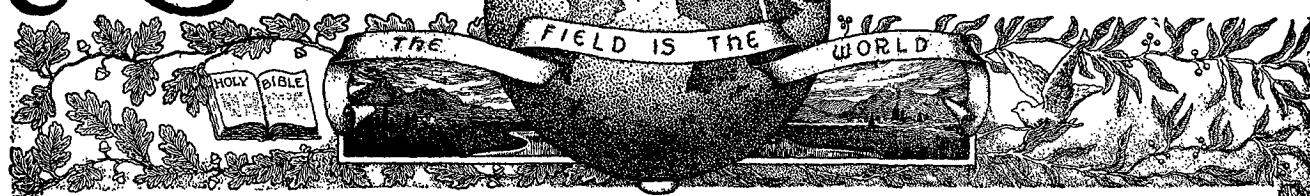


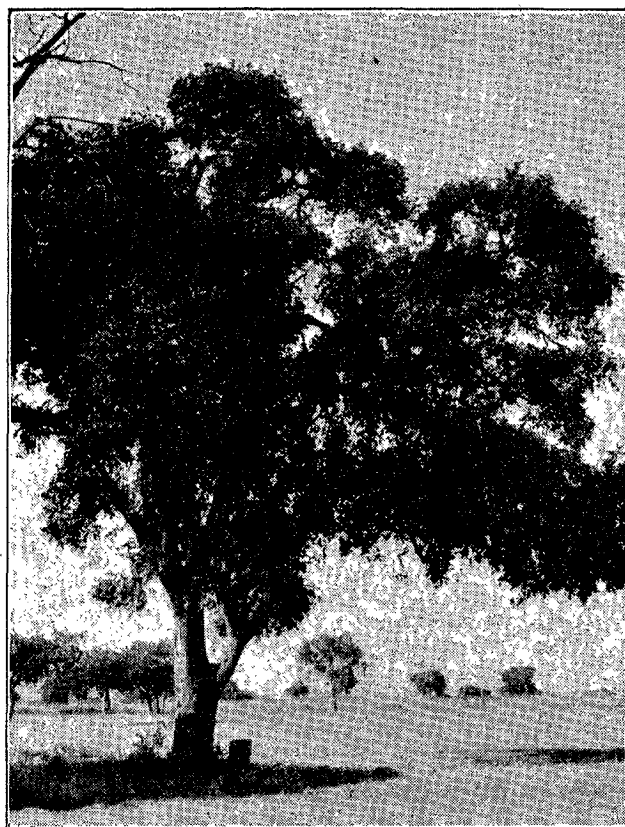
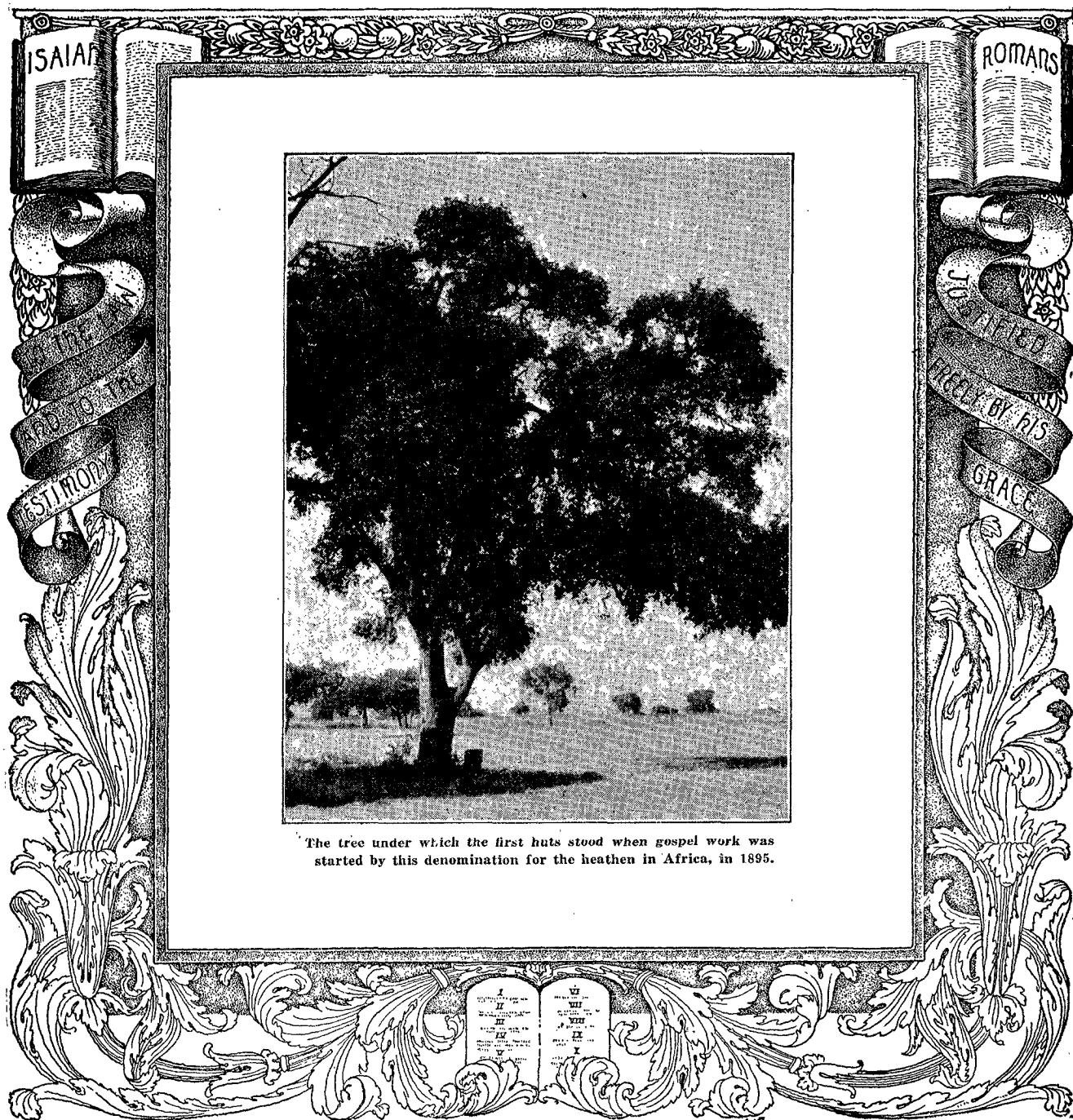
The Advent Review and Sabbath Herald



Takoma Park Station, Washington, D. C., Thursday, February 27, 1919

No. 9

THE GOSPEL TO ALL NATIONS



The tree under which the first huts stood when gospel work was started by this denomination for the heathen in Africa, in 1895.

The "New Paganism" in American Universities

Professor C. a Pagan—and Proud of It!

By a Recent University Graduate

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THE word "pagan," as applied to American universities, is not used as a thoughtless term of contempt for those who reject Christ. It is a technical term that describes a view of life.

"Pagan" comes from a word meaning "peasant" or "villager," and originally was applied to idolaters because many of the peasants living far from the centers of population were the last to give up their idols in the days when the Christian church was "conquering" the old faiths of the Roman Empire. Thousands of these idolaters were taken into the fold of the Christian church, giving up the outward practices of their idolatry, but remaining at heart baptized pagans. Today the term "pagan" usually signifies a lower order of uncivilized heathen, such as the Animists of Africa (who attribute a personal life or soul to inanimate objects and to the phenomena of nature). But in a broader sense Paganism in modern life marks what the old Greek spirit stood for. Every religion that substitutes salvation by man for vicarious salvation by God is at its heart Paganism. Essentially, it is the rejection of every fundamental of the Christian faith, and the substitution of the best that man offers in the world of art and science and human thought.

So definite and clear-cut are the characteristics of this Paganism as I have noticed its development in college life and in literature and art that it seems to me to be taking shape as a concrete movement into which are being gathered all the forces that are set over against the Christian revelation. In view of these convictions, which were formed from observations of facts thrust upon me rather than from a definite and thorough study of the whole field, I was not a little startled at seeing in the *Atlantic Monthly* for August, 1917, an article entitled, "The New Paganism," by Edward Lewis. It was not that I was surprised at the conclusions of this article, for there was nothing new in it to one in touch with this modern trend. What startled me was the confirmation of my feeling that this paganism was taking shape as a self-conscious movement, so to speak, and that it was possible for leading magazines to publish articles which boldly and frankly strike at the heart of the Christian faith, and yet are accepted as good contributions toward the progress of thought and the bringing in of a better Christianity.

An Amazing "Atlantic Monthly" Article

Mr. Lewis found the inspiration for his article in a single number of a magazine entitled the *New Pagan Review*, which was issued some years ago, was a failure, and was at once dropped. Mr. Lewis analyzes the causes for this failure, and says pungently that "to give a name to a thing is often to damn it. A

label is a distinguishing mark which not seldom has an extinguishing effect. . . . The great majority among even intelligent people are not unlike the woman—an ardent teetotaler—who during a serious illness had a shrewd idea that she was being dosed with brandy—with excellent effect. 'Give me the—medicine, nurse,' she would say, 'but for heaven's sake don't let me see the bottle.' We can—and do—take a good deal from the devil provided that his horns are concealed beneath a silk hat and his hoofs in patent leather."

Paganism, this author believes, is a movement that has not yet gathered sufficient volume to carry its true label, but has been winning its way into modern thought disguised by well-sounding names.

Further quotations from this article will set forth as well as anything can do the meaning of "New Paganism," and then it will be easier to see its application to my university and other American institutions. After referring to the fact that "the word 'pagan' continues to stink in the nostrils of Christendom," Mr. Lewis says:

"This is an obstinate reminiscence of those far-past days when the early church perceived Paganism as among its most powerful and subtle foes, fought it tooth and nail by every device it could lay its mind to, and celebrated the triumph achieved on Golgotha with the ringing cry, 'Great Pan is dead!'

"It may be said, by the way, that Pan is not dead; nor, happily, is he ever likely to die. No deity has a juster claim to live than he; and, could he die, all other deities would perforce become silent and powerless, for the natural is the taproot of the spiritual. It is interesting also to remember in this connection that, in dividing so absolutely between Pan and Christ that the triumph of the one involved the annihilation of the other, the church committed a mistake which all along has dogged its heels and now threatens to overtake it with judgment. In the church's logic Pan and Christ were contraries; but in life there are no contraries. The church treated the artificialities of its logic, which are valuable in their way, as if they were the realities of life. Life is a unity; but the church ran a schism through the universe, and authorized a deed of separation between flesh and spirit, Pan and Christ, the world and itself, thus putting asunder what God had joined together."

After this frank statement that Pan, the god of Paganism, stands for the world and the flesh, the author speaks of the age-long dispute between Christianity and Paganism, one cause of which is the false idea of Christians that Paganism is equivalent to Saturnalia. He reminds us that Socrates and Aristotle,

Phidias, Homer and Pindar, Æschylus and Euripides, were representatives of Paganism, and among more recent members of the same family Emerson and Walt Whitman are spoken of as "major prophets" of the New Paganism.

What the "New Paganism" Really Means

It is not to be supposed that the writer of this article and those who think with him suppose that the old god Pan of the bacchic revel is to be revived in modern Christendom. The central spirit that underlay the old Pan is to have a revival, and this revival is to find its expression in the Christian church.

"Old Pan will not do, any more than old Jehovah will do. . . . There cannot be a restoration of an old cultus, but there may well be a re-entry of an old spirit after a period of suppression. It is, indeed, natural to expect that there should be. To look for the revival of the pagan spirit after nearly two thousand years of Christian discipline is as legitimate, and withal as exhilarating, as to look for a renewal of one's youth in middle life."

Following up this suggestion of the renewal of youth, the "Spirit of Youth" is found to be the heart of Paganism:

"Nor can there be a higher reach of faith than that of which the unwritten creed of Youth is the expression—I believe in joy, in lifewardness, in self-expression. I believe in the world and in

(Continued on page 29)

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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The Adventist Review And Sabbath Herald

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 27, 1919

No. 9

How Providence Cleared the Path

A Sea Captain's Testimony

THE well-known English evangelist, Mr. Charles Inglis, once repeated a narrative of answered prayer which he heard from the captain of a steamship on the Liverpool-Canadian service, with whom he crossed the Atlantic about forty years ago. It concerned an experience with that man of faith, George Müller, founder of the Bristol (England) orphanages.

It is certainly a fact that God used that man in a special way as an apostle of believing prayer. Müller was led to found his orphanages not primarily because of the humanitarian and benevolent character of such a work, but rather because of a conviction that in this way God might bear witness that he hears and answers prayer in these modern times the same as he did in Bible times. And the story of his work is one continuous testimony that the prayer of faith brought the help and the deliverances in hours of extremity.

The sea captain spoken of told his story to Mr. Inglis as the ship was creeping slowly through a fog off the banks of Newfoundland. Mr. Inglis said that the captain was one of the most devoted Christians he ever knew. The captain said:

"Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened, and it has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Müller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one tapping me on the shoulder. It was George Müller.

"'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday.

"'It is impossible,' I said.

"'I have never broken an engagement for fifty-seven years.'

"'I would willingly help you. How can I? I am helpless.'

"'Let us go down to the chartroom and pray.'

"I had never heard of such a thing, but I said, 'Mr. Müller, do you know how dense this fog is?'

"'No,' he replied, 'my eye is not on the density of the fog; but on the living God, who controls every circumstance of my life.'

"He went down on his knees, and he prayed one of the most simple prayers. I muttered to myself: 'That would suit a children's class, where the children were not more than eight or nine years of age.' The burden of his prayer was something like this: 'O Lord, if it is consistent with thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday. I believe it is your will.'

"When he had finished, I was going to pray; but he put his hand on my shoulder and told me not to pray. 'First, you do not believe he will; and, second, I believe he has, and there is no need whatever for you to pray about it.'

"I looked at him, and George Müller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, captain, and open the door, and you will find the fog is gone.'

"I got up, and the fog was gone!"

The lesson is lost if it suggests that Müller's faith enabled him to ask strange things and receive the an-

swer. He did not make a practice of praying concerning weather conditions. This was the one such occasion, doubtless, in his long life of faith. The lesson is that God does open the right way before faith; and he may, on occasions, make known to his children that it is according to his will that definite request be made for the removal of barriers and the opening of ways where ordinary means fall short and human resource fails.

W. A. S.

* * *

A Sacred and Dignified Calling

An Appeal to the Ministry of the Seventh-day Adventist Church

THE ministry of the Word is a sacred, holy calling. As the bearers of God's message of salvation to mankind, those who fill this sacred office should seek, as far as lies within the power of humanity, to properly represent their divine Teacher. Failing to do this, they lower the work in which they are engaged, and blind men's conception of holy things.

The minister of Christ, above all other men, should seek to be in his own life that which he professes. To this high standard the prophet of God calls his representatives: "Be ye clean, that bear the vessels of the Lord." Isa. 52: 11. Above everything else, Christ's representative should seek to be clean in his own life. How can he represent the purity and meekness of Christ if he himself is impure and unregenerate? How can he point men to the fountain that has been opened in Israel for sin and all uncleanness, if sin is dominant in his own life? if impure thoughts fill his mind? if unholy motives actuate his life? He can become a true witness of Christ's saving grace only as he has experienced this salvation himself. His warnings and admonitions to sinners to flee from the wrath to come will become arrows of convicting, impelling truth to the extent that he himself is finding Christ a daily personal Saviour from sin.

Sensing the holy dignity of the ministry to which he is called, holding in his mind the high ideal of a perfect character as found in Christ the Lord, experiencing in his own life the power of the gospel which he represents, the minister of Christ will seek by every means possible to exemplify in his life, in his dress, in his words and his general deportment, the dignity of the sacred office to which he has been called.

It was in every one of life's experiences that the great apostle of the Gentiles sought to exemplify the character of his Lord. He says:

"Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned." 2 Cor. 6: 3-10.

We have come into times when on the part of many in the great Christian church there is a marked lowering of the dignity of the Christian ministry. Men's conception of this office has been cheapened to meet the standards of the world. The Christian ministry has come to be regarded as on the same level as a business profession. An effort has been made to popularize religion. In order to do this it has been brought down to the level of the commonplace and even of the vulgar. The gospel message has been expressed in the terms of the man on the street, in words of slang and billingsgate. The Majesty of heaven is spoken of and addressed in familiar, commonplace terms. Sermons and religious services are advertised in extravagant expressions in order to catch the popular ear and draw the crowd.

It is to be regretted that there is a marked tendency among some of our ministers to copy this sensational style of gospel presentation. Forms of advertising which would have shocked the sensibilities of every Seventh-day Adventist a few years ago are now employed unchallenged. And there is a growing tendency, particularly on the part of some of our young ministers, to copy the style of Billy Sunday and other popular revivalists.

Among some of our writers and speakers at the present time there is a notable tendency to use slang and colloquial expressions. Compared with some expressions which we hear used today, the hackneyed phrases of "do your bit" and "over the top" are elegant. But even these can well be dispensed with in the pulpit. We recoil with horror from hearing a popular revivalist, in order to gain applause from the crowd, roar out, "To hell with the kaiser!" even though we equally with him may deprecate the principles for which the kaiser stood. However, this is but little worse than for Seventh-day Adventists to advertise their lectures under such heads as "The Devil, the Kaiser, and the Two-Horned Beast."

We can conceive of no gain to the cause of Christ through methods of this kind, or by the use of vulgarism in speech. Above all men, the one who stands in the sacred desk should possess high ideals and lofty aspirations, and his utterances should be clothed with such dignity and purity of speech that he will commend the message he has to present to the most refined and sensitive of his listeners. It is proper for every minister to try to become a mighty man of power, but let him be sure that he is looking to the true source of power and not seeking to build up his strength by human invention.

Declares the servant of the Lord:

"The man of God, the minister of Christ, is required to be thoroughly furnished unto all good works. A pompous minister, all dignity, is not needed for this good work. But decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well chosen. I was shown that it is wrong to make coarse, irreverent expressions, relate anecdotes to amuse, or present comic illustrations to create a laugh. Sarcasm and playing upon words of an opponent are all out of God's order." — *Testimonies for the Church*, Vol. 1, pp. 648, 649.

The Master, in his work, never played the part of a demagogue. There was nothing in his ministry of a sensational character. Multitudes thronged his

steps and hung upon his word, but they were drawn by the charm of his irresistible life, and the message of sweetness and purity which he brought from God to man. He made no railing accusation against his enemies; he characterized them in no terms of opprobrium; no levity or insincerity marked his life. We cannot conceive of the Lord Jesus Christ telling or listening with enjoyment to reports of gossip. We cannot conceive of his ever playing on popular prejudice or passion by extravagance of expression or by sensational methods. We cannot conceive of his ever being in his private life anything but the embodiment of the ideals and standards which he held up in public discourse.

To every gospel minister Christ has been given as a perfect model. His life has been expressed in such concrete forms that we cannot mistake its meaning. The power of his grace of character may be duplicated in every life, and one who has never had the advantages of the schools can do this equally with the one who can move the world by his oratory. The minister of Christ who has been called from the shop or the farm to the ministry of sacred things, may place before himself this great object lesson. And may the great Teacher enable us to do this. Christ is our model, not Billy Sunday. The Master's ways and methods of reaching mankind with the gospel message are not obsolete. They will prove as potent and as effective today as they did two thousand years ago. Instead of lowering the standard of the ministry to meet the popular demand, let us seek to maintain it in the high and exalted position where it was placed by the greatest Preacher the world has ever seen. Thus only can we as undershepherds make our ministry truly effective.

F. M. W.

* * *

Contentiousness

THE apostle exhorts that we keep the "unity of the Spirit in the bond of peace." Eph. 4:3. The Spirit always leads to unity. Discord grieves it from us. This is why so many individuals and churches are weak, and lacking in spiritual power.

"Peace in a church is essential to progress. The dew is not shed forth in storm, but in the gentle calm of the summer's eve it distills on every blade of grass. So the Spirit comes not down amid controversy and debate, but where brethren are 'dwelling together in unity,' there 'the Lord commandeth the blessing, even life forevermore.' No organ that was ever built, no choir that ever sang, is for a moment to be preferred to those higher matters of spiritual life, for the fostering of which the church of Christ exists." — *The Ministry of the Word*, p. 235.

The spirit of debate drives the Holy Spirit from the midst of the church. Nothing is more inimical to the peace and quietude the Holy Spirit brings, than a contentious spirit. One contentious person can drive the Spirit from a prayer meeting, from a Sabbath school class, or from the home. "Only by pride cometh contention." Prov. 13:10. Pride, then, is the father of a contentious spirit. The wise man further says that it is the lips of a fool that enter into contention. Prov. 18:6. He also says that "it is better to dwell in the wilderness, than with a contentious and an angry woman." Prov. 21:19. A contentious man is just as disagreeable as a contentious woman; no one who desires to maintain composure and peace of mind has any desire to form very close and intimate friendship with this class of persons.

Contentious persons are always right in their own

eyes. They never have any wrong understanding of anything. If they hear anything they hear it correctly, even though a score of persons are present and can bear united testimony that it was different. They know it was so and so, and will argue till doomsday that they are right. The smallest thing is sufficient to start them talking, and though it be but the difference between tweedledee and tweedledum these great sticklers for accuracy and truth will argue on in an endless stream of talk; and the smaller and less significant the point of contention, the better it seems to be adapted to contend about.

This evil spirit of contention manifests itself sometimes in the study of the Scriptures. A brother thinks he sees in a certain text light on a certain point. Some cantankerous person will set up an argument at once that it does not mean any such thing; that the meaning is so and so; and sometimes this contentious spirit goes so far as to cause the one who harbors it to decide that Brother So-and-so is not sound in the faith because he does not see this text just as he does. It is quite possible that they are both right so far as the meaning of the text is concerned, for light from a passage of Scripture often radiates in many directions, and illuminates many questions.

A contentious spirit in the home has marred the happiness of many families. An endless stream of argument is sometimes indulged in over the smallest detail in the domestic routine. If somebody contradicts you, keep still; you can afford to if you are right; and if you are wrong, sometime you will be glad you did. In all we do let us be kind and considerate to others, speaking only such things as will edify and build up others in the faith, and strengthen their determination to overcome in the fight for perfection.

G. B. T.

* * *

University Education

THERE appears in this paper the third of a series of five articles which are reprinted from the *Sunday School Times*. In this series there is an analysis of the real dangers of university education as now offered in practically all the universities of this country; and a true analysis is difficult to make. It is so much easier to discuss supposed dangers than to give time and consideration to the investigation of the real dangers.

As the author of this series of articles on our American universities portrays, the danger is not the teaching of one individual teacher who may be an atheist or infidel, but the rationalistic interpretation of life, eliminating, as it does, all belief in the supernatural. This runs as a thread through all branches of university teaching. It is especially prominent in the teaching of economics, history, and education; indeed, in all the social sciences. The fundamental theory on which these are now being taught is that all that has to do with mankind in his social or even religious aspects, is a matter of evolutionary growth. According to this teaching, the history of mankind has been a record of progress from the beginning until now, with a promise of greater things in the time to come.

This teaching, of course, is in absolute opposition to that of the Scriptures. Under divine inspiration, Paul points out that "in the last days perilous times shall come;" and our Saviour, speaking of his second advent, says, "As it was in the days of Noe, so shall

it be also in the days of the Son of man." Likewise the apostle James points out the last days as a time of struggle between capital and labor because of the riches which the rich have laid aside for themselves by grinding the face of the poor. As opposed to the evolutionary theory of the development of human society, the Biblical viewpoint is that the hand of God is directing and restraining in the kingdoms of men, and that without this restraining power, the disintegrating forces of civilization would without question have operated to bring destruction much more rapidly.

Our young men and young women need a thorough training to prepare them to give this warning message; but it was for the very purpose that they might not be subjected to the evil influences of this new paganism that we were led to establish schools of our own. Not only have we found it necessary to have elementary schools, academies, and colleges of our own, but the denomination has been to considerable expense in creating and maintaining a medical school where our young men and women can be trained for the medical profession under Christian instructors.

With such institutions available, how can our young people expect God to protect them from harm if they unnecessarily place themselves in schools whose general pagan tone is so clearly presented in these articles in the *Sunday School Times*? On the other hand, we do not feel to criticize the doctor who, feeling a definite need of postgraduate work not available in any of our own institutions, goes to a university or hospital to get what he needs. Likewise there may be college graduates who find, after entering upon some phase of denominational work, a real need for postgraduate work. If such a one cannot get this in any of our own institutions, and in his judgment and in the judgment of leading brethren he really needs the work, he may then expect God's blessing while he goes where he can get the needed training. But this is far different from choosing to attend a worldly institution for pleasure or prestige.

L. L. C.

* * *

General Conference Funds

A Statement of Revenue and Expenditures

WE are herewith submitting a condensed statement of the revenue and expenditures of the General Conference for the year 1918. This will cover all moneys handled by the General Conference except the Sustentation Fund.

All who have followed the financial statements of the General Conference will recognize at once that this report reveals that 1918 has been by far the most prosperous year in the history of the denomination. Never before have our receipts come anywhere near approaching the sum of two million dollars. Ten years ago the receipts of the General Conference from all sources were only \$267,935.57. Truly this manifests a marvelous growth in the development of our work, and the great measure in which the Lord has been blessing his people, and their appreciation of the responsibility that rests upon them to send this message to the world as speedily as possible.

It will not be out of place to comment on a few of the items contained in this report. The Twenty-five-cent-a-week Fund, totaling \$1,250,990.89, is \$235,956.09 in excess of the standard set for the denomination of twenty-five cents a week per member. The item of \$167,298.02 of "Offerings to missions outside

of the Twenty-five-cent-a-week Fund" represents the gifts and pledges made at the General Conference session in the spring of 1918. The item of \$108,457.65 from the North American Division Surplus, represents the cash on hand in the North American Division Conference when that organization was disbanded, and the \$100,000 item—Transfer from Sustentation Fund—represents the accumulations in the Sustentation Fund that could be spared for our foreign mission work without injury to the purpose for which these moneys are placed in the hands of the General Conference. It will be seen, therefore, that the total of these four items, \$611,711.76, deducted from the total income for the year, will give us, as nearly as we can determine, what would be a conservative estimate of the normal income of the denomination. After making this deduction from the \$2,108,926.32, we find our income under normal conditions would be \$1,497,214.56.

By this the writer does not mean to suggest that we should not expect in 1919 and subsequent years an overflow from the Twenty-five-cent-a-week Fund. We certainly trust that the future years will show just as great an overflow as has 1918. We cannot, however, count on a repetition in 1919 of such items as stand opposite "Offerings to missions outside of Twenty-five-cent-a-week Fund," "North American Division Surplus," and "Transfer from Sustentation Fund," these being extraordinary items.

The item under "Miscellaneous," totaling \$19,563.90, represents such funds as come to us from legacies, appropriations returned, Fireside Correspondence School, etc.

It would be unnatural not to comment upon what is represented in the one million and a quarter receipts from the Twenty-five-cent-a-week Fund. In 1917 the denomination in North America was contributing to the foreign mission funds on the basis of twenty cents a week per member, all in excess, however, of fifteen cents a week being retained for the relief of institutions and our educational work in North America. At the fall council of that year, held at Minneapolis, it was agreed that the basis of gifts should be increased to twenty-five cents a week per member, one fifth of which would be applied for the relief measures in North America, but all over twenty-five cents a week was to be retained by the General Conference treasury. The gifts of the denomination on the twenty-cent-a-week basis of 1917 amounted to \$1,007,970.94. We find that there has been the remarkable increase in the offerings of our people over 1917 of \$243,019.95. This is certainly a marked evidence of the blessing of God and the liberality of his people.

The statement of expenditures is sufficiently plain to need but little comment. The item of \$82,718.81 for "Special appropriations" covers unexpected requests not included in our regular budget, that come to us from time to time throughout the year. The \$30,752.53, "Appropriation to Sustentation Fund," is that portion of the mission offerings set apart by the Committee for the fund for the support of its aged and infirm workers. The next item, "Furloughs," represents the amount required throughout the year to care for those returning from mission fields on furlough.

The item of \$20,025 for "Intensive training schools" is the amount expended in establishing quarters and facilities for the intensive training of draft-

ees, a work that was begun just before the signing of the armistice. This money will, without doubt, be returned to the General Conference treasury as the result of the offering called for on the twenty-second day of February.

The gain in operating for 1918 of \$370,697.54 comes as a great boon to the Committee, as it affords them the means of making good to the mission fields some of the things they asked for 1919 that the Committee was obliged to eliminate from the budget. Already the Committee has added to the appropriation to the Asiatic field \$77,691.76, to India \$29,849.79, and to South America \$30,000. Immediate consideration will be given to other requests not covered by these amounts that at the time of our appropriating in the summer council were cut out of the budgets of the various mission fields.

W. T. KNOX, *Treasurer.*

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS' REVENUE STATEMENT FOR YEAR ENDING JAN. 20, 1919

Income	
Tithe	\$ 39,617.61
Surplus tithe	396,099.81
Twenty-five-cent-a-week Fund	1,250,990.89
Annual Offering	\$ 64,442.24
Midsummer Offering	18,123.09
Harvest Ingathering	199,575.52
Missions	374,762.91
Sabbath school offerings	555,227.36
Weekly offerings	3,346.75
Miscellaneous	35,513.02
	<u>\$1,250,990.89</u>

Offerings to missions outside of 25-cent-a-week Fund	\$167,298.02
Offerings to home missions	2,214.49
Offerings to colored work	19,425.30
North American Division Surplus	108,457.65
Transfer from Sustentation Fund	100,000.00
Departmental incomes	2,713.47
Mission Readings	1,202.50
Mission Quarterly	1,342.78
Miscellaneous	19,563.90
Total income for year	<u>\$2,108,926.32</u>

Expenses	
Appropriations (regular foreign)	\$951,257.00
Asiatic Division	\$478,626.68
India Union Mission	115,640.17
South African Union	85,224.11
South American Division	160,875.40
North Latin American Union	69,398.81
West Indian Union	33,789.92
Bahamas Mission	324.00
British Union Conference	6,079.05
Hawaiian Mission	1,298.86
	<u>\$951,257.00</u>

Appropriations (regular home)	\$250,640.12
Atlantic Union	\$10,000.00
Christian Record	4,000.00
Clinton Theological Seminary	1,000.00
Columbia Union	6,500.00
Danish-Norwegian Seminary	1,000.00
Eastern Canadian Union	14,900.00
Lake Grove Indian Mission	6,533.75
College of Medical Evangelists	30,000.00
Missouri Conference	3,000.00
Negro Department	91,294.80
E. Canadian Mis. Sem.	6,500.00
Southeastern Union	30,568.35
Southern Union	28,500.00
Southwestern Union	10,893.22
Broadview Swedish Seminary	1,000.00
Western Canadian Union	4,950.00
	<u>\$250,640.12</u>

Special appropriations	\$ 82,718.81
Institutional relief	184,422.92
Appropriation to Sustentation Fund	30,752.53
Furloughs	29,861.33
Intensive training schools	20,025.00
Bible teachers' salaries	1,739.18
1916 and 1917 appropriations paid	2,552.89
Exchange	1,100.79
Missionary appointees' salary and expense	1,287.02
General Conference session expense	4,347.43
Administration expenses	177,523.76
Total expenses	<u>\$1,738,228.78</u>

Summary	
Total income for year	\$2,108,926.32
Total expense for year	1,738,228.78
Income in excess of expense	\$370,697.54
Present worth Jan. 20, 1918	\$344,236.10
Gain in operating during 1918	370,697.54
Present surplus	<u>\$714,933.64</u>

The Prayer Meeting That Was Never Held

E. HILLIARD

BROTHER D—— had been declining in health for a number of months. But notwithstanding his feeble condition, he was always a faithful worshiper at the midweek prayer meeting, until that most dreaded of all diseases, tuberculosis, fastened upon him. He was always in his place at the Sabbath services and faithful in the performance of duty. His pastor often visited and counseled with him when in perplexity concerning church matters. But as the hand of disease pressed more heavily upon him he was compelled to remain away from all religious gatherings. He faithfully studied the Word of God in his home, and from a heart that hungered and thirsted for righteousness his petitions ascended to God from his bed of pain for help patiently to bear his affliction. He did not pray in vain, for he was given strength to bear uncomplainingly his sufferings to the last.

Quite early one morning my telephone bell rang.

"Halloo!"

"Yes."

"Did you know that our dear Brother D—— passed away this morning?"

"No. That is sad indeed. I did not think it would be so soon."

Just a little later a call came from a sister member, asking, "Have you an appointment for Monday evening?"

"No."

"What do you think about inviting a few of our church members to gather at the home of Brother D—— for a prayer service, to cheer him up?"

"Too late, sister; he has just passed away."

"Oh, is that so? My husband and I were planning to visit him."

"Yes; so was I."

A few days prior to his decease I met him at a little social gathering at the home of Sister B——. I conversed with him about Christ and his willingness to heal the afflicted, body and soul. He expressed great faith in his Redeemer and in his ability to restore to health when in harmony with the Father's will. It was quite evident, however, that unless he received

help from a higher source than that of earthly physicians he would not remain with us long. At the conclusion of our little gathering two brethren carried him to the automobile, and he was taken to his home. Almost daily his emaciated form came to mind, and I resolved to visit him. But the little cares of life, and the pressure of untouched duties, deferred the visit until too late. That opportunity passed into eternity unfulfilled.

Many heavy hearts might be cheered, hope revived, faith and courage strengthened, if present opportunities were promptly met, in visiting the feeble, the sick, the isolated, and those who are debarred from church privileges.

A large congregation gathered on Sabbath afternoon to pay their respects to the memory of our departed brother. How we longed to tell him that we planned to have a prayer service at his home. But a flower-wreathed casket and tears of sympathy, unseen by the speechless sleeper, were all that was left to console hearts throbbing with regret for unfulfilled opportunities.

In the day when the Chief Shepherd shall draw the eternal line of separation between those who have faithfully performed their duty and those who have neglected their God-given privileges, he will say to the faithful ones, "I was sick, and ye visited me: I was in prison, and ye came unto me." In astonishment they will reply, "When saw we thee sick, or in prison, and came unto thee?" An answer will be given that will eternally cheer the hearts of those who have placed bouquets of flowers in fevered hands and who have often kneeled in prayer by beds of pain: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Those who follow in the footsteps of Christ will find that they lead to the sickroom.

"The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

The Righteousness of Christ God's Free Gift; Not the Reward of Works

CLARENCE SANTEE

JESUS said, "I love the Father; and as the Father gave me commandment, even so I do." John 14:31.

Perfect love is shown by perfect obedience. Our Saviour stated this truth many times.

"He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21.

"If a man love me, he will keep my words." Verse 23.

"He that loveth me not keepeth not my sayings." John 14:24. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

Love's yearning is the only language that can frame this endearing term as the Saviour expressed it.

In all these scriptures the deciding test of our love to God is obedience,—simple, unquestioning obedience. The very questioning of his way betrays a lack of confidence in his wisdom and love for his creatures. Questioning could come from nothing else. No man

will ever honestly question or criticize that which he has no doubt is for the best.

The Saviour does not leave the matter here. Lest some one should be uncertain as to what he means, he says:

"The word which ye hear is not mine, but the Father's which sent me." John 14:24, last part. "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50.

Could he have made his relation to his Father's law more plain or definite? "I know that his commandment is life everlasting," Jesus said. Do you believe it? Friend, can you enter into "life everlasting" some other way? False prophets (teachers)

taught that man could (Matt. 7:15); but Christ said to those who would enter into life, "Beware."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Verse 21.

God's "will" is his law. Ps. 40:8.

Christ's love for the Father was manifested to the world by his obedience to the Father's law. John 14:31. Can you think of any other way to do it? He said:

"I have kept my Father's commandments" (John 15:10), and Peter says that he left us "an example, that ye should follow his steps, who did no sin." 1 Peter 2:21, 22.

The above makes conversion and a change of heart imperative. No man, in his own strength and in his unregenerate heart, can keep that law which Christ kept. That law is holy. Rom. 7:12. No man is holy, nor can he make himself so. Paul tried it by keeping the law as it reads, and measuring himself by its precepts. He said that "touching the righteousness which is in the law," he was "blameless." Phil. 3:6. But he found that all his doing did not bring him the peace that can come alone to the justified soul. After all these efforts, he cried out,

"O wretched man that I am! who shall deliver me from the body of this death?" The margin reads, "This body of death." Rom. 7:24.

The law was there, and his will to keep it was there, but the "love of Christ," which he could afterward say "constraineth us" (2 Cor. 5:14), was not there. Works could not save him.

In our efforts to save ourselves, we invariably remove our eyes from the Saviour. There is a striking example of this in the case of the disciples on the night of the storm on the lake of Galilee.

"In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to him, that he could give them help." — *"The Desire of Ages,"* p. 386.

There are many today, battling in the darkness and the storm, who are often tempted to drop the oars and allow themselves to sink, yet who again grasp the oars for another effort when they think, perchance, of other lives dependent upon them. They are as near the Saviour as were those disciples, yet know it not. He is not asleep now, but is waiting for your call, "Master, carest thou not that we perish?" Mark 4:38. In answer he will say to the storm that is beating you down, "Peace, be still."

When Paul surrendered self, that man of sin with whom he had so long been battling and from whom he

had cried in wretchedness to be delivered, the answer came as from heaven, "I thank God through Jesus Christ our Lord." Rom. 7:24, 25. In this way deliverance came, and from that day he could say in perfect peace:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Faith accepted the perfect standard, and it was his. Christ was formed within. Instead of feeling bound by legal statutes that must be obeyed and which caused him to keep his eyes centered on self, lest he should fail, he could now take his eyes off of himself and joyfully look to Christ, and with the psalmist exclaim,

"O how love I thy law! it is my meditation all the day." Ps. 119:97.

There is no burden in doing that which we love to do. But that love can come only by becoming a "new creature." 2 Cor. 5:17. Paul found freedom there. You may if you will. If you wear love's yoke, you will find it easy and its burden light. Matt. 11:28-30.

If a man could make himself better by keeping lifeless statutes or imposing penalties upon himself for every known failure, he would have to derive the living energy to do it from the source of the effort, and that source is himself. In this way he would become his own Saviour. Strange as it may seem to read such a statement, many thousands have actually tried it, and are trying it. They have inflicted upon themselves untold, self-imposed tortures that they might, at the last, become holy. Think carefully, and decide if your obedience has been of this nature. It invites repetition, but it never reaches the goal.

Instead of lifting a man to a higher existence, every effort at self-righteousness only imposes a heavier load upon him, and takes him a step nearer the brink of discouragement and a hopeless death. Christ said, "Without me ye can do nothing." John 15:5.

O for that Spirit of love to breathe into our ears lessons of consecration; into our hearts lessons of love's sacrifice, until we are indeed in heart and life companions of Christ! Then, and not till then, can it be said of his professed followers, "Ye are the light of the world." Matt. 5:14. For that day let us labor and pray.

Lodi, Cal.

The Power of Satan Versus the Power of Faith

G. A. ROBERTS

SATAN said to man, "Ye shall not surely die," but with all the power he and his legions possessed he could not again open to fallen man the gate to the garden wherein was the tree of life. With bitter disappointment, Satan turned defeated from the garden to launch as a subterfuge for the life he had promised man, the doctrine of the conscious state of the dead and the immortality of the soul. He has not been able since that day, even though he is prince of the power of the air, to enter the citadel of one soul, even the weakest, who has been guarded by the shield of faith. Every assault against such a stronghold has been successfully resisted, and all darts hurled have been quenched or turned harmlessly aside.

Contrast with this what faith, even the simplest faith, as small as the tiny mustard seed, has done to the stronghold of Satan, his prison bars, and the chains of habit that he has bound about his victims. Faith has followed thousands of prodigal sons and daughters, to all appearances helplessly ensnared in Satan's meshes, fully bound for destruction, and brought them back again into harmony with the great eternal Life-giver. Faith went into Peter's prison, where Satan had placed him in chains and behind locked gates and doors, and under Roman guards penalized with death if they should allow him to escape, and struck off his chains, opened bolts and bars, brought a stupor upon the guards, and led the apostle

safely out. The disciples had faith enough to cause them to pray, but not enough to make them believe that they should have what they asked for; for when in the midst of their prayer Peter knocked at their very gate, and they were told by the damsel that it was he, not one there said, "The Lord has answered our prayers;" no, they said she was mad, or it was his angel; and when they really saw him, "they were astonished." Acts 12:13-16.

Thus we see that God will honor the faith of Jesus, though it may be manifested in only a mustard-seed degree; and that, even in its first lodgment in the human heart, it is powerful enough to meet the present need of that individual, though that need may be to break into the very citadel of Satan, cut all his bands, and set the soul free.

As this faith grows, it will not only meet the needs of the individual, saving him from the enemy, but will enable him to save others, not only from physical death, as in the case of Paul and his fellow travelers during the shipwreck, but it will enable him to save men spiritually. Philip, evidently a man full of faith (see Acts 8:5, 12), is an example of this. And indeed, time would fail me to tell of those who "through faith [and in spite of Satan's most determined efforts to hinder] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34.

But faith does not stop with opening the prison house of Satan. It does that which Satan could not do,—it opens again the gates into the Eden of God, where is the tree of life, and gives man the right thereto; for they who through faith "do his commandments [without faith it is impossible to please him], . . . may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Thus truly through faith, by the grace of God, is thwarted every effort which Satan has made to bind

man to himself; and the very gates of God, which Satan himself could not open, and which he has striven to keep closed to man, are opened to fallen humanity.

The faith of the Lord Jesus Christ has such power that in its first inception in the human heart it is stronger than the whole forces of Satan,—men and devils,—marshaled for conflict with that soul. It not only unceremoniously unlocks Satan's prison house and reaches to its very depths for some of his subjects, but carrying them up, opens the very gates of God, and places them as capstones on the pinnacle of God's glory; so that, throughout the ages to come they may be the special recipients of his kindness through Jesus Christ as a demonstration to all the universe of the exceeding riches of his grace. Eph. 2:7, 8.

Giving careful heed to 2 Cor. 13:5, let every one examine himself, whether he be in the faith. Jesus will no more come into the heart of one who has a spurious faith of his own manufacture (and most of the faith in the world today is evidently of that kind. Matt. 18:7, 8), than he would "commit himself" to men in the apostles' days, though they professed to believe; for now, as then, he knows what is in man. John 2:23-25.

In your own closet and on your knees before God, deal in absolute honesty with your own soul, for that is the only safe way to take or make this examination successfully. Remember, you are the examiner as well as the examined. Do not pray for purity while cherishing a hidden hope that the answer will not come today; nor for a spirit of sacrifice after it is too late to speculate any more. Do not lay your money on the altar, expecting to direct in its use for yourself till money is being thrown to the moles and bats. Isa. 2:20, 21; Rev. 6:15, 16. It will take all to buy the field, every evil trait and every earthly possession. By faith in the Lord Jesus Christ surrender all completely and unreservedly to him now, and the glorious reward of faith will be yours.

Jamaica, British West Indies.

"Sell That Thou Hast"

H. B. MOORE

"AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Isa. 52:1.

God has intrusted this people with the most solemn and far-reaching message that has ever been given to mankind. It is of vastly more importance than anything else upon the earth. The war in Europe was but a small event beside this great message, which involves the eternal destiny of every living soul. Judging by the heart-rending pleadings; "Come over and help us," that we hear coming from the darkest corners of the earth, Seventh-day Adventists can rest assured that the day has come for them to "arise and shine." Surely, if we do not let our light shine at this time, we delay the Lord's coming in a marked manner, and waiting much longer will cause the oil to be consumed in many vessels and lights to go out in darkness.

The numerous imploring calls for teachers and workers mean much to the message, and we cannot overlook these plaintive appeals. These calls must be answered by sending workers; and workers cannot go without means; and God has placed in the hands of his favored people plenty of means to answer these

earnest calls. But where are the means? Many are holding on to their property as if their life depended upon their keeping it, when in fact the selling of it and placing it within the treasury of the Lord is the only real thing that will save their lives. "Sell that thou hast," the Saviour says, "and give to the poor, and thou shalt have treasure in heaven." Invest your means at the earliest convenience in the real estate of the heavenly kingdom, where it will be safe; for the great day of trouble will sweep it from your hands, and you will lose the grand opportunity of seeing your means utilized in giving poor, ignorant, honest men the truth, thus saving them from eternal ruin. Besides, perhaps the giving will be the salvation of your own soul. We are told to place our property and all we possess upon the altar of God, and that he will show us when to sell it, and place the money in his cause. Has that time not now arrived? What could more plainly show that it has than the plaintive calls of those in the dark lands who have been moved upon by the Spirit of God to ask for teachers? The greatest thing now lacking is means with which to send them. If this is not the call of the Holy Spirit, then

what can we ever expect from him that will be a call? If our property is upon the altar, and the sacrifice really being made, then we will see it gradually being consumed.

We have no assurance as to how long things will be in their present prosperous state. Indeed, the outlook upon conditions between capital and labor is most alarming. Viewing present conditions in a conservative light, what stronger evidence do we want to convince us that we should hasten to place our means within the storehouse of God at a time when it can be done, thus redeeming much wasted time, and vindicating our own cause? What more evidence do we want that the time has fully matured when we should dispose of our property at the nearest opportunity time, and place it in the cause? It is certain that if we do not place it in the cause at the time when we do have the opportunity, the day will soon come when Jesus will say, "Sleep on, thou slumberer, your assistance is not needed now. I called, and ye would not answer; I besought you, and ye would not hear me. Ephraim is joined to his idols; let him alone."

Yes, "it is high time to awake out of sleep," for God will not always wait upon us. Indeed, his forbearance has just about reached its limit. He has moved upon the hearts of men in heathen lands to seek him, that we may come forward with our means and send them the gospel. These pathetic calls are a most remarkable sign of the times in which we live, and if we do not answer them, very soon he will lay his hand upon honest persons of wealth who will place large sums of money at the disposal of the cause, and

we will awaken to find that we have slept too long; that our once greatly needed funds will not then be wanted, as the treasury of the Lord will be full to overflowing, and there will be no place to put our means.

God wants his children to show by decided action that they really believe Jesus is coming. Such a course of action as placing their means in the message would herald the Saviour's coming far more loudly than words could do.

If there are brethren standing back waiting for the Lord to bring those of wealth into the cause, who will supply this alarming deficit, they will certainly lose the blessing. True, he could do this, but he requires us all, both small and great, to sacrifice, that he may rain upon us the blessing. Surplus lands and houses are certainly to be sold and their proceeds placed in the needy cause; and those who have expensive homes are to sell them and purchase more humble places of abode. This, of course, does not imply that we should rob ourselves and our families of a home, or of a living. It applies only where reason shows that it should.

Jesus is coming soon, and if we are to be present at the great wedding feast of the Lamb, we would better bestir ourselves in an exceptional manner. Those who are so situated that they can personally answer these calls by going themselves to the dark places of the earth, are to prepare quickly and go. We each must stand awaiting the call of the Master to any duty he may see fit to assign us.

San Diego, Cal.

A Broader Evangelism—No. 4

CARLYLE B. HAYNES

It should require no proof for any gospel worker to believe that the truth of God as revealed in the Scriptures should be proclaimed from the pulpit in topics, language, and manner best adapted to profoundly impress and affect all who hear it. How this may be the most effectively accomplished, how the worker for God may prepare himself to do the most efficient service, is admittedly a question so large and of such paramount importance as to demand the utmost exercise of the highest powers. The adequate preparation for such a solemn and important work as that of winning souls to Christ must be recognized as a vital necessity by every faithful gospel worker.

The fisher for men who is to be successful, must get his strength and wisdom from God. The worker for God is strong for his work, not when he has rugged health and is equipped with all the wisdom of the schools, but only when he is "strong in the Lord, and in the power of his might." He is fit for God's work only after "the Holy Ghost has come upon" him, and he will succeed only as he is the instrument through which the Holy Spirit moves the hearts of men.

First of all, then, the gospel minister who is to preach adequately and successfully the message for this time, must himself be a dedicated man, and everything he has must be committed to Christ. His whole being is the Lord's, and Christ is his life. He has set the Lord always before him, his devotion is full, his dedication perpetual. Deeply in his heart he has determined to know nothing save Jesus Christ, and him crucified.

Paul, earth's greatest preacher save One, addressed

every preacher of today, as well as the Christians in Rome of the first century, when he made the following touching appeal: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1, R. V., margin.

God wants consecrated flesh and blood. He wants our bodies, our beings, our abilities, and our belongings, and this unreserved consecration is the first step in the preparation needed to successfully preach God's message for today. Those men of God who in the past have been successfully used of God in the salvation of souls have been dedicated men.

When nineteen years of age, Jonathan Edwards, that princely preacher of the past century, wrote this in his diary:

"I have this day solemnly renewed my covenant and self-dedication which I made when I was received into the communion of the church. I have been to God and have given myself, all that I am and have, to God, so that I am not in any respect my own; I can challenge no right in myself; I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body or any of its members; no right to this tongue, these hands or feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own. I have been to God this morning and told him that I gave myself wholly to him. I have given every power to him, so that for the future I will challenge no right in myself in any respect. I have expressly promised him, and do now promise Almighty God, that by his grace I will not. I have this morning told him that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, or acting as if it were; and his law for the constant rule of my obedience; and would fight

with all my might against the world, the flesh, and the devil to the end of my life; that I did believe in Jesus Christ, and receive him as a Prince and a Saviour, and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be; that I did receive the blessed Spirit as my Teacher, Sanctifier, and only Comforter, and cherish all his motions to enlighten, purify, conform, uphold, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me as entirely his own, and deal with me in all respects as such, whether he afflicts me or prospers me, or whatever he pleases to do with me who am his."

Savonarola, the great Florentine martyr, wrote to his mother:

"Know, then, that this heart of mine is more than ever bent on devoting my soul and body and all the knowledge granted to me by God, to his service and my neighbor's salvation."

Horace Bushnell, on March 3, 1822, wrote these words:

"What can I do? Lord, here I am a sinner, take me. Take all that I have, and shall have; all that I am, and shall be; and do with me as seemeth good. If thou hast anything for me to do; if thou hast anything for me to suffer in the cause

of that Saviour on whom I rest my all, I am ready to labor, to suffer, or to die, I am ready to do anything for thee."

Charles Kingsley, whose keen and brilliant mind was trained for the law, turned away from that profession in his young manhood, and, answering God's call to the ministry, wrote in his diary:

"June 12, 1841. My birth night. I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through time and through eternity. Before the sleeping earth and the sleepless sea and stars, I have devoted myself to God: a vow never (if he gives me the faith I pray for) to be recalled."

It is impossible to think of the success these men of God had in their ministry, without at the same time thinking of the consecration which they made of their lives to God's service. So, too, for the minister of God today, it will be impossible to confidently expect success in the work of the ministry until this unreserved consecration which God pleads for is made.

The Deception of the Ages *The Righteousness of Christ vs. the Righteousness of Man*

WINIFRED BURKITT JARRETT

(Continued)

SATAN understood just what God meant when he imposed the death penalty; and when he contradicted the statement in regard to it, he was knowingly contradicting just what God meant when he said it. If this is true, then, in his statement, "Ye shall not surely die," Satan meant: You will always have inherently all you need to accomplish great and good works; you will always be a part of God; and being a part of God, you must, of necessity, be coexistent with him. Thus at one stroke was obviated all necessity for a new birth, and for life and immortality through Christ, and the way was open for the next suggestion to Eve,—to make herself like God.

As we have said before, in all false systems of religion these principles are fundamental. This can be clearly seen in the ancient pagan religions. They differ widely in detail, but all are built upon the same foundation. A good general type of this foundation is furnished by ancient Brahmanism:

"This system gradually developed from the same germs as those out of which grew the Greek and Roman religions."

"Brahma, an impersonal essence, is conceived as the primal existence. Forth from Brahma emanated, as heat and light emanate from the sun, all things and all life."

"A second fundamental conception of Brahmanism is that all life apart from Brahma is evil—is travail and sorrow. Brahmanism teaches that the only way to extinguish self and thus get rid of the burden of existence is by reabsorption into Brahma. But this return to Brahma is dependent upon the soul's purification, for no impure soul can be reabsorbed into the primal essence. The necessary freedom from passion, and the required purity of soul, can best be attained by self-torture, by a severe mortification of the flesh; hence the asceticism of the Hindu devotee.

"As only a few in each generation reach the goal, it follows that the great majority of men must be born again, and yet again, until all evil has been purged away from the soul, and eternal repose found in Brahma."

Theosophy, Christian Science, and Spiritualism are more modern forms of the old satanic philosophy. Like ancient Brahmanism, their basic ideas are, first, that man is his own savior; and secondly, that he has all eternity in which to work.

Theosophy depends on a series of reincarnations in which to reach perfection. Christian Science is considerably more subtle. It appeals to the proud of earth, because it has nothing about it to humble the ego. Self need not fall on the Rock and be broken. Instead, it deifies the better self and calls it god. Christian Science has much about it that is beautiful. Its ideals are those of orthodox Christianity, but fundamentally it differs as far from the doctrines of Christ as day differs from night.

Paul says, "I know that in me, (that is, in my flesh,) dwelleth no good thing." Christian Science says that man's higher self is God, and God is good. Christianity, of course, agrees with Christian Science in its belief in an indwelling God, but the former avers that he lives in humanity by his Spirit, given at the new birth. Christian Science denies the necessity for the new birth, by declaring that man has God inherently, and that it is this inherent god, this divine self, that overcomes sin.

In one of her books Mrs. Mary Baker G. Eddy makes the statement that God does not forgive sins when and because we ask him to, notwithstanding the plain statement of the Word of God that he does; she says we ourselves must first put away the sin, and then he will forgive it. But the Scriptures say, "Not by works of righteousness which we have done, but according to his mercy he saved us."

Ask a Christian Scientist what provision is made for those who do not live long enough to overcome all their sins, and he will tell you that the sins that are not overcome in this life must be overcome in another stage of existence. O yes, paganism again! The old lie revamped! The superstructure may be beautiful, but the foundation is rotten; and the man or woman who puts trust therein cannot have a sure hope.

Of all the doctrines in the world today, we as a people hold Spiritualism in the greatest abhorrence; and rightly so, for not only are its doctrines those of other false religions, but it supports them by evidence

that many believe incontrovertible, and in so doing brings the believer in it directly under the control of Satan. And yet, externally, it bears no marks of its origin. It is true that in its underground depths Satan often works with terrible power, but the approach to these depths is fair and attractive.

Its most enlightened advocates hold up high ideals of life and character. Especially are such ideals urged as necessary in one who would be a successful medium. Among the adherents to this great delusion are men and women of high mental culture and moral worth. And this is one thing that makes it dangerous. It is the thing that makes every form of man-made religion dangerous, for to the undiscerning the insistence on a high standard of morality is sufficient proof of the value of any system of doctrines. Satan, if necessary, can tolerate a veneer of goodness so long as the cardinal principle of evil is not disturbed, and this cardinal principle, the exaltation of self above Christ, looms up large in the false doctrines of Spiritualism.

In its teachings Christ is put on a level with other great mediums; the vicarious atonement is ridiculed, and those deceived by its philosophy "rely upon their own merits, exercise voluntary humility, are even willing to make sacrifices, and debase themselves."—*"Testimonies for the Church," Vol. I, p. 298.* As in all other false religions one lifetime is not long enough to reach the required standard of character, so is it in Spiritualism, man must work his way after death to the place of final perfection and rest, up through each of seven planes.

So, "ye shall not surely die," is, and always has been, the very life of the theory that man can by his own inherent powers work out his salvation.

But there is another doctrine concomitant to this belief, an entirely logical one, and that is the substitution of the first for the seventh day of the week as the Sabbath. The connection may not at once be apparent, but there is a connection, and it is well that it should be understood.

(To be concluded)

Early Experiences—No. 7

The First Camp-Meeting

J. O. CORLISS

THERE must have been a substantial reason for calling together at the center of worship the entire body of Israel's forces three times a year. We do not know at this remote time the full motive for such requirement, but we readily understand that, by so doing, a general meeting of the various families, and factions—if anything of that kind existed—was available in case chosen leaders desired to reach quickly the ears of all the people. Then, too, it has been plainly stated that these special convocations were called that the people might bring gifts to the treasury, such as free-will offerings and thank offerings, according as the Lord had blessed them. In this way spiritual interests were kept alive in all minds, and other influences thus prevented from controlling their lives.

General assemblies after this order have ever been found necessary for the preservation of particular interests, whether in sacred or in secular organizations. Although in our work a few feeble conferences had been established here and there prior to 1868, yet no special goal had been set for these to reach; in fact, the things to be gained by such organization had not yet dawned upon the minds of the leaders. Hardly any of the brethren seemed to look beyond the purpose of conferring upon matters of more or less local interest. But when later the general interests became more prominent, the great question loomed up as to how the rank and file of our people could best be organized to meet the developing situation.

It happened that in the year 1868, Elder James White was engaged in writing the book entitled "Life Incidents," and had invited Elder J. N. Andrews to his home to help in verifying certain parts of it relating to matters with which he was more or less familiar. The writer was also a member of the family at the time, and so heard much of the round-table conversation. As the general situation and condition of the cause was canvassed, and its needs considered, Sister White ventured to suggest having a camp-meeting, where many people could be assembled to hear the needs of the message presented.

This was as startling a proposition as it was new to Elder Andrews. Elder White said little, seeming to wait on expression from Elder Andrews. The principal objection offered by Elder Andrews was an expressed fear lest camp-meetings should open the road to irregularities in the ranks of our people, as he thought such meetings had done among other denominations. However, upon seeing the earnestness of Sister White about the matter, he agreed that one such meeting might be held, and if that did not prove satisfactory, the matter need not go any farther.

Accordingly a notice appeared in the REVIEW AND HERALD that a camp-meeting would convene the first week in September, in the wooded pasture belonging to Brother E. H. Root, in Ottawa County, Michigan. No manufactured tents were then at hand, so the people who would attend the meeting were advised to bring with them bolts of factory cloth, and on the ground, from this material, arrange their temporary homes to their liking. The encouraging suggestion was offered that no loss would be sustained in the purchase of the cloth, since it would be available after the meeting for home use, in making sheets, pillow cases, etc.

For seating purposes at the camp, planks were arranged under the beech and maple trees, while the preachers occupied a board structure fronting the seated space, and thence dispensed the word of life. Probably two hundred or more persons were present, gathered from various parts of Michigan, with a few from western New York, Wisconsin, and Illinois. The ministers present were Elder James White and his wife, Elder J. N. Andrews, Elder John G. Matteson, and a New York preacher, Nathan Fuller by name, who afterward apostatized from the faith. A bookstand was also in evidence, consisting of three boards of a foot or more in width, arranged between trees in the form of a triangle, and without any covering except the shade of the trees and the blue heavens above. It was indeed a primitive affair, but was

well patronized, making sales amounting to \$600 during the week.

The preaching, which was chiefly done by Elders White and Andrews, and Sister White, was of a powerful nature, reining the people up before the great judgment bar, as if actually and personally on trial in heaven's "court week." The general verdict was that no such meeting had ever been held before in the history of the work. Indeed, so well was it received that urgent calls were at once received for camp-meetings to be held in other places. The lateness of the season, however, prevented the holding of more than two other meetings that autumn, one in Illinois and one in Iowa.

The following year witnessed more and larger meetings, all of which helped the people to get a stronger hold upon the message. The believers were made to see a broader work to be accomplished in preparation for that coming day for which they had longed. As these meetings increased in number, their advantage to the work at large came to be recognized by nearly all, even as had been pointed out by the servant of the Lord. First of all, it was revealed that to be in readiness to meet the calls of the "ever-widening work," a general unity of purpose must necessarily be cultivated, and some fixed standard of support be arranged; for up to the time of our first camp-meeting tithe paying was not in practice. There was a recognized method called "Systematic Benevolence," which was accepted as a sort of general utility plan, based on the logic of necessity, rather than on a plain "Thus saith the Lord." But this was in no wise satisfactory, since the reason for its adoption did not appeal to all alike, and was therefore inadequate for the growing needs of the cause.

Another design of the camp-meeting plan was to call away from anxious, consuming care for a few days those brethren of large worldly interests, who so much needed the spiritual influence of such gatherings, and also to enlist their sympathies in forwarding the work to its predicted early consummation. Besides, it was foreseen that to provide a general formulary for spiritual labor by all the people, these large gatherings would be necessary in order to unify sentiment regarding the proper use of literature, with which successfully to approach unbelieving neighbors and friends. Then, too, as it dawned more clearly upon leaders that foreign missions would be established, the question of preparatory schools came up for consideration, as the following word will show, which was later sent abroad:

"Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. . . . The Lord's work is to widen and broaden until it encircles the world."

In view of this enlarged vision of the future extent of the work, it was soon decided that in order to enlist everybody in the advancement of the message, an annual conference encampment, in which the majority of the church membership could be present for

education and spiritual uplift, was an absolute necessity. For how could the work of warning the nations of earth be carried forward, except by the united support of all devoted believers? But much of the knowledge of definite work to be done and of the methods to be employed in doing it, was yet unknown, so far as the people at large were concerned, when camp-meetings were established as a system among Seventh-day Adventists. God, who sees the end from the beginning, had the detail of it all in mind in the establishment of these general gatherings; yet infinite wisdom deemed it necessary to conceal the full knowledge until time and circumstances would enable the people to appreciate the bearing of these meetings upon humanity.

But were we to suppose that no one was needed in those days through whom God could and would communicate his designs and order of work, how would a company be found united in a single purpose to carry the last message to every nation, kindred, tongue, and people? Let doubters ponder well the question.

* * *

"God Is Love"

WILLIAM BRICKEY

If we do not have the spirit of love, we certainly do not have the Spirit of God; for "God is love." Paul was "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," would "be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39,

I have been told, "This is true; but we can separate ourselves." Not so. We can easily separate our love from God, because it is local, weak, and easily exhausted; but the love of God is omnipresent, omnipotent, exhaustless, and eternal. Witness one demonstration,—the love that is in Christ Jesus our Lord. He came unto his own, and his own received him not, but crowned him with thorns in mockery, and spit upon him, and drove the cruel spikes into his quivering flesh, and then added insult to injury, saying tauntingly, "Come down from the cross," until he died of a broken heart.

Could men do more to separate themselves from that love? Could Satan himself think of anything more? This was his last chance. Christ, no doubt, had power to free himself from his tormentors. What would you have done? If he had refused to submit, Satan would have triumphed. But with his dying breath he said, "Father, forgive them; for they know not what they do." Single-handed and alone, he had met and conquered all the forces of the powers of darkness. Almighty love, in open conflict, had triumphed over envy, hatred, and malice.

We may exhaust his forbearance, but we can never exhaust his love. And neither the heights of heaven, nor the depths of hell, nor the expanse of the universe, is "able to separate us from the love of God, which is in Christ Jesus our Lord."

* * *

If instead of a gem, or even a flower, we should cast the gift of a lovely thought in the heart of a friend, that would be giving as the angels give.—*George MacDonald.*

IN MISSION LANDS

Central-Southern Luzon Conference, Philippine Islands

E. E. ANDROSS

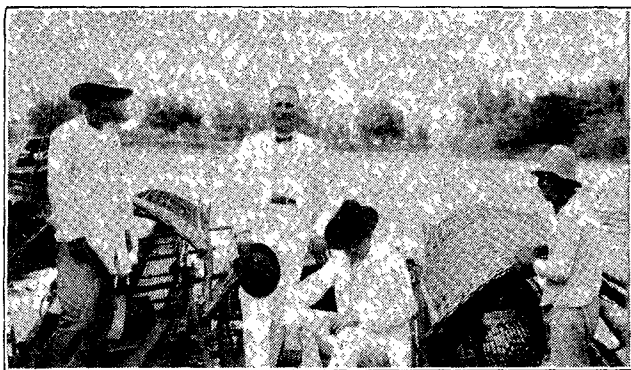
AFTER a four days' trip across the China Sea from Shanghai, Sabbath, October 12, we arrived at Manila, Philippine Islands. We were met at the docks by a number of our workers, who took us to their various homes. Just four weeks almost to an hour from the time of sailing from San Francisco we docked at Manila. During this time we had passed through some rough seas, but on the whole it was a pleasant voyage. We were very grateful to God for his kind watchcare over us. After a five days' stay at Manila, the steamer "Nanking" sailed for Hongkong, China, carrying Brother and Sister L. O. Pattison and their little girl, en route to Sumatra.

Brother C. W. Flaiz and I took the first opportunity to secure information about the earliest date when we could sail for Singapore. It was impossible at that time to secure reservations, but we learned that it would be from two to four weeks at least before we could sail. In counsel with Brethren L. V. Finster, J. S. Barrows, and others, we arranged an itinerary that included a visit to most of the churches and companies in the Central-Southern Luzon Conference, and also to the Northern Luzon Mission. We regretted very much that we could not visit the Visayan fields to the south, but the sailings of the steamers to Iloilo and Cebu and return were not such as to permit a visit there; and visits to other important parts, in the time we would probably have at our command, were also impossible.

It was arranged that Elder Flaiz should visit the churches to the north of Manila and I those to the south. Accordingly Elder Finster accompanied me to San Pablo, where he left me with Elder Bibiano Panis, in whose company I spent several days, visiting Nagkarlang, St. Isabel, and San Pablo. San Pablo is a

city of 30,000 inhabitants, situated in the rich province of Laguna, surrounded by beautiful cocoanut plantations. Various products grow in the rich soil of that region, such as rice, sugar cane, bananas, etc., but the cocoanut seems to lead all others. The country is very beautiful.

But that which interested me most was the wonderful work God is doing for the people. We met with the church at Nagkarlang, about nine miles distant from San Pablo, that evening. Not long ago Brother Panis and an assistant laborer pitched their tent in this town, and soon a remarkable interest was awak-



Elders C. W. Flaiz and E. E. Andross just before they left the sampan in which they made a trip to see two aged brethren at Calumpit, P. I.

ened. Each evening for several weeks, till the rainy season began, the people came from the *barrios*, or villages, for several miles around the town. Their audiences ranged from five hundred to one thousand or one thousand five hundred persons, who seemed deeply interested. About forty had definitely taken their stand for the truth and had been baptized previous to my visit, while a number of others were awaiting baptism.

Brother Panis was very hopeful of getting at least one hundred substantial members from the effort when

it should be fully developed. One man who had been known throughout the vicinity as a notorious character had given up his gambling and other vices, and from all appearances was soundly converted. I met this man with the others, and their faces were aglow with the new-found light of this message, and their hearts rejoicing in the wonderful deliverance the Lord has wrought for them. There were among them those who had been rescued from the depths of sin, as well as some of good standing in the com-



Delegates to the Philippine Union Conference, Manila

munity, and those who held positions of responsibility in the town.

The following day we drove over to St. Isabel, where Brother Panis's assistant was conducting a smaller effort, which gave promise of good fruitage. Sabbath afternoon we organized a church of thirty-seven members at this place. Most of these had been members of the San Pablo church. We also celebrated the ordinances with this newly organized church. Sabbath morning we met with the church at San Pablo. Here there is a membership of about two hundred fifty. They have erected a very suitable church building, but it seems that they will soon have to enlarge it in order to accommodate their increasing membership. Some of the believers are men of recognized standing in the city.

Other churches in the Central-Southern Luzon Conference, such as Pasig, Santa Ana, Malolos, and Calumpit, were also visited. Elder Flaiz visited still others. It is a great pleasure to me to be able to report the same remarkable degree of progress in practically every place where a proper effort has been made to establish this blessed truth.

* * *

What a Testament Did in Haiti

HAZEL W. ROTH

SISTER RESINA was more than eighty years of age when she saw a New Testament for the first time, and then she could not read it, but had to get some one to read it to her. A little later one of our brethren went to the town to work, and gave her the message. It seemed that her whole heart was converted, but she had used tobacco and snuff all her life and could not stop using them. One night she prayed very earnestly over the matter, and in the morning her desire for the weed was gone.

She lives well into the interior, and I was the first white woman she had ever seen. When she looked at Mr. Roth and me, she said, "Well, what things God has made!" A little later she saw us laughing. She said, "They know how to laugh, too."

Her whole heart was made happy when she was baptized. She is as simple and as sincere as a child.

When any of our people ask her a question, she always answers by saying, "Yes, brother;" or, "No, sister." I wonder if all the rest of us can say these words from the heart to all our brethren and sisters.

* * *

Kongo Border Mission

S. M. KONIGMACHER

ONE living on the frontier here is reminded again and again of the frontier days in the West at home. But here the natives are peaceable, while there the Indians were warlike. Here the natives work well for the white men, and we would not know what to do without their help.

Last week five bricklayers and two assistants came to me for work, but I could not hire them. They had met some of our schoolboys who were home on vacation and noticed that they did not drink or use tobacco. When these mechanics stopped here they asked my head boy, Chiwanga, about it, and he asked them if they ever read in the Bible of Jesus' using tobacco. Then they asked about drinking soft drinks or sweet beer. He asked them if it was advisable to walk on the edge of a precipice. They then asked him about the Sabbath. The Sabbath is the stumblingblock here, the same as it is at home.

"Well," Chiwanga said, "long time ago the people kept the true Sabbath."

Then the others replied, "We do not know about long ago."

Chiwanga answered, "You have read of Jesus and how he died and was placed in the grave?" Yes, they knew of that well.

Chiwanga then said, "Don't you remember how the women came to anoint the Lord on Sunday, but they rested on the Sabbath?"

They said no more after that. My boys are continually meeting such questions, and we have been here only a year.

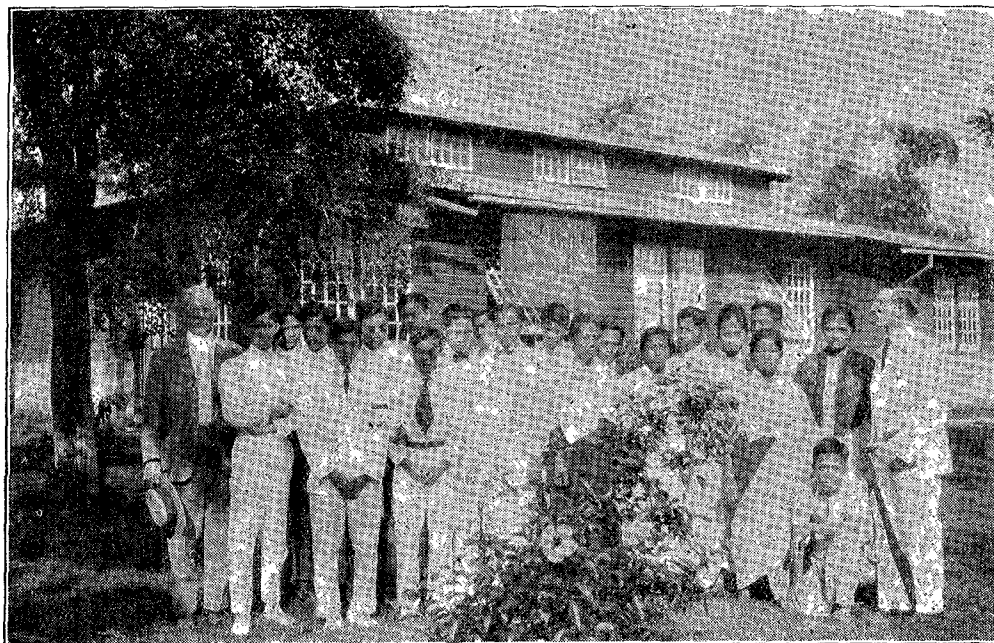
Once when visiting with Chiwanga, I told him how I felt drawn to him when I first saw him in the village.

"Yes," he said, "and I never told you what was in my heart. Before you came I dreamed that a person stood before me and said, 'Pray.' The person was as bright as the light," pointing to the lamp.

I asked him if the being whom he saw was a white man.

"No," he said, "it was like the light. The person then said to me, 'Get up, and there is a teacher coming into your country;' and it was not long then until you came."

While I was away, his wife took the measles, and their little baby sickened and died. The old grandmother asked him how it was that he, a Christian, should have his child die. He said,



Employees of the Philippine Publishing House, Manila, and Building in the Background

"But you, too, have lost your brothers and people."

In our Bible class the boys ask some very intelligent questions. Last night they asked me if it was wrong to jokingly say there was something when they all knew there was nothing. Another one asked what they should do if they wished to work for a white man who did not keep the Sabbath.

We had an interesting time the other night. We cleaned up the compound, and I told the boys to light the grass to burn up any fleas that might be in the dirt taken from the huts. Toward evening the wind changed, and the fire came back, and we had to back-fire to save our lumber shed and the house. Later, as we assembled for vespers, we noticed the fire coming back toward the married boys' compound, and we had to back-fire again. As a pile of brush caught fire, the sparks flew so thick and fast that one of the boys took his things out of his hut for fear it would burn. Soon all danger was past, and we returned to prayers. After prayers we sat in the moonlight watching the grass in the veldt burn, for a bush fire in the night is a very beautiful sight, and we can enjoy it when we know it cannot get at our grass houses.

* * *

Manchuria

BERNHARD PETERSEN

EVERY spring the population of Manchuria is greatly increased by emigrants pouring into the country from overpopulous China. During the past two years, thousands upon thousands have gone into the northern part of Manchuria and have started new homes in those sparsely settled regions. This year, on account of the great floods in China, we could for many days see the refugees flocking into Mukden in large numbers. From there they were again sent by rail farther north. As we look upon these multitudes, we realize to some extent the greatness of our work and the need of the power of God in our lives.

As we now look back over the four years that are past, we can but praise God for his loving-kindness to us. We came to Mukden as strangers. There was not a native to greet us, nor a home in readiness for us. Elder C. L. Butterfield, of Korea, had come to

Mukden a few days previous to our arrival, and his help in getting settled was greatly appreciated.

Seeing the great work to be accomplished, we felt that new territory must be occupied, and during the month of July, 1916, our little force was divided. Brother and Sister O. J. Grundset moved on to Changchun, a city one hundred eighty miles north of Mukden. Work was thus opened in the Kirin Province. Brother J. G. Gjording, who had connected with the mission in November, 1915, then took up the treasurer-ship. Last year Brother and Sister Grundset saw the first fruit from their labors in Changchun, six per-



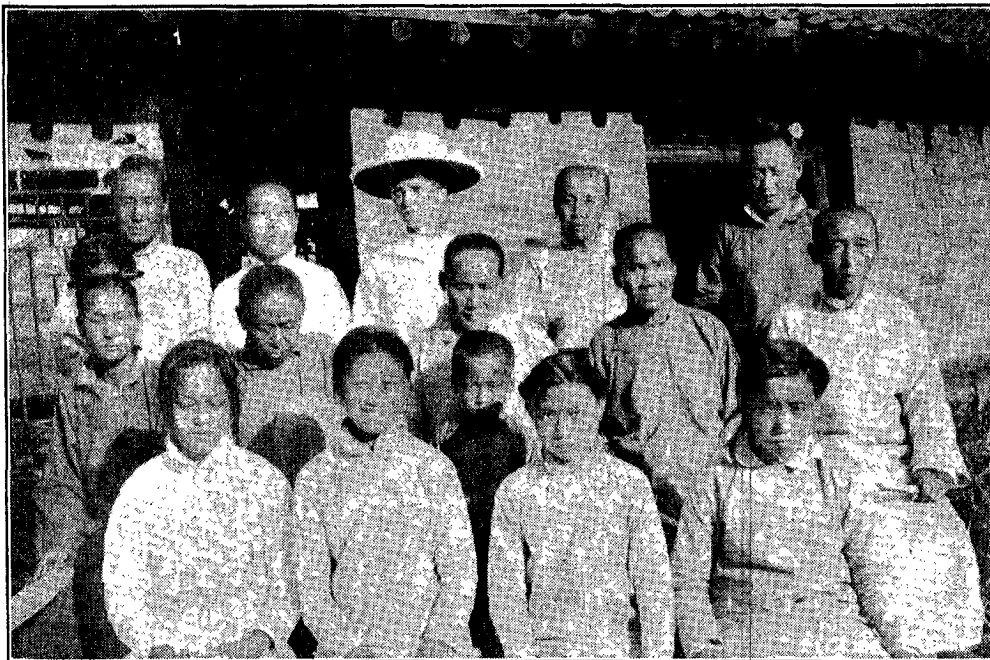
Mukden Church School

sons being baptized. In this province we now have two chapels. Brother and Sister Grundset have been living alone in that province for more than two years. We have repeatedly asked for more help for them, but thus far no one has arrived. We sincerely hope that a family may be sent there at once.

In the southern, or Fengtien [Sheng King] Province, we now have five outstations. One of these was opened only two months ago.

During the summer we were not able to carry on the work in so strong a manner as was desired, as Brother Gjording was released to connect with the Signs of the Times Publishing House, at Shanghai. This hindered our plans for progressive work, as Brother Grundset was busy building, and I was compelled to spend most of my time in Mukden, being able to run out only now and then to the two nearest stations. I was, however, able to spend more time

with the church in Mukden, holding meetings and giving Bible readings, while Mrs. Petersen conducted her usual class for the women. We were made to rejoice by seeing seven persons follow their Lord in baptism. Thus far this year sixteen have received this rite in the mission. Others will be baptized soon. There are now two churches in Manchuria, with a baptized membership of sixty-six, besides nineteen believers who have not yet united with us. There is thus a total membership of eighty-five Sabbath-



Mrs. Petersen with Her Bible Class

keepers, including foreigners. We have also been greatly encouraged to see the progress made in tithe paying. Last year the tithe amounted to \$478.84, \$203.82 being native tithe.

About a month and a half ago we were glad to welcome Brother and Sister Edwin Bye to our field. Brother Bye had been chosen secretary-treasurer for this mission by the General Conference. Our working force now consists of three foreign families, six native evangelists, a church school teacher, and a Bible woman. While we need more foreign help, we also need more native workers. With the exception of a canvasser, all the workers have been developed in the field. Two of these workers, with their wives, have had a year's training at the China Missions Training School, at Shanghai. The necessity for giving the native workers a better education is every evident.

During the winter months the extreme cold hinders our literature work, but in the spring the workers start again. Last year they took 3,378 subscriptions, the total sales amounting to \$1,895.64. This year they have taken more subscriptions in Manchuria's three largest cities than in any previous year, thus showing that the same territory can be worked over again successfully. We have at present four colporteurs. This branch of the work should be strengthened by a bookman who can give his undivided attention to it. In the past it has been combined with other lines of work, on account of lack of workers, but such a course has not proved successful.

In the summer of 1915 the mission secured a fine tract of land at Mukden for headquarters. It contains four and one-half acres, and is situated a short distance outside of the west gate. On this site two good houses have been erected, and thus the workers are provided with two good comfortable homes in place of the Chinese quarters previously occupied. Another piece of property was secured in the city of Mukden during the fall of 1916. It is on one of the busiest streets in the city. As we did not have means sufficient to erect a chapel at the time it was purchased, one of the old buildings was repaired, and is now used as a chapel. We thus have our own meeting place, and room enough for a church school and other enterprises as the mission grows.

We rejoice that soon Brother and Sister Grundset, in the province of Kirin, to the north, will have a good, comfortable house in which to live. For a long time it seemed impossible to secure land, as the land office refused to sell or lease for perpetuity. Finally, after about a year of hard searching, we were offered a large tract of land for a very low price. However, as negotiations with the brethren at Shanghai were prolonged, the land passed out of our hands and was later sold for double the price it was offered us. For some time after that it seemed impossible to obtain land. We then took up the matter with the American consulate at Mukden, and after months had passed, we were able to secure a tract of land last spring. It was a marvel that we secured it, and had not the Lord worked for us, we would not have come into possession of it. At the consulate they told me that they never expected the deal to go through. As material and labor have greatly increased in price, and as this tract of land was a good deal more expensive than the former one, the greatest care has had to be exercised in order to be able to finish the house. The building operations have been greatly hindered by unusually

heavy rains. We trust, however, that the house may be finished before cold weather.

The work in Manchuria is progressing, and we are grateful for the degree of success the Lord has given us in the past. But our force must be strengthened by the coming of more foreign laborers if the work is to be done successfully.

* * *

South Africa

FROM a letter written by Elder W. B. White the first week in September, we take a few paragraphs of general interest:

"Our union conference committee is now in session here at Cape Town. A few visiting brethren are with us: Brother MacNay, from the Orange Free State; Brother Sparrow, from the same field; and Brother Walston is down from Rhodesia. We are always glad to welcome our brethren from the field to our committee work. We have divided the work between two subcommittees, and as they are now laboring on the items assigned them, I am improving the opportunity to write a few lines.

"At this writing we are all quite well here in Africa. Our winter is now passing away, and we are enjoying Africa's spring. The last week or so has been very warm here at Cape Town, but today it is cooler and some rain is falling. Everything looks very pretty here now at the Cape; the grass is green, and flowers are in bloom.

"We are now planting a mission station in the Belgian Kongo. If you will look at your map of Africa, you will see a railroad running into the country from Livingstone. Probably your map will show that the railroad is completed to Elizabethville, Belgian Kongo; but it is now far beyond that—three hundred miles. The railroad at present is up to Bukama, on the Luabala River. I think between the Luabala and the Lovoi is where we shall probably settle, about forty-five miles from Bukama. Here great tracts of country, as large as some States of the Union, are without any evangelizing agency. We feel that now is the time for us to enter that field and make a beginning. We shall have to purchase the land for a mission site, but we can get it for about thirty cents an acre—beautiful wooded land, with running water. So we have decided to make a beginning this year, and then work along as we can. I expect soon to hear that a site has been secured. We rejoice that a beginning has been made in the Belgian Kongo, with its 15,500,000 inhabitants. It is to be regretted that we did not enter that field years ago."

* * *

More Love Needed

MRS. IVA F. CADY

"Love covereth a multitude of sins." 1 Peter 4: 8, A. R. V.

How natural it is for us to seek to cover up the sins of our own loved ones! We have great charity for them, and are inclined to excuse in them what we severely condemn in others. This is because we naturally love our own kin. But what we need is more love for our brethren in the church, if we find it hard to forgive them and overlook their faults. When we love them as we should, we shall forgive them as readily as we forgive the members of our own family. And we may have that love "shed abroad in our hearts by the Holy Ghost which is given unto us."



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."

ONE OF THE SWEET OLD CHAPTERS

ONE of the sweet old chapters,
After a day like this!
The day brought tears and trouble,
The evening brings no kiss.
No rest in the arms I long for—
Rest and refuge and home,
But, weary and heavy laden,
Unto thy Book I come.

One of the sweet old chapters,
The loving that blossoms through
The care of birds and lilies
Out in the meadow dew.
The evening lies softly round them,
Their faith is simply to be:
Ah, hushed by the tender lesson,
My God, let me rest in thee.

One of the sweet old chapters,
Telling the night is o'er,
The morning breaks eternal,
On Canaan's peaceful shore.
The ransomed and the martyrs
For Christ, rejoice and sing;
And with praise and hallelujahs
Crown their Saviour Lord and King.

— Selected.

* * *

The Mother as a Teacher

JANETTE BIDWELL SHUSTER

THE mother is usually the first teacher of the child. By imitating her he learns to play, often mimicking her acts in surprising detail. Her vocabulary becomes his, and her opinions are generally considered as absolute authority on any subject. How often when questioned concerning something, a child will say, "Well, mother said so." This is at it should be. Alas, that so many little ones come later to realize that what "mother says" is not always reliable!

A child learns many of the common acts of daily life in play, and his intellectual training should begin in like manner. It is much easier and more natural for the little one to learn simple arithmetic, reading, Bible, history, and science in play than to wait until the school age is reached before he is introduced to these subjects. The child who comes to school knowing little of numbers, and nothing of words and letters, is at a disadvantage; and if the school be one where the teacher has several grades, the handicap is much greater, for she does not have time to spend with each child individually. Most children of an age to enter the first three grades learn far more by individual teaching than in class work. As they grow older a competitive spirit develops which is lacking at first.

The investigative instinct, which leads the babe to reach for everything in sight, develops with years into innumerable questions as to "What's this?" "What's that?" Unconsciously the child is thus gaining knowledge of shape, size, weight, temperature, and texture. Other knowledge is absorbed as unconsciously as these fundamental facts if the child mind

is rightly directed. True, it takes time, and it is often inconvenient for the mother to give attention to almost incessant questioning. But really this is the mother's greatest work. A little dust upon the furniture will be forgotten in years to come; a plain, easily laundered dress for the little one does not stunt growth of mind or body; and simple food is a benefit to the entire family. Time can be saved from these material duties by simplifying them as much as possible. No mother should ever be too busy to talk to her child or appoint a future time for longer discussions.

It is well to begin teaching numbers before the child is able to understand about them. Count fingers, toes, and familiar objects. Keep it up, but not until it becomes irksome. Make it play. Never force knowledge upon a child. Make it so interesting that there is always a demand for more. Do not try to teach the child when he is tired, or when he is deeply interested in something else. And do not count too far. Ten is a safe limit, as there are usually as many as ten objects constantly before him. When he begins to understand and count for himself, confine yourself often to two. Two hands, two eyes, two ears attract his interest. Encourage the child to say the words, and then gradually add the other numbers one at a time. By the time he is two years old, the child thus taught will have gained an astonishing concept of number. As you work you can count the potatoes you pare, the buttons on clothing, everything in sight as long as interest continues. Begin by adding and then subtract. "Here are five potatoes. I have pared two, and three are left." There is an almost endless supply of simple examples.

Reading in the first principles can be easily taught by this same method of absorption. With lettered blocks spell the child's name and familiar short words. Point out large letters on boxes, and clean ones from the grocery may be given for playthings. Spell short words to the child before he can say his letters, and finally as he comes to realize that letters are useful and not merely something which he ought to learn, he will be anxious to master the alphabet. A child is a very practical being, and must have a reason for doing a thing, else it becomes a bore. In his earlier years he cannot deal with abstract ideas. A large-type book will now be of interest. Tell the stories of the pictures and point out some of the words. But never make this a set task. Children taught by this method have been known to read at the age of three years, and without having made any conscious effort. All children, of course, cannot learn so young, but all can easily master the simple primer by the time they are of school age.

Another thing: Do not send the child to school too early. He may be able to win good grades, but not be able to assimilate and use the knowledge to good advantage later. Hence, though it is wise to begin teaching the child early, it is best to develop book knowledge slowly. Combine observation and instruction.

Talk about various plants, parts of the body, flowers, fruits, etc. Call attention to pretty things. Very young children will point to and appreciate a sunset if taught to notice such things. Mere telling is meaningless to a small child. He must see to thoroughly understand what you are talking about. Thus taught as a child, he will have a good foundation for book knowledge later on.

* * *

Children and Red Cross Work

MARTHA E. WARNER

"I GIVE two hours a day and one afternoon each week to the Red Cross work," said the young mother of two small boys. "And now they want me to give an entire day. The work is fascinating, and I should love to do it, but I am out nearly every evening, and mother says she thinks it is my duty to stay home more."

"I tell her," remarked the mother, "that she must not forget that her *children* are a little bit of Red Cross work."

"And a very, very important part of it," I added.

It has been well said that "there is a work for women that is even more important and elevating than the duties of the king upon his throne. They may mold the minds of their children, and shape their characters so they may become sons and daughters of God."

In our desire to serve our country, let us not neglect the most important work of all, the training of our children.

* * *

Heavy Coat and Bare Ankles

L. A. HANSEN

THE other day I saw a little boy on the street with bare legs. It was windy, blustery weather, with a few snowflakes flying. The boy's head was well protected, he had a scarf about his neck, and he wore an overcoat, but he had short trousers and short socks. The legs were bare from a little above the shoetops to the knees. He might have been a young Scotchman training to wear kilts; I don't know as to that, but I do know his legs looked cold.

It is not an uncommon sight to see young children thus clad. Other portions of the body are pretty well clothed, the nursemaid is quite comfortably wrapped in suitable garments, but the legs of the little one are exposed. Perhaps this is the proper thing in baby wear, but to the observer it looks as if the style must be hard on the child.

The fact is, there is no sensible authority, nor good reason, for exposing the legs of a child to a temperature that requires other portions of the body to be well covered. The circulation about the knees is not especially good; the extremities should always be warm. Their chilling means that the circulation is impeded and that, in consequence, there is likely to be serious congestion in other portions of the body. The writer knows of no natural law that permits the exposure of bare legs to cold any more than other parts of the body which evidently were meant to be covered.

Another style of like nature is the wearing of thin-soled shoes by girls and young ladies, with thin stockings, which expose the feet and ankles to chilling. Add to this a certain amount of restriction caused by tight shoes, and you have conditions very favorable to serious injury to internal organs by congestion. A

good circulation of the blood is essential to the normal activities of the body. It is the blood that carries nourishment and heat to all parts of the body. The feet are farthest from the heart, the center of the circulatory system, and are one of the distant return points of the circulating blood. They should offer the freest circulation, hence the need of comfortable, easy fitting, warm footwear.

* * *

Three C's of Infancy

THERE would be fewer worn-out mothers if there were more general knowledge of the causes of colic, colds, and constipation. These three C's are responsible for the loss of much time, and more sleep, and for greater pain than is at all necessary. The causes of the three C's are very numerous; no two mothers have exactly the same problem. But many general rules of care apply to all cases and go far toward preventing them.

It is the modern preventive measures that have sent such a broadside into our time-honored notion that "all babies have colic and colds and are constipated, because these ailments are hereditary." Such musty old superstitions have been cast into the discard, where they belong.

The three C's are more intimately connected than would appear to the casual observer. Overfeeding may cause all three. Overfeeding overloads the system with undigested food, which in turn weakens resistance to the invasion of numerous varieties of microbes, and this condition causes a toxic condition of the blood to ensue. This in turn locks up all avenues of elimination, and the results are:

1. Food retained which undergoes putrefaction. Colic results.

2. Food retained which becomes hard, dry, formed, and impacted. Constipation results.

3. Toxic substances, resulting from food retained, are absorbed by the blood, and weaken the resistance of all mucous membranes of the body. Colds result.

If overfeeding were the only cause of the three C's, surely a mother ought to be ashamed to allow a cold, colic, or constipation in her baby. In all justice to the worn-out mothers, however, we must admit that there are many other causes of the three C's.

Colic

Colic is generally caused by one of two things—indigestion or exposure to cold. In the breast-fed baby the underlying factor at fault may be one of the following easily corrected conditions:

1. Chilling of the baby's body.
2. Indiscretions in the mother's diet.
3. Too hasty nursings.
4. Too frequent nursings.
5. Too prolonged nursings.
6. Air swallowed during the nursings.
7. Insufficient drinking water.
8. Constant use of pacifier.

In the bottle-fed baby any one of the above conditions may be at fault, but it is more frequently an actual indigestion caused by too much sugar or too much protein in the food.

The signs of colic are a sudden sharp paroxysm of crying, accompanied by kicking with the legs drawn up on the abdomen, a distention of the abdomen with gas, causing rumbling and gurgling in the intestines, and an escape of gas from the bowels and mouth. Cold hands and feet generally accompany colic.

The best preventive measures for colic are: (1) Holding the baby over the shoulder for a few minutes after each feeding to expel the air and gas from the stomach; (2) giving copious drinks of cool boiled water between feedings.

When the baby has the colic, lay him on his stomach on a hot-water bag. Pat his back gently with the palm of your hand. Turn him over and rub his abdomen with your warmed hand anointed with olive oil. Give plain hot water or peppermint water, two teaspoonfuls every ten minutes. Test the heat of the water on your own tongue first in order to avoid scalding the baby's mouth. Always see that the hands and feet are warmed. Never give whisky, brandy, gin, fennel, catnip, or any herb tea to a baby with colic. Plain hot water will give as much relief and will not disturb the stomach. When your baby has had an attack of colic, always reduce the amount of feedings by one half for the next day.

There is a great deal of misinformation current on the subject of colic, but the above hints will control it effectively.

Colds

The way to keep your baby free from colds:

1. Give plenty of fresh air night and day. Keep the baby outdoors as long as possible every day. The nursery should be well ventilated and have a day-time temperature of sixty-eight degrees. At night open the windows top and bottom.

2. Keep the baby's nose in a clean, healthy condition by daily cleansing with liquid albolene. If adenoids are present, have them removed.

3. Don't kiss the baby. Don't allow him to play with children who have colds. Have a separate handkerchief for him.

4. Don't overclothe him, night or day.

5. Don't overfeed him.

Finally, don't regard any cold he may get as of little consequence or as something that can be allowed to take care of itself. Don't be easy-going in the matter of colds. If your baby has frequent colds, there is something the matter either with him or with the way he is being cared for.

What you must do for your baby's cold:

1. Isolate the baby in the best ventilated room you have.

2. Keep him in bed until all cough and fever have subsided.

3. Choose a room accessible to sunshine. Arrange a window board to deflect the air upward in ventilating.

4. Permit only such toys as can be burned when the illness is over.

5. Do not give any cough medicine unless prescribed by your doctor. Many patent cough medicines contain opium, which is very harmful.

6. Fumigate and clean the room after the attack is over. Formalin candles are the best for this purpose because they do not destroy or discolor furnishings or fabrics.

Constipation

Persistent constipation is nearly always the result of improper feeding or weakness. When it is due to weakness, that is, the inability to make sufficient exertion to expel the bowel contents properly, it will adjust itself as the baby grows older and stronger. It may be helped by gentle massage of the abdomen, using the palm of your warmed hand anointed with cocoa butter or olive oil. This should be done each

day. Occasionally a soap stick or a small glycerin suppository will be necessary.

When constipation is due to improper feeding, it must, of course, be corrected by a change in diet. For example, you can use oatmeal water in the place of barley water, or instead of using lime water, use a few drops of milk of magnesia in each feeding. Occasionally a teaspoonful of fresh cream, with an equal part of warm water, given before a nursing, is effective. After the fifth month, freshly strained orange juice is of value. One of the best measures for the prevention and relief of constipation is the giving of copious drinks of cool boiled water between feedings. The constipation problem will cease to be such a difficult and persistent one when the universal use of the tiny vessel, or chamber, for young infants becomes the accepted thing. Babies as young as three months of age get accustomed to having a movement when placed on a small vessel at a regular and definite time every day.

Here are several causes of constipation occurring in the bottle-fed baby, which apply to all children during the second year as well:

1. Boiling the milk.

2. Overheating the bottle, which in turn overheats the milk.

3. Insufficient outdoor air and exercise.

4. Insufficient drinking water between feedings.

5. Using foods containing too little solid matter.

6. Prolonged use of foods containing too much protein and too little fat or cream.

7. Conditions which weaken the muscular tone of the bowel, such as rickets, malnutrition, severe and exhausting diarrhea.

8. Insufficient outdoor air and exercise.

9. In older children too much starchy food and too little vegetables and fruit juices.—*B. Wallace Hamilton, M. D., in the Delineator.*

* * *

Nursing the House Plants

THE old saying, "A duck out of water," surely applies to plants in the home. Plants that were taken from their native habitat in tropical Mexico or frigid Canada are expected to thrive side by side. It is really surprising how well a variety of plants will endure under the same conditions, with reasonable care. Of course they do not grow luxuriant, but they do exist, showing that plants are by no means as exacting as many think. . . .

Plants growing in a greenhouse can be supplied with their natural requirements, heat, air, and moisture. It might also be well to bear in mind that growing plants extract more nourishment from the atmosphere than from the soil. Therefore, the change from the moisture-laden atmosphere of the greenhouse to the dry intense heat of the dwelling is a big obstacle for the plant to overcome, and it is only with much attention, particularly when first coming into the house, that the plant will endure. Of course it is quite impractical to keep the atmosphere of the home moist, but all types of foliage plants should be sponged occasionally. Or the plant may be stood in the bathtub and the leaves sprayed with a hand sprinkler.

Many persons suppose that plants in the greenhouses are grown under a very high temperature. Generally the night temperature rarely exceeds 60 degrees. In the home the plants become soft and spindly, especially when they are placed in some hot

window with a radiator directly beneath them. . . .

The most destructive agent with house plants is too much watering. Most people make a habit of watering their plants at regular intervals. This is absolutely wrong, as the requirements of the plants vary with the condition of growth. How often should I water my palm? There is only one answer: When it is dry. How can I tell when it is dry? Certainly not by the alarm clock, neither by the surface appearance of the soil. There is only one safe method to employ: tap the pot with the knuckle, and the true condition of the soil can be determined by the difference in the sound between a moist and a dry plant. Test this by placing a wet, soggy flowerpot alongside a dry one. When you have become proficient, you will have acquired the only method to employ in the watering of potted plants.

Gas is accused by every one generally of the destruction of house plants. It is admitted that gas does work havoc among plant life, but in many cases it is carrying blame belonging elsewhere. Gas does not destroy slowly, but causes the leaves to turn brown rather suddenly and the ends of the foliage often to wither. But when the entire plant begins to turn a sickly yellow, you can usually charge it to overwatering. The great danger with overwatering is that the bad effects are not noticeable until the damage has been inflicted, whereas with underwatering the wilting of the foliage is a distress signal readily apparent to the novice. Standing plants in saucers of water is not recommended, as the roots that are submerged are certain to turn black, and consequently decay. The best method to employ with the watering of plants is to remove the pot from the jardinière and stand it on the drain board in the pantry, or kitchen, filling the pot several times with water, so that the soil is thoroughly saturated. Plants that have raised somewhat in the pots, leaving little recess, can be stood for a few minutes in a pail of water level with the top of the pot. After the surplus water has drained off, the pot can be replaced in the jardinière.

During the winter it is not advisable to encourage growth in foliage plants, as under the conditions of the home the growth made is certain to be soft and of little value. But toward spring you will notice palms, dracænas, and other plants of this character pushing up their leafing sheaths. They can then be watered more generously, and it is also advisable to furnish the roots with some fertilizing material. Concentrated plant foods are on the market to be dissolved in water or scattered sparingly on the surface of the soil and scratched in with a pointed stick.

Flowering plants such as azaleas, climbing roses, etc., that have finished flowering, should have a gradual reduction in the water supplied the root so as properly to harden the new growth. Other flowering plants of the poinsettia or heather type are of little value to the home after they have finished flowering.

Most of the foliage plants, such as kentias, rubbers, dracænas, pandanus, and other types usually referred to as palms, are moisture lovers. Their native habitat is the tropics, and under the dry atmosphere of the dwelling they are subject to the attacks of various insect pests, more particularly red spider. Sponging of the foliage at weekly intervals is advisable. With tepid water make a soapy solution, using a good white or Castile soap and a mild insecticide of oil or tobacco.

One of the greatest assets of a good house plant is being in a small pot. Frequent feeding will reduce the necessity of repotting, but there is a point where

the plant must be repotted. It must be done properly to insure the health of the plant. Select a pot about two inches greater in diameter than the one it occupies. Get some coarse cinders, clam shells, or broken pot for the bottom, and have some good soil mixture of equal parts topsoil and leaf mold. Add a little sharp sand to assure drainage. Place one inch of the drainage material in the bottom of the pot, and over this a little moss. Scatter a little soil over this. Remove the old pot by inverting, holding the left hand on the surface. Tap the pot gently on the edge of a table, and it will come off. With a sharpened stick remove the drainage pieces that will be found enveloped with roots. It matters little if a few roots are broken when doing this, but they should be severed cleanly with a sharp knife, as broken roots decay. Place the ball in the center of the pot, so the surface is the proper distance below the top of the pot to allow for watering. Then fill the pot with the compost, filling in layers and firming it thoroughly with a sharpened stick.—William C. McCollom, in *the Independent*.

* * *

Father's Time

"No, I cannot go with you after dinner tonight, because that is father's time, and we always have so much fun then."

That is what I heard a little maiden say to her school friend, who had invited her to go somewhere with her.

"Father's time"—I wondered what that meant; and so I asked the little maiden, "What is 'father's time'?"

"O," said she, "'father's time' is right after dinner at night, an hour or so before we go to bed. Father makes lots of pleasure for us then, and it is the only time we can see him, except in the early morning, and that is for such a short while. Father never goes away at that time, neither do we; we give that hour to him, and he gives it to us. It is our 'together hour.' O, he is such a good, dear father!"

What a testimonial to the high standard of fatherhood was the speech of this little girl. Away all day, immersed in business cares, the father could give no time to his children except the hour before their bedtime. With what happy, light hearts these little ones kissed him good night when bedtime came, and with what smiling faces they went to sleep to dream beautiful dreams of father love!—*American Motherhood*.

* * *

How to be Happy

GREAT principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human conditions and increase your capacity for happiness.

2. Look for something cheery every day, if nothing more than a flower to see, a good word to hear, a bright thought to consider. Such acquisitions will enrich your mentality.

3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying these memorized passages will come back to you like whispers of peace from heaven's throne.—*Selected*.



THE HUNAN GENERAL MEETING

THE date of the Hunan general meeting was originally set for September 13-21, but at that time the foreign and Chinese authorities at Peking telegraphed to the summer resorts forbidding the women and children to return to Hunan, and saying that the men would return only at their own risk, without passports or similar papers from the Chinese officials, and that neither the foreign nor the Chinese government would be held responsible for anything that might happen to the missionaries should they return to the province. There are three hundred foreign missionaries in Hunan, and most of these were resting in the mountains during the hot season. Arrangements were made for the women and children to remain in the mountains or in Hankow. Some of the men returned to their post of duty in Hunan.

About that time our believers wrote, saying that they could not attend the meeting, as the soldiers would not allow any one to travel from city to city in the province, and this would keep them at home.

The date of the meeting was then changed. November 29 to December 8 was fixed as the time, and as political disturbances had then quieted somewhat, our church members and inquirers came in from all parts of the province to attend the meeting. One party from the southern part of the province had started early by boat, but was twelve days reaching Changsha because of adverse winds. Another company in the northwest could not secure a sailing vessel,

as the soldiers had taken all river craft to carry men and supplies. Not having sufficient money to purchase steamboat tickets, these brethren walked several days in order to come to the meeting. Others from the east came four days' journey, and still others from other directions walked three or four days to reach Changsha. One woman inquirer, because her husband would not give her any money, walked nearly a two days' journey. As her feet were bound, it was quite a task. The customs of that place do not permit a woman to walk in company with men, so she traveled alone, although the road was a dangerous one. When the meeting opened Friday evening, one hundred sixty persons from outside of Changsha had registered their names. The last Sabbath there were more than two hundred fifty present.

A few days before the meeting, one of our most earnest, consecrated evangelists was stricken down with the Spanish influenza, with complications. His limbs seemed paralyzed and were numb and cold. He could not walk or talk. His brother wrote, saying that because of the seriousness of the disease, the evangelist could not possibly recover in time to attend the meeting. However, the evangelist's family and the little church company prayed for him, and the same day he was wholly restored to health. He came to Changsha a day before the meeting began, looking well and strong, full of spiritual and physical life.

From the first service to the close of the meeting there was a spirit of earnestness and consecration manifested by

the workers and believers. The people prayed for and expected spiritual blessings, and they were not disappointed. During the consecration service on the last Sabbath morning, nearly the whole congregation, including evangelists and colporteurs, went forward, confessing definite sins and seeking God for victory.

The Spirit of the Lord was present in the conference sessions, and the business of the mission was transacted without friction and without waste of time. The discussion of plans and purposes and resolutions was highly profitable. The consideration of the principles of organization and mission management will prove of great benefit. The delegates, workers, and believers were of one mind and heart. There were no discordant notes in the harmony prepared by the Holy Spirit.

The meeting was really a school of instruction. The people were taught how to work in many ways for the unsaved all about them. Their responsibility to advance and support the interests of the church was clearly shown to them. A motto composed of eight characters was hung in the meeting hall. These characters could be combined in different ways. In one combination they meant to preach quickly the gospel generally everywhere in the world. Another arrangement read, "Finish quickly the message, especially in Hunan." Those who attended the meeting imbibed a deep spirit of missionary effort.

A special offering was taken for the educational work amounting to more than two hundred dollars in cash and pledges.



WORKERS IN ATTENDANCE AT HUNAN GENERAL MEETING, CHANGSHA, CHINA, NOV. 29 TO DEC. 8, 1918

Ten young men and women attending the meeting decided to give their lives to the Lord's work and will attend the Hankow intermediate school this year. Altogether, about seventeen students from Hunan will attend the school there this year.

At the close of the meetings five young men were baptized and will enter the colporteur work. Others wished to be baptized at this time, but it was thought best that they receive baptism at their local churches. This will give the local church members an opportunity to express their approval or disapproval of the candidates. Also it will give the candidate an opportunity to publicly take this step before his townspeople, thus witnessing to the Lord before them.

The president, vice-president, the secretary of the publishing and home missionary departments, and the secretary of the Sabbath school department of the North China Union Conference rendered excellent help during the entire meeting.

The influence of the meeting will reach to all parts of the province, with its population of nearly thirty million judgment-bound men and women. We look for a new era in the work in Hunan, under the prospering hand of God.

O. B. KUHN.

THE BAY ISLANDS, HONDURAS

AFTER my visit to Tegucigalpa, I spent two weeks at home catching up with my work. We then started on a visit to the churches along the coast and on the Bay Islands.

These visits have to be made on small sailboats or gasoline launches, and as the last quarter of the year usually is stormy, we feared that we might have an unpleasant time of it. But we had very pleasant weather most of the time. Although the Bay Islands are but a short distance from the coast, the weather is often fine in the islands when it is rough on the mainland.

Our first visit was at Utila Island, where we had recently conducted a tent-meeting. While at Utila, I had the privilege of baptizing ten persons. Others are preparing for baptism. We repaired the church building. At this place we expect to hold a camp-meeting in the spring.

Our next stop was at Coxen Hole, Rutan. In the past our office was at this place. We have a small company there. I am very anxious to see a strong effort made at that place. It is the capital of the department of the Bay Islands; thus an important place in the islands. Dr. J. G. Smalley lives there. He has a very good private practice, but he does so much work that is purely missionary that his purse does not fatten as it otherwise might. I should be glad to see him equipped with a modest up-to-date treatment-room. In addition to his medical practice he is doing active Red Cross work. He has collected about one thousand dollars for the Armenian Relief Fund.

From Coxen Hole we went to Bonacca Island. We have two churches on this island — one on the coast at a place known as Northeast Bight, and one on the cays, just off the south coast of the island. The latter church has a membership of about one hundred; the Sabbath school about one hundred forty. We found this church in a good spiritual

condition. The young people's society is doing a good work. The week before our arrival, the society rendered a program for the benefit of the Armenian Relief work, collecting about \$31. The only sad part of our visit was a memorial service held for Brother Gabriel Haylock, one of the first and most faithful believers in Honduras. He died some two weeks before our visit.

We spent one week with the church at Northeast Bight. The labor resulted in encouraging the believers to increased activity in the work of the Lord. We enjoyed this privilege of studying the message with these believers and seeking the Lord together.

On leaving Bonacca we returned to the island of Rutan, and visited Jonesville, French Harbor, and West End. The first-mentioned place has a company, but no organized church. The two latter have churches. At French Harbor we organized a young people's society. At this place we were much pleased with their method of increasing the birthday offerings. Birthday offerings are collected all through the islands. They set as their goal for birthday offerings one peso (50 cents) for each Sabbath school member. They use the missionary ship. They make one station for each member, so that when each has paid a peso, the ship will reach her destination. When we were there the ship had been across, and was then on her second voyage. It looked as if she would almost make half the distance back. I do not know what they may do if she is in mid-ocean at the close of the year.

Owing to the rains, our visit was cut short at West End, yet it was pleasant and profitable.

At this writing we are in La Ceiba, waiting for an opportunity to go to San Pedro. We might have gone before this, but we have each had an attack of what I suppose was influenza. If it was not, I do not want anything worse.

Yesterday I had the privilege of baptizing seven persons, and receiving them into La Ceiba church. This makes nine baptized and received into La Ceiba church this year. Four of them are English and five are Spanish. The total number baptized in Honduras for the year is fifty-eight. Twenty-five of these are Spanish, the rest are English.

We praise God for what he has enabled us to do, though we wish that we might have done more.

As the first Thirteenth Sabbath Offering of 1919 is for this union, we feel like urging all to contribute liberally. We greatly need help, and promise to do our part in using the means for the salvation of souls.

W. E. LANIER.

OUR WORK AMONG THE JEWS

THOUGH our labors among the Jews are not producing marked immediate results, we believe they are progressing encouragingly and successfully. We learn of Jews in various places who are becoming interested in the message and are again keeping the Sabbath.

A few days ago I met a brother who is a colporteur, and who has worked much among the Jewish people. This brother, although a Gentile, is able to speak Yiddish as fluently as any orthodox Jew I ever met. He told me that he had been among the Jews for a number

of years, and that he knew of at least nine Jewish families who had given up the Sabbath but had gone to keeping it again. Although they had not fully taken their stand with us to accept the Saviour and the whole truth, yet they had decided once more to keep the Sabbath of the Lord. This means a great deal, especially when the Jews by the thousands are giving up the Sabbath.

One of our conference workers who has been interesting a Jewish family in the truth, in a letter says:

"You will be interested to know that I paid my third visit to the — family last night. They certainly welcomed me cordially. The wife has again commenced to keep the Sabbath. The man has expressed himself as desirous of doing so, but says business reasons prevent."

From another brother who has worked among the Jews, I received the following word:

"I went to visit the Jewish bakery where I had been working, and I was invited to work there again. . . . I was glad to see that they had taken their stand to close on the Sabbath. While the great majority will follow popularity, yet God will have a people among the Jews who will stand loyal to him and his truth."

Some weeks ago I spent a few days in Philadelphia. While there I met a number of Jews who had attended some of our services at the church. There was a Jew who has a shoe-repairing shop next door to the Eastern Pennsylvania Conference office. I spent quite a little time with him one evening, talking about the truth. He had attended a number of services in Jewish missions in London, and seemed somewhat acquainted with our people. He said the thing that troubled him was that there were so many persons claiming to believe in Jesus who did not keep the Sabbath, yet there were others who believed in the same Jesus that did keep the Sabbath. He told me that he had read some in the New Testament, and he could not understand how the followers of Messiah could read Matthew 5: 17, 18, and yet not keep the Sabbath. I told him of our people, who do keep the Sabbath, and he said he was aware of that fact. He seemed to stumble over the fact that there were so many kinds and classes of people who believe in the same Jesus yet oppose each other in following the teachings of the Saviour.

A few days ago I received a letter from the president of the Eastern Pennsylvania Conference. He wrote:

"The Jew next door is about to sell out and keep the Sabbath."

Thus it is becoming more and more evident that our brethren are influencing the Jews where they come in contact with them. The bitter prejudice of the Jew wanes as he learns of Christian Sabbath keepers, and then it is that he wishes to know about other points of our message.

A few days ago I attended a home missionary convention in New Haven, Conn. On Monday morning about forty of the brethren and sisters went out to sell our literature in the homes of the people. In about two hours they returned for an experience meeting. It was interesting to hear a number of the people tell of meeting Jews, and how readily the Jewish people bought the

book, "A World in Perplexity." If you are a Christian Sabbath keeper, and can get a Jew who believes all that is written in Moses, the law, and the prophets, to listen to your teaching, you are certain to enlist his interest in you and in your work.

From a Jew whom I met while in Los Angeles, Cal., after the General Conference, I received the following:

"Your letters have opened my eyes to see things I never saw before. Take, for instance, the question of the Sabbath. That its keeping is very important I can now see; for you called my attention to the Scriptures that not only show the necessity of keeping the Sabbath, but also the penalty for disobeying God's command. The same is true with regard to the immortality of the soul. Believing, as I do, that the Bible is the Word of God, it is essential that I should know its true teachings and understand the Scriptures even as God wants us to understand."

How many Jews I meet who, after hearing certain phases of the message based on Moses and the prophets, say:

"I believe that I have heard the truth; I believe what you say is right; you have told us the Word of God."

From another letter received a short time ago from a worker among the Jews, I quote:

"I thought I would let you know that I have received the literature all right; thank you very much. They were delighted to get it, and could hardly wait till it came. They are like little children; they can't get enough."

Still another person interested in working among the Jews, writes:

"I have no doubt you will be pleased to learn of progress with the Jewish people I spoke of at that time. I received the package of literature from Brookfield, and have used it. It is read with avidity, and some of it, in turn, has been sent to the mother. I am doing my best, under God, to let these dear people see Christ as their Redeemer and Saviour. They seem in earnest, are without prejudice, and indeed warmly welcome me. It is no sham."

Again this same brother writes:

"I told them as they questioned that there is no hope of eternal life in Judaism, but solely in recognizing Jesus as the Messiah. They both frankly told me they were more than half convinced that it was true, and that they were studying the New Testament quite earnestly. They were glad for the literature. They told me that the big barrier between the Jews and God is recognizing Jesus Christ. Their hearts seem to be open, and they press it upon me to come and study further with them. Surely the warmth of their welcome is not assumed. They said they would be more than glad to see you, and how I wish they could! The woman voluntarily told me she would be at our next Sabbath meeting."

We might go on and multiply experiences of this character. They are becoming quite frequent. While not very many of the Jews are stepping out yet, the seed is being sown. A few weeks ago Elder C. T. Everson baptized a Jewish young man in New York City, and we know of others who are almost persuaded. Brethren and sisters, do not cease to pray for these lost sheep. Secure some of the Yiddish magazines

through your tract society, and visit among the Jews. Get some of the Yiddish tracts and hand them out to the Jews.

We are glad to tell our people that the Jewish Department has issued a booklet of instructions on how to handle our literature among the Jews. This you will find very helpful. It meets many of their objections, and it will enable you to reach the Jews with our literature. Send to your tract society, or send direct to the undersigned, South Lancaster, Mass. Inclose a postage stamp for mailing. The leaflet is free.

F. C. GILBERT.

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WORK AMONG THE DIFFERENT NATIONALITIES IN THE EAST

INASMUCH as I have been chosen to work among the different nationalities in the United States east of the Mississippi River, I felt it my duty to make an extensive trip among these foreign churches to ascertain their numerical and spiritual standing. I am happy to report that I have found these brethren and sisters very much in earnest, as well as very loyal to the cause of God. It has proved a great blessing to me to visit them and to speak to them of our work and its needs, and also to encourage them to be firm and to work hard for others of their own nationality.

One Friday evening just before the beginning of the Sabbath I arrived at the home of a Rumanian family consisting of eight or nine members. When I entered the front door I heard some one praying. I remained in the hall listening. They were just beginning the Sabbath with prayer. All of them prayed — father, mother, and children. I never heard such earnest prayers mingled with so many tears. It affected me very much, and I said to myself, "How loyal and true these people are to the cause!" Once they belonged to the Orthodox Greek Church, and knew very little about communing with God, but now, having been brought out of darkness into light, and been converted from the power of Satan unto God, they can pray just as earnestly and just as intelligently as we who have never been in such dreadful darkness. It is truly wonderful what the Spirit of God is doing for these dear people, and how they rejoice after they have grasped the truth and seen the light. As it is with this Rumanian family, so it is with all these foreign brethren in our land, no matter to what nationality they belong. They all have warm hearts and make one feel at home when one visits them.

We have eighteen churches among these miscellaneous nationalities: seven Latin, seven Slavic, three Hungarian, and one Finnish. The seven Latin churches are the three Italian churches in Chicago, Milwaukee, and Philadelphia; the two Rumanian churches in Indiana Harbor, Ind., and Warren, Ohio; the Portuguese church in Taunton, Mass.; and the Portuguese company in New Bedford, Mass. The seven Slavic churches are the three Czecho-Slovakian churches in Irvington, N. J.; Bridgeport, Conn., and Chicago, Ill.; the Russian church in Yale, Va.; the Polish church in Chicago; and the two Serbian churches in Akron, Ohio, and Granite City, Ill. Of the three Hungarian churches, one is in Chicago, one

in New York, and a company in Toledo, Ohio. The Finnish church is also in New York. These churches have a membership of 483, with prospects of a large increase in the near future. The workers connected with these churches are full of courage, and expect a large harvest of souls in 1919.

I am glad to state that it does pay to work among the peoples of these miscellaneous languages. Some brethren have wondered whether the use of our tithe for these people was a good investment; whether they after conversion paid a good tithe; whether they gave large mission offerings, etc., or whether they came into this truth just for the loaves and fishes. I should like to say that every dollar of tithe that is invested to bring these people into the truth is well invested. They are very faithful in their tithes and offerings as well as in missionary activity. Let me give you a few figures.

Tithe

The 483 members just mentioned, paid during the last quarter of 1918 a tithe amounting to \$4,460.08, or \$9.23 per capita. And this is for only one quarter. Multiply this \$9.23 by four, and you have a tithe of \$37 per capita, which is an extraordinarily good tithe. The per capita tithe for this quarter for some of the individual churches runs something like this: \$12.25, \$12.34, \$12.60, \$14.26, \$15.53, \$22.66, \$22.66. From this we can see that these people, after they have accepted the truth, are just as true to the cause in paying tithe as any of our American brethren.

Foreign Mission Offerings

These 483 members paid toward missions during this same period of 1918 \$2,561.83, or a per-capita mission offering of \$5.30, or 41 cents per capita per week, instead of the required amount of 25 cents. Isn't that fine? Besides this, these members have raised \$380.95 for church expenses. In the Harvest Ingathering work two Hungarian sisters gathered \$362 — one sister \$225 and the other \$137. This shows how enthusiastic these people are when it comes to gathering means to propagate in foreign fields the truth which they have learned to love. It certainly pays to work among these dear people. May the Lord help us to do all we can, that thousands of souls from these people may be won in a comparatively short time. Do not take it for granted that the miscellaneous language workers alone are to carry the responsibility of disseminating the truth among these people, but let every Seventh-day Adventist in the United States, of whatever nationality or church, feel the responsibility of doing all he can to advance the work among these dear strangers that have come to our shores.

Sister E. G. White writes: "Those in responsible places must plan wisely to proclaim the third angel's message to the hundreds and thousands of foreigners in the cities of America. God desires his servants to do their full duty to the unwarned inhabitants of the cities, and especially towards those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God that they may have an opportunity to hear the truth for this time and receive a preparation that will fit them to return to their own land as bearers of precious

light shining direct from the throne of God." Who will help us to do this glorious and most promising work?

Missionary Activity

The missionary activity of these dear people is very commendable. Our eighteen foreign churches made 1,831 missionary visits during the quarter. The Bible readings and cottage meetings held amounted to 1,228. These members sold 4,093 magazines and papers; also 952 books and 1,030 tracts, and devoted 366 hours to Christian help work. Praise the Lord for this.

Miscellaneous Workers

We have nineteen miscellaneous language workers. Nine of these are in the Chicago Conference, four in the Ohio Conference, one in the New Jersey Conference, one in Greater New York, one in the Eastern Pennsylvania Conference, one in Massachusetts, one in Wisconsin, and one in the Illinois Conference. At the end of this first quarter of 1919 we hope to report at least four workers in the Greater New York Conference, one in the Southern New England Conference, one or two more in the Ohio Conference and four or five more in the Chicago Conference. May the Lord help us in this.

The work done by these workers sums up something like this: 319 sermons, 1,462 Bible readings, 2,201 missionary visits, 31 baptized, 43 taken into the church, 816 papers sold, and 382 books sold.

The writer can say that he has found not only a very co-operative spirit among these foreign workers and churches, but also in the various conferences a most pleasant spirit toward this work. The presidents and conference committees are planning in every way possible to reach the hundreds of thousands of foreigners in their territory. A new spirit seems to be coming in in regard to this work. May the Lord foster it, that it may continue until the work is finished.

J. H. SCHILLING.

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THE HARVEST INGATHERING REPORT

WE are very glad to present here with the report of the Harvest Ingathering campaign for the year 1918. A study of these figures will disclose some very interesting items.

The goal for the year 1917 was \$150,000, and this goal was exceeded by nearly \$20,000. This was so very encouraging that the goal was set at \$250,000 for 1918. This goal would very probably have been reached had it not been for the terrible scourge of influenza that swept over the country. Although we did not reach this new goal, yet there was an increase over last year's figures of \$30,000. This surely is very encouraging, under the circumstances.

The Columbia Union Conference, notwithstanding the fact that the influenza was as prevalent here as elsewhere, has come out with banners flying. This is a large union, including eight conferences; and every conference, with one exception, reached the goal while two conferences doubled it. This proves that our large unions can reach their goals just as well as the small ones.

The Eastern Canadian Union also made a splendid record. The Atlantic

REPORT OF HARVEST INGATHERING CAMPAIGN FOR 1918

CONFERENCES	MEMBERSHIP	AMOUNT AT \$3.13 PER MEMBER	AMOUNT RECEIVED	AMT. RECEIVED PER CAPITA
ATLANTIC UNION *				
E. New York	873	\$2729.98	\$2685.98	\$3.08
Greater New York *	1665	5206.65	6228.67	3.75
Maine *	611	1910.69	2474.40	4.05
Massachusetts *	1603	5012.80	6986.68	4.34
N. New England	559	1748.01	1622.79	2.90
S. New England *	575	1798.03	1969.59	3.42
W. New York *	882	2758.12	3532.35	4.00
Bermuda	51	159.50	44.01	.86
Totals	6819	21323.78	25494.47	3.74
CENTRAL UNION				
Colorado	2140	6691.97	2215.90	1.03
Kansas	2618	8280.51	5442.33	2.05
Missouri	1442	4509.31	2181.33	1.53
Nebraska	2239	7001.56	2882.46	1.29
Wyoming	620	1938.98	870.50	1.40
Totals	9089	28422.33	13592.52	1.50
COLUMBIA UNION *				
Chesapeake **	782	2445.45	6079.98	7.77
District of Columbia *	1047	3274.12	4117.31	3.93
E. Pennsylvania *	1400	4378.08	7849.88	5.70
New Jersey **	1107	3461.72	6807.42	6.18
Ohio *	2360	7379.93	10717.69	4.54
Virginia	617	1929.41	1588.63	2.57
W. Pennsylvania *	1002	3133.42	3855.76	3.35
W. Virginia *	298	931.42	1030.27	3.48
Totals	8613	26934.03	41546.94	4.82
EASTERN CANADIAN UNION *				
Maritime **	262	819.44	1864.03	7.11
Ontario *	669	2092.24	3743.35	5.60
Quebec *	209	653.67	1241.75	5.94
Newfoundland **	61	190.78	428.63	7.03
Totals	1201	3756.13	7277.74	6.06
LAKE UNION				
E. Michigan	1746	5459.86	3470.14	1.98
Indiana	1620	5065.80	4642.63	2.87
N. Illinois *	1746	5459.86	6308.77	3.61
N. Michigan	1003	3136.45	1465.95	1.46
N. Wisconsin	751	2348.38	1570.52	2.09
S. Illinois	721	2254.59	2121.01	2.94
S. Wisconsin	1950	6097.90	4555.80	2.34
W. Michigan	2630	8243.14	3994.38	1.52
Totals	12173	38065.98	28129.20	2.31
NORTHERN UNION *				
Iowa *	2648	8280.53	11484.22	4.34
Minnesota	2000	6254.22	3753.40	1.88
North Dakota	1470	4596.80	1866.91	1.27
South Dakota *	1140	3564.82	6218.13	5.45
Totals	7258	22696.39	23322.66	3.21
N. PACIFIC UNION				
Montana	709	2217.21	534.22	.75
S. Idaho	1029	3217.94	1698.55	1.65
S. Oregon	829	2591.74	659.99	.80
Upper Columbia	2397	7495.34	2227.03	.93
V. Oregon	2280	7129.60	3397.46	1.49
W. Washington	2267	7088.95	5456.12	2.45
Alaska *	12	37.52	66.90	5.58
Totals	9523	29778.30	14040.27	1.47
PACIFIC UNION				
Arizona	508	1588.60	1307.73	2.57
California	1647	5150.32	1994.65	1.21
Central California	1748	5466.11	1098.69	.63
Inner-Mountain	750	2345.40	1304.49	1.74
N. California	1615	5050.27	1683.71	1.04
N. W. California	1382	4321.60	2019.11	1.46
S. California	2203	7170.45	5397.01	2.36
S. E. California	1692	5291.02	1146.64	.68
Nevada	252	787.99	391.77	1.55
Totals	11887	37171.76	16343.80	1.38
SOUTHEASTERN UNION				
Cumberland	649	2029.61	1637.80	2.52
Florida	1103	3449.31	1050.10	.96
Georgia *	648	2026.48	2313.52	3.57
N. Carolina	646	2020.23	973.13	1.51
S. Carolina	442	1382.21	613.71	1.39
Totals	3488	10907.84	6597.35	1.89
SOUTHERN UNION				
Alabama	655	2048.47	1328.09	2.03
Kentucky	718	2245.45	1883.45	2.62
Louisiana	523	1635.52	1398.64	2.67
Mississippi	391	1222.78	1156.09	2.96
Tennessee River	887	2773.85	1931.08	2.18
Totals	3174	9926.07	7697.35	2.42
SOUTHWESTERN				
Arkansas	366	1144.52	528.02	1.44
N. Texas	1004	3139.67	1345.94	1.34
Oklahoma	1950	6098.00	4480.76	2.36
S. Texas	536	1676.09	1221.12	2.20
Texico	430	1344.65	370.97	.88
Totals	4286	13402.93	7952.81	1.85
WESTERN CANADIAN				
Alberta	1010	3158.43	2143.88	2.12
British Columbia	478	1494.73	1919.12	4.02
Manitoba	257	803.65	1313.98	5.11
Saskatchewan	690	2157.65	2203.43	3.19
Totals	2435	7614.46	7580.41	3.11
Grand Totals	79946	\$ 250000.00	\$ 199575.52	\$ 2.50

NOTE: One star denotes that the union or local conference has reached the goal; two stars, that it has doubled the goal.

and the Northern Unions both exceeded their quota. The Western Canadian Union lacks but a few dollars of reaching its goal, so it is worthy of honorable mention. The Chesapeake Conference carries off the laurel for the largest amount per capita, \$7.77.

Another very interesting item is the fact that Ohio and Iowa, two of the largest local conferences in North America, received the largest amounts, with the high per capita amount of \$4.54 and \$4.34 respectively. Several of the smaller conferences received a little higher per capita rate, but this is very good indeed, and shows that large conferences can do their share.

So while we did not reach the goal, and while all did not do as well as some did, yet on the whole the amount received was very good indeed, and we trust that all those who did not do their share this year, will make up for it next year by doing double.

HOME MISSIONARY DEPARTMENT.

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CONDITIONS IN RUSSIA

ALTHOUGH conditions in Russia may have greatly changed, in some places for the better, in others for the worse, since the following letter from Brother D. Isaak was written the fore part of last year, it is passed on to the readers of the REVIEW to give some idea at least of the perplexities confronting the work of God in that torn and racked land at that time. Brother Isaak wrote this letter to Elder J. T. Boettcher here in America. Brother Boettcher formerly had the oversight of the work in Russia. Elder Isaak says:

"Will now take time to write you more about our welfare at the present time.

"We were in great hopes to see you back here in July, 1917, for our union conference. I hope it will be so that you can come after the General Conference. How I wish that many of us here could have the privilege of attending the General Conference! How much we all as a whole here need the instruction and the Spirit of God for his work for this time! Of course we have our Lord Jesus near us and ever with us. If this were not so, we should not know what to do nor where to go at this time. He shields, gives instruction, and helps in all ways wonderfully.

"As you already know, we live in Samara, at the hall, having moved here last May. Sister Saalman and mother live with us. She is doing Bible work here. Meetings are quite well attended. We have four meetings a week, two in the Russian and two in the German, besides the Sabbath meetings. Some already keep the Sabbath. We give the fugitive German Baptists the use of our hall Sunday, in the forenoon, as they have no other place for worship. The result is that some of them are holding with us. I am at home in the winter months and hold the meetings myself.

"Last summer I visited all the brethren and churches in my field, that is, the Ural field. There are thirty-two churches in this field. About forty persons were received by baptism and vote during 1917. Only five workers were laboring. We also had three district meetings in this field last summer, with good results.

"Wonderful changes have come in. We do not know what a policeman is any more. There are none. No trouble whatever in the meetings. We are as free as in America. We freely sell and give away our books and papers, and distribute invitation cards. We preach the truth with open doors and windows — yes, even on the street. There is quite a little unrest, unsafety, and so the men all have to watch in turns at night; I also when my turn comes. The Lord has shielded so far, yet Sister Schmidt and her husband were killed in their house between four and six in the evening two weeks ago. Otherwise we are all well, and have our daily bread. With some this is getting scarce, but we hope it will be better in the future. The present government is doing all it can to improve conditions. Peace seems to be at the door now. People from the west come back by car loads.

"Traveling at present is very difficult, and so churches cannot be visited as they should be. I hope things will be better in the spring. Perhaps the Lord will yet give us a little time in which to work and to get ready for his coming."

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SPECIAL DAYS AND PROGRAMS

A FEW months ago I visited one of our large city churches. It was on a Sabbath that had been set apart by the General Conference brethren for a certain object. A special program had been prepared by leading men and printed in the *Church Officers' Gazette*.

The elder of the church was kind enough to ask me to speak, which I greatly appreciated. After thanking him, I said, "I presume you have planned to observe the special program for today."

He replied, "No, I know nothing about any program for today; what is it?"

After I had told him what it was, he remarked, "Those programs are prepared for small churches that have no pastor. We seldom ever observe them."

"Yes," I said, "they are for small churches that have no pastors, and they are for larger churches that have pastors, as well. After our conference leaders have concluded that a certain program is the best for a certain day, and it has been prepared and sent out at considerable expense, I am impressed that they should be observed by all our churches, large and small. If you want me to lead out today, I feel burdened to carry out the program, and I should like you to take part with me."

The elder replied, "All right; go ahead; we are with you."

The program was carried out with excellent results.

It may not always be possible for every church to carry out every special program, but as a rule, if the pastor or elder, with his church committee, will arrange in advance, the programs can usually be carried out, with good results to the church and to the cause generally.

For some time I was a member of the Takoma Park church, which is one of our important churches. Most of the General Conference and Review and Herald officials are members of that church, and yet almost every special day and program set apart for a special purpose is observed by that church. The secret of it is that the church committee

arranges its program weeks in advance, and they take into consideration these special days and programs.

It is not supposed that these special programs will always be carried out to the very letter, but they are to serve as a guide, and they should be observed in a general way. There may be exceptions, but it is hardly possible, as a rule, that local leaders are able to excel General, union, and local conference men of long experience, in creating programs of greater interest and of more importance.

Admitting the possibility that some local leaders have the ability to produce a more interesting program, would not Christian courtesy demand that the church leaders, general or local, should give the substance of the program on which the General, union, or local conference has spent much time and money arranging and sending out? The exhortation is: "Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

In our denomination, no general leader is in touch with all the members — the men in the ranks — as is the local pastor or elder.

The General Conference has its eyes upon the world, and reports conditions and openings to the union conferences; and if these are passed on to, and taken advantage of by, the local conference and the local churches, great momentum is given to the movement generally, and much progress is made.

But on the other hand, if there is any break in the line, be it in the union conference, local conference, or the local church, and conditions, openings, and recommendations are not reported to the men in the ranks, the church members, so that they may understand and act accordingly, great loss and embarrassment is brought upon the cause.

In the books of heaven, who is held responsible for such failures and losses? It would naturally seem that the leader or officer who has failed to co-operate in carrying out the world program, must be the responsible party.

In "Gospel Workers," page 115, the spirit of prophecy quotes the Duke of Wellington upon a certain occasion, for the benefit of the church, as follows: "Gentlemen, what are your marching orders? Success [of your marching orders] is not the question for you to discuss. If I read your orders aright, they run thus: 'Go ye into all the world, and preach the gospel to every creature.' Gentlemen, obey your marching orders."

Again, in the same book we read: "We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. . . . The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, his people must draw together. . . . If men will not move in concert in the great and grand work for this time, there will be confusion." — Page 487.

J. W. HIRLINGER.

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"THE Son of man came not to be ministered unto, but to minister."

THE ARGENTINE CAMP-MEETING

THE eighteenth annual session of the Argentine Conference was held in connection with the camp-meeting, Oct. 24 to Nov. 4, 1918. This meeting was held in the city of Rosario, which is the second largest city in the Argentine Republic, having a population of nearly three hundred thousand. It is the most important city in the province of Santa Fé.

The Rosario camp-meeting was by far the largest, and in every way the best, meeting ever held in this field. An excellent spirit pervaded the camp and all the services. Our people were favored with the presence of Elders O. Montgomery and J. W. Westphal, who had but recently arrived from the United States, and their messages of good cheer were a source of encouragement to our people. These brethren alternated in giving the daily Bible studies to the entire congregation, and the response to these studies was encouraging.

Elder J. H. McEachern and Brother E. H. Meyers were present the last half of the meeting, also Brother E. P. Everest, the new manager of the Buenos Aires Publishing House. The other workers from the union conference were Brethren A. A. Cone, E. W. Thomann, C. P. Crager, and A. R. Sherman. The labors of all these brethren were a source of real strength to our people.

About a month before the camp-meeting, Elders G. W. Casebeer and Luis Ernst held a series of theater meetings in Rosario. These meetings were well attended by a good class of people, and continued, with the best of prospects, until the last few days of our camp-meeting, when, owing to the influenza epidemic, all public meetings were closed. This was a severe blow to our work in that large city. After much negotiation with the authorities, we were permitted to continue our camp-meeting and to hold meetings during the day. We were very thankful that we were not obliged to close the camp-meeting before the regular time. This experience impressed upon our minds the fact that we are living in troublous times, and that conditions may suddenly arise to prevent holding our annual gatherings.

Though but few workers were in the field, yet with the blessing of the Lord upon the efforts, ninety people were baptized during the annual period. Of course there will be a goodly number baptized this month who found the truth during the efforts held in 1918.

The blessing of the Lord has rested upon his people in Argentina in temporal things as well as in spiritual. The total tithe received for the annual period was \$42,008.45, an increase over the previous period of \$13,752.92. Our offerings to missions, which include all funds which go to make up the Twenty-cent-a-week Fund, was \$11,241, an in-

crease over the previous period of \$482.94. This conference has raised its quota of mission offerings, which shows that our people in South America are uniting their efforts with those of the homeland in helping to bear the burdens of the great world-wide work.

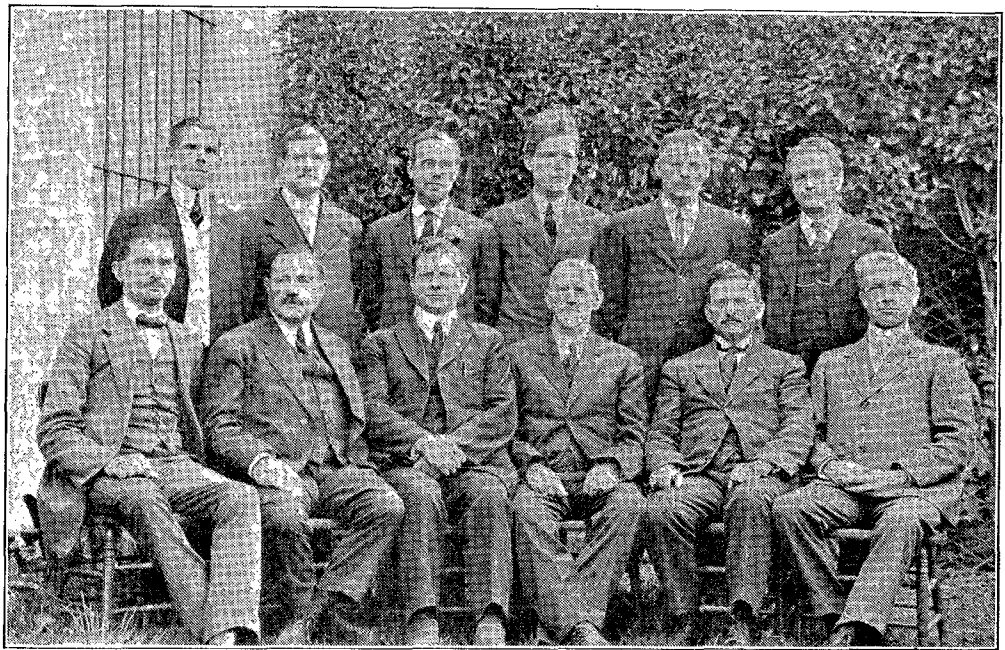
During the past year our book work has made steady advancement. The goal that was set for 1918, \$30,000, was passed by \$20,000 in nine months, \$50,000 worth of books having been sold during this period. Under the leadership of Brother C. E. Krieghoff, the home missionary department made a good showing. More than \$18,000 worth of literature was sold to churches and to agents for our missionary paper.

The young people's meetings were directed by Brother C. P. Crager in a separate meeting place, and excellent results were obtained. There was a good attendance of our young people from different parts of this great field.

the church elders expressed themselves as well pleased with the instruction, and they felt better prepared to carry forward the interests of the churches over which the Lord had made them overseers.

The business of the conference passed off very harmoniously, and the sessions proved to be spiritual meetings in the fullest sense of the word, and a real help to all. When the nominating committee's report was read, the election was thrown open to the whole congregation, and the following officers were unanimously re-elected: President, R. T. Baer; secretary and treasurer, C. E. Krieghoff. The different departments are headed by competent secretaries, and we feel sure that with the help of the Lord and the co-operation of all in the field, we shall see progress in all branches of the work in Argentina.

The revival services which took place on the two Sabbaths at the camp were occasions of great spiritual blessing.



Field Leaders in Attendance at the Argentine Conference Council

The young people returned to their homes to represent Christ more fully to their friends and neighbors and to endeavor to win them to him.

On the last Sabbath of the camp-meeting a call was made for a liberal offering, and nearly \$700 was received. This is more than double the largest offering ever given at any previous meeting in the conference. The interests of the college in Argentina were presented, and \$2,000 in cash and pledges was received. On the last day of the camp-meeting a liberal offering was taken for the American Bible Society, so it would seem that the work in general was remembered by gifts from our people, who are loyal to its demands in all of its branches.

The conference committee had invited all the church elders to attend the annual camp-meeting, and to take advantage of a series of meetings for church officers, which was a leading feature of the camp-meeting. This instruction was given every day, and the officers of the church showed marked interest. A question box was conducted by Elder Montgomery, which was not only interesting but very profitable. Many of

The Lord came near to all his people as sin was renounced. We believe that the victories gained will be of lasting benefit to all. We see plainly that we are living in solemn times, when a deeper consecration to God is necessary in order that the work in this great field may be finished in God's time.

The workers are encouraged by the outlook for the coming year, and have reconsecrated themselves for a strong service and a close walk with the Master.

ROSCOE T. BAER.

* * *

GLEANINGS FROM THE FIELD

WEST MICHIGAN raised its full quota of mission offerings in 1918 for the first time in its history as a conference.

REPORTS from the Southern Junior College mention the completion of the pumping station for their new water system, and the laundry building. It is hoped that the power machinery will be installed in the laundry within a few weeks. Plans are also under way for the erection of a dairy barn. The siding and shingling of the boys' dormitory is about half completed.

Religious Liberty Department

C. S. LONGACRE - - - Secretary

A NEW SUNDAY-LAW CRUSADE

SUNDAY, Feb. 9, 1919, there was launched at the Calvary Baptist Church in this city, a new Sunday-law crusade, which its promoters are confident will be crowned with success, probably within a year.

The meeting was held at 3 P. M., under the auspices of a committee of the Pastors' Federation of Washington, and was largely attended from all over the city, it having been announced in the morning from all the pulpits as a mass meeting in the interests of a Sunday law for the District of Columbia.

Hon. John L. Burnett, member of Congress from Gadsden, Ala., had been invited to preside, but he was prevented from being present by the Roosevelt memorial service held in the capitol at the same hour. A letter from him was read, in which he not only expressed regret that he could not be present, but pledged co-operation and support of the movement as far as possible.

The meeting was not only large, but it was enthusiastic. This was indicated, first, in the congregational singing led by the Billy Sunday men's chorus under the magnificent leadership of Mr. Percy S. Foster; it was shown in the second place by the hearty applause that greeted each particularly brilliant sally of the several speakers; the third and most emphatic sign of enthusiasm was the raising in less than five minutes of more than a thousand dollars to finance the movement.

In the absence of Congressman Burnett, Rev. Dr. H. W. O. Milligan, chairman of the Pastors' Sunday Law Committee, presided. In his opening speech, Dr. Milligan said, in part:

"This is just the first gun that we are firing in a campaign that is not going to end until it ends in victory—in a better Sunday for the District of Columbia. Meetings of this sort will pave the way, but a great deal of our work will have to be done quietly. We are going to win. The work will never cease until we do win. It is going to be a hard fight, and the work will not be done in a day, but we have taken off our coats and rolled up our sleeves, and before God pledged ourselves to bring about the passage of such a law. Stand by us, for there is nothing that can hinder our success, because God is with us, and this is his work."

It seems that a good deal of quiet work has been going on for the past year or two, but especially during the last six or eight months, preparing the way for a very vigorous campaign as early as possible in the life of the Sixty-sixth Congress.

The three Sunday bills now before Congress will die with the expiration of the present session, March 4. Dr. Milligan explained that a new bill had been very carefully prepared to be introduced into the Sixty-sixth Congress, and that behind this bill they would rut every ounce of available influence. The speaker did not say in so many words when this bill is to be launched, but the

writer is of the opinion that it will be introduced into both houses at the special session, should one be called in April, as now seems probable, and that every effort will be put forth to force it through and send it to the President early in the regular session, which opens on the first Monday in December next.

Dr. Milligan said in effect that they meant to have just such a bill as they wanted, and not merely a makeshift sort of affair, full of loopholes. Doubtless it will be of a much more drastic character than any recent Sunday bill.

Dr. Howard A. Kelly, of Baltimore, revealed an important item of their thought when he said:

"Washington is a strategic center, it is like a city set on a hill. Whatever is done in Washington is an example to the country in general. If you can get a thing done in Washington it is easier to get it done in other places. A Christian country without a Christian Sabbath is impossible. We cannot have a Christian land, other than a decadent Christian land, without a Christian Sabbath. However, I shall not speak of the religious side of this question, but of the physical side.

"Utterly regardless of Christianity, we have to have a law that man shall rest one day a week. And there has to be a special day, or no day will be observed. This day has been observed as a proper and appropriate day of rest. There is a law of nature that punishes the breaking of the Sabbath, for nature demands that man rest one day in seven. He cannot maintain a full efficiency of health unless he has proper rest. Particularly is this necessary for the workman. He deserves the protection of a law which will shield him from the unscrupulous employer who induces him, by offer of larger money, to give up his day of rest and work seven days in the week to accumulate a little more. Therefore, it is right, entirely apart from religious interests, that we have one day of rest, and it is proper that we rest on this day which is universally recognized for that purpose."

The same thought was strongly emphasized by one or two other speakers, the truth of the claim being assumed by each. Bishop Hamilton, of the Methodist Church, a fine-annearing old gentleman of pleasing address, said that he was reared to regard the fourth commandment of the decalogue as the basis of the Sabbath, but that he had long since learned that the Sabbath has its roots, not in the fourth commandment, but in the nature of man.

The good bishop evidently forgot that the Sabbath was made and given to man before the fall, and consequently before man was subjected to wearing toil. Also the further fact that the Sabbath will be observed by the redeemed in the new earth, for of that blessed state the prophet says:

"As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

There are also some important physical facts that Dr. Kelly, and Bishop Hamilton both forgot or ignored, that

serve to cast doubt upon the confident assertion that a weekly day of rest is a physical necessity.

That a Sabbath properly used is a good thing none can deny who believe that God adapted everything to the wants of his creatures; but that physical rest is the prime object of the Sabbath and that it is a physical necessity to have a stated day of rest is not true and has never been demonstrated. On the contrary it has been demonstrated that there is no truth in the assumption—for it is simply assumption—that men must have a regular period of rest every seven days.

June, 1891, the following appeared in the *Christian Statesman*, a paper then, as now, hand-in-glove with every movement and influence in favor of enforced Sunday rest:

"Attention is being called to the comparative longevity of the Jews. Thus, it is said that in Polish Russia, in a population of ten thousand, three Christians die for every two Jews, and that in Austria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfort, fifty-four per cent of the Jews reach their seventieth year, against thirty-eight per cent of the Christians. In Hungary, the chance of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six."

This item furnishes a complete refutation of the standard argument for the so-called "civil Sabbath." We are told that a weekly day of rest is absolutely essential to the health of the people, and that in order for a part of the people to rest all must rest; and that as all will not rest without a law compelling them to do so, a Sunday law is a physical necessity. This claim has been urged so long and so confidently that many accept it without question; but that it is not true is shown by Hebrew vital statistics everywhere.

It will of course be urged that the Jews observe a regular weekly rest, and that this is one reason for the low death rate among them. But what then becomes of the assertion that the necessary rest cannot be obtained unless all rest upon the same day? Clearly, it falls to the ground; for so far as the Jews do rest in the manner insisted upon by the Sunday-law advocates as a physical necessity, they rest upon a day when those around them are engaged in the ordinary pursuits of life; thus utterly refuting the contention that all must rest or none can rest.

And not only do the Jews disprove the assertion that needful rest cannot be taken by a part of the people while the other part are at work, but the facts quoted from the *Christian Statesman* also discredit the claim, so confidently made by some, that a stated weekly rest under any conditions is a physical necessity; for it is a well-known fact that very many Jews, yielding to the greed of gain, keep no day, but do business seven days each week.

Nor are the Jews the only living witnesses against the assumption that a regular weekly rest day is a physical necessity of mankind. March 11, 1890, the writer, then in New York City, heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from

China, say that "in that country they have no Sabbath; yet laboring men live to be very old." He said that he did not understand it, but that it was a fact. The bishop made this statement on the platform at a meeting held under the auspices of the American Sabbath Union, and he had no intention of discrediting the physical-necessity argument; but facts have always been unkind to falsehood, and so the blow was none the less deadly because given by a friendly hand.

In fact there are very many witnesses against the validity of the claim that a stated day of rest is a physical necessity. Not only do the Jews and the Chinese disprove it, but the Japanese even more emphatically than the Chinese; as also the Koreans of half a century ago, and the Mohammedans the world over. It may be claimed that the latter have a stated day of rest, Friday, but this is not true; that day is in no sense a general rest day with the followers of the false prophet. Excepting the Jews, none of the peoples named have a weekly rest day, such as is insisted upon as essential to the physical well-being of mankind; and yet, general living conditions considered, even the Chinese will compare favorably in health and longevity with the most strait-laced American or English Sunday-keeping community. The civil necessity claim, so confidently made and so untiringly reiterated, by Sunday-law advocates, is only a claim, unsupported by facts and incapable of satisfactory proof, because absolutely untrue. Bishop Hamilton would better revert to his boyhood idea that the fourth commandment, with the facts recited therein, is the basis of the Sabbath, rather than the physical needs of man.

If any apology be due either editor or reader for devoting so much space to a discussion of this phase of the question and of this particular meeting, it will be found in the fact that the "civil sabbath" was the keynote of almost every speech. It was plainly said that it was useless to urge upon the members of Congress the religious reasons for wanting a Sunday law, but that the civil reasons would appeal to them.

It was not always so. In the early ages of religious legislation, at a time when the church was strongly tintured not only with other heathen doctrines of various kinds but with the idea that religion must necessarily be an affair of the state, when the circus was forbidden on Sunday it was openly asked and as candidly granted "that the devotions of the faithful might not be hindered." People are less candid now, though now as then the real demand for a Sunday law comes, not from laboring people who need rest, but from churches with unused seating capacity. As told by one of our Washington papers on the Tuesday following the big Sunday-law rally:

"The crux of the whole situation is probably summed up by one of the preachers who quoted figures to show that on a certain Sunday seven thousand people [in Washington] attended fifty churches, while more than fifty thousand attended thirty-eight motion picture shows. This statement in itself gives to the layman the impression of jealousy in the church."

"Surely," continues the Washington Herald, "the pastors do not think that

the seven thousand should be allowed to tell the fifty thousand just how they should spend their Sunday." And yet that is exactly what the success of this Sunday-law crusade would mean. The small minority of strict Sunday observers are determined to secure a law that will not only give the Sunday churches the monopoly of the day, but will enable the minority of less than one in seven to practically dictate the Sunday conduct of the large majority of six to one. It was openly said that while there was to be no effort to compel any man to be religious, it was proposed "to prohibit Sunday pleasure for pleasure's sake."

Another expression used by one of the speakers, and applauded by the audience, showing plainly the real motive back of the movement, was this: "The District Commissioners must be Nehemiah's." Nehemiah was for a time head of the Jewish theocracy, and enforced Sabbath observance not as a civil but as a religious matter. Therefore what the promoters of this Sunday crusade really intend is to set up a man-made theocracy, first in the District of Columbia and then in the whole United States, and enforce Sunday observance, if not by plucking out men's beards, at least by the pains and penalties of civil law.

One of the speakers of this meeting was Rev. H. L. Bowlby, of New York, general secretary of the Lord's Day Alliance of the United States. Dr. Bowlby has the bearing and speech of a born inquisitor. Without mentioning any names, he spoke contemptuously of certain "persistent little sects that keep hammering away at the Lord's day, endeavoring to overthrow it." He added:

"We have put the Hun out of politics, and we will put these Huns out of the Sabbath. Everybody knows what would happen to any man showing disrespect to the American flag, and we mean to put the American Christian Sabbath upon exactly the same basis as the American flag. Some people object to the Puritan Sabbath as though it were an evil thing. We are not asking for the Puritan Sabbath, but we mean to have more of the Puritan spirit in the American Sabbath."

As the writer sees it, there would be found, however, little difference between the Puritan Sabbath, or the Sunday of Puritan New England, and the so-called American Sabbath, or Sunday, as Dr. Bowlby would enforce it in "the Puritan spirit."

Doubtless we owe much to the Puritans, but it is because they built better than they knew. When persecuted in England, the Puritans demanded religious liberty for themselves, though they denied it to others; but those others—Baptists, Quakers, and Dissenters generally—not only demanded liberty from the Puritan régime, but from the Puritan spirit, and finally gained not only for themselves, but for others as well, all and more than the Puritans had once sought for themselves while denying it to others.

Plainly an epoch-marking battle for liberty of conscience is on, not only in the District of Columbia, but everywhere, for it is the avowed purpose of the Lord's Day Alliance, both local and general, to make the District Sunday law they feel so sure of securing a stepping-stone to a national Sunday law, and the

Sixty-sixth Congress will be besieged orally and by petitions, letters, and telegrams, all demanding a Sunday law, as no other American Congress has ever been besieged before.

How much help they will be able to secure from the President nobody knows, but Dr. Milligan told of an interview which his committee had with Mr. Wilson some months ago, in which the President is represented as having expressed surprise that the District was without a Sunday law, and as pledging his influence in behalf of such a law. How much or little this means remains to be seen, but evidently we have entered upon a new phase of the Sunday controversy, and it behooves Seventh-day Adventists, now as never before, to put forth every intelligent effort to warn their fellow men of the dangers that are just before us.

C. P. BOLLMAN.

THE "NEW PAGANISM" IN THE AMERICAN UNIVERSITIES

(Continued from page 2)

the flesh. I believe in the natural man, the health of his instincts, and purity of his functions, and in his divine potentialities. I believe in the soundness of the human heart, the goodness of life, the beauty of all experience."

It would be difficult to find a statement of the truth more clearly and bluntly put than this creed of Paganism which Mr. Lewis has suggested: "I believe in the world and in the flesh. I believe in the natural man, the health of his instincts, the purity of his functions, and in his divine potentialities. I believe in the soundness of the human heart, the goodness of life, the beauty of all experience." The Bible, God's revelation, says that the human heart is deceitful above all things and desperately wicked, that the natural man is enmity against God and cannot please God, that all the functions of men have been depraved by sin, that there is no soundness in man, that the goodness of life is under a curse because of sin, that the beauty of holiness is made impossible apart from the new life that the dying and resurrected Saviour can bring. The Bible is a great stumblingblock to the New Paganism. That is why it must be eliminated as a revelation from God.

This is the Paganism of my university, expressed in thousands of ways, and undergirding the teaching in practically all of the classrooms. And this creed of Paganism is the normal, natural, and reasonable creed, provided only that sin is not a reality and that there has been no fall of man. This is why the clear-sighted apostles of Paganism regard that doctrine of the fall of man as "an unspeakable, abominable doctrine," and as "the greatest bar to human progress in knowledge."

In many college classrooms it is boldly and constantly affirmed that sin is absolutely a matter of folk lore and custom, and that there is no such thing as any absolute standard of right and wrong. Man makes the standard for himself. In other classrooms these things are not stated so bluntly or applied in all the teaching. Moreover, the textbooks and the books that are recommended for collateral reading set forth these teachings in very plain terms. I do not recall a

single book in the field of Sociology which was used as a textbook or recommended for reading in my university, which does not outspokenly deny the Bible teaching regarding sin and the absolute standard of right and wrong as set forth in the law of God.

On one occasion I turned in an essay which criticized a poet who turned moral ideas upside down, and directly undermined Christian conceptions. The following was one of the professor's comments that I read on my paper when it was returned: "I do not agree with your opinion that he is *wrong*. To me there is no absolute right or wrong. Different opinions in morality are not right or wrong,—only other points of view."

As I have said, a thoroughgoing representative of the modern university spirit would be far from regarding this series of sketches as an attack upon American universities. He would rather rejoice at the increasing evidences of progress that they reveal.

Dr. C.'s Straight Talk and Dr. F.'s Polite Bow

I had the privilege of an hour's talk (beginning as an interview on class work) with a man who would by common consent be regarded as the highest type of a university professor, at least from the student point of view. He stands high in the field of literary criticism, is a fascinating lecturer, takes an interest in the individual pupil of his large classes, following many of them for years in their future careers; but above all he is the embodiment of the spirit of robust youth. He is guilty of no superficial slurs upon sacred things in the classroom, and only the more thoughtful could gather his real opposition to the Christian doctrine.

This professor, whom we may call Dr. C., came of earnest Christian parents, but himself confessed that he knew nothing of religious experience. He asked me if I believed that the religion revealed through Jesus Christ was the one absolute religion, and that men could find salvation only through that faith. This view, he said, was to him inconceivable; and he considered that it raised the fundamental question that divided those who were Christians and those who were not. I told him something of my observation of the religious atmosphere in the university, and suggested that it was really "paganism."

"You are perfectly right," was his immediate answer. "I have a friend, a Catholic priest, who for many years has been talking to me about the paganism of the American universities. He is right; there is no question about it."

As we were talking together, the head of the English department passed the door and exchanged greetings with Dr. C. This was the man who had told us some years before in his classroom that there was every reason to believe that the Bible was inspired. I mentioned to Dr. C. that there was one man in the university who believed in a revealed religion, and quoted Dr. F.'s comment.

"What do you mean? Did Dr. F. say anything like that?" he asked incredulously.

I repeated the exact words as Dr. F. had given them in his Shakespearean class. "Oh," Dr. C. responded with his hearty smile, "that was just his polite bow. Dr. F. is nothing if he is not po-

lite. He does not believe anything of the sort. He is as good a heretic as any of us."

Thus it was that the only strong statement of defense for the Bible as the Word of God that I had ever heard in my college classrooms was explained to me as an insincere, polite bow to current conservative opinion. And I knew that Dr. C. was right; for his chief, Dr. F., on more than one occasion had delivered a body blow to the faith of my fathers.

As Dr. C. seemed to include practically all the professors in the same class with himself as exponents of the New Paganism, I asked him how he accounted for the head of the university, a man who stands high as a scientist, and is, as well, outspoken in his Christian faith.

Dr. C. said that this case was a puzzle to him. "I do not know how to account for Dr. —, nor for Dr. G.," mentioning a brilliant lawyer who is one of the directors of the institution and an active Christian leader. They were strange anomalies to Professor C. "But they have no weight whatever in the classroom," Dr. C. added. "Their ideas do not count." Then he laughingly told of a "dream" that Dr. G., the lawyer, had of making a great Christian university. "We shall all have to join church, if his idea goes through! Well, that will be all right. I'll join the Friends' Meeting House!"

My heart was heavy, as we said goodbye, over the tragic humor of it all.

News and Miscellany

Notes and clippings from the daily and weekly press

—Great Britain is planning to maintain a standing army of one million men for the insured safety of the United Kingdom.

—Secretary of State Robert Lansing is president of the commission appointed by the Peace Conference for fixing the responsibility for the great World War.

—Connecticut, through action of its senate, was the first State to decline to ratify the Federal prohibition amendment. Rhode Island has also taken like action.

—Sir Edward Holden, in a recent London speech, gave the war debts of America, Great Britain, and Germany as follows: America, \$13,500,000,000; Great Britain, \$32,090,000,000; Germany, \$41,500,000,000.

—By a vote of 43 to 3 the Indiana State Senate has passed the Johnson bill, giving women the right to vote for Presidential electors. The bill has been passed by the house, and now goes to the governor for his signature.

—Investigations by Capt. James Joseph King, of the United States Army Medical Corps, tends to establish the assumption that the recent epidemic of influenza is a form of the pneumonic plague that has raged in China for several years past. The symptoms of the two diseases are similar. Dr. King believes the Chinese laborers who were taken to France carried the seeds of the disease and spread them throughout the army.

—Suspension of building made necessary by the war, has resulted in a shortage of nearly one million homes in America, according to an estimate recently made public by representatives of building and loan associations throughout the country.

—May 2 has been tentatively fixed as the date upon which it probably will be necessary for the extra session of Congress to convene. Legislation is in so hopeless a jam that leaders of both parties admit that an extra session cannot well be avoided.

—There is a Christian Endeavor Society on the island of St. Helena, where Napoleon died. During the Boer War there was a society formed on the island among the Boer prisoners, more than two hundred of whom volunteered for Christian work in South Africa, before they were released.

—Washington, D. C., is to have a Temple of Patriotism. Plans for the erection of a magnificent marble structure, as a monument to the sacrifice and valor of American soldiers and sailors, have taken concrete form, and Congress has been asked for an appropriation of one million dollars for its erection.

—When Sunday, March 30, arrives, the clocks in Washington, D. C., and all parts of the country will be set forward one hour, in accordance with the Daylight-Saving Act, which was effective for the first time last year, and which continues in effect indefinitely, or until Congress otherwise provides. On Sunday, October 26, all the clocks will be set back one hour.

—If possible, the nineteen American hospital trains, which cost some \$300,000 each, will be transferred to this country. While the difficulties of such transportation are admittedly very great, yet these trains are said to be the most perfect in the world for their particular purpose. Each one will accommodate 360 lying patients, or those badly wounded, and 600 sitting patients, or those slightly wounded.

—Dutch ships now in the service of the United States will be immediately and unconditionally returned to Holland. These vessels, eighty-seven in number, with an aggregate dead-weight tonnage of 539,000 tons, were taken over May 20, 1918, under a proclamation by President Wilson. They have since been operated by the Shipping Board and Navy Department. Return of these ships to Holland marks the conclusion of protracted discussion and procedure, which began soon after America entered the war.

—The Peace Conference has unanimously adopted the league of nations project. President Wilson made the initial speech in advocacy of the league, and was followed by Premier Lloyd George of England, Premier Orlando of Italy, and Leon Bourgeois of France, all of whom gave strong support to the plan. The preliminary draft provides that the league should have a permanent organization to carry on the business between meetings of international conferences of all the members. It says that the conference should appoint a committee representative of all the governments to work out the details of the constitution and functions of the league.

OBITUARIES

Peart.—Thomas Peters Faring Peart was born in Beverley, Jamaica, British West Indies, Nov. 16, 1834, and died at Mont Rose, Jamaica, Nov. 18, 1918. He was married to Ellen Green Nov. 2, 1865, and to them were born ten children, all of whom survive. Father accepted present truth, and was baptized in 1897, remaining faithful until his death.
A. G. Peart.

Haughey.—Mary Amy House was born at Pompey, N. Y., Feb. 4, 1841, and died at the home of her daughter, Jan. 3, 1919. On Nov. 18, 1869, she was married to Matthew T. Haughey, who died in 1902. Her two children are left to mourn, with seven of her brothers and sisters. Nearly sixty years ago she embraced present truth, and remained steadfast through trial and sorrow. We sorrow in hope.
Jessie R. Warren.

Hosking.—Charles J. Hosking was born in New Zealand, Jan. 5, 1891, and died at Palo Verde, Ariz., Jan. 7, 1919. He came to Loma Linda about seven years ago to take a medical evangelistic course, but failing health compelled a change of plans. His was a beautiful Christian character, and he was held in high esteem by all who knew him. His mother, sister, and brother, all of whom are connected with the organized work in Australia, are left to mourn.
G. W. Reaser.

Blakely.—Thomas Blakely was born in Jasper County, Indiana, Feb. 15, 1841. The family moved to Illinois in 1845, and he grew to manhood in Onarga. During the Civil War he spent four years in the service of his country. October 29, 1867, he was married to Miss Mary Jane Stubbins. In 1876 he accepted present truth through the efforts of Elders R. F. Andrews and G. W. Colcord, and remained faithful until his death. Our brother rests in hope of the soon-coming Saviour whom he loved and served.
M. H. St. John.

Van Eman.—Brother Van Eman was born May 18, 1857, and died Jan. 21, 1919. He was a member of the Elgin (Ohio) Seventh-day Adventist church. His wife, a son, and two brothers mourn.

Joseph Shellhaas.

Wheeler.—Joseph Prescott Wheeler was born in Minnesota, May 7, 1883, and died at Sanitarium, Cal., Jan. 13, 1919. Our brother rests in hope, having been a believer in present truth since the age of fifteen years. His widow and four daughters survive.
W. W. Steward.

Sanders.—Sarah Ellen Sanders was born in Missouri, April 25, 1853, and died in Sacramento, Cal., Jan. 20, 1919. She accepted present truth nearly forty years ago, and was a faithful believer until the end of her life. She is survived by her husband and seven children.
A. J. Osborne.

Hoxie.—George O. Hoxie died at the Washington Sanitarium, Takoma Park, Md., Dec. 19, 1918. He was reared in a knowledge of the third angel's message, and took training as a nurse at the New England Sanitarium in preparation for work in the mission field, but this ambition he never realized. He rests in hope of a part in the first resurrection. His wife, two children, and his mother mourn.

Stewart Kime.

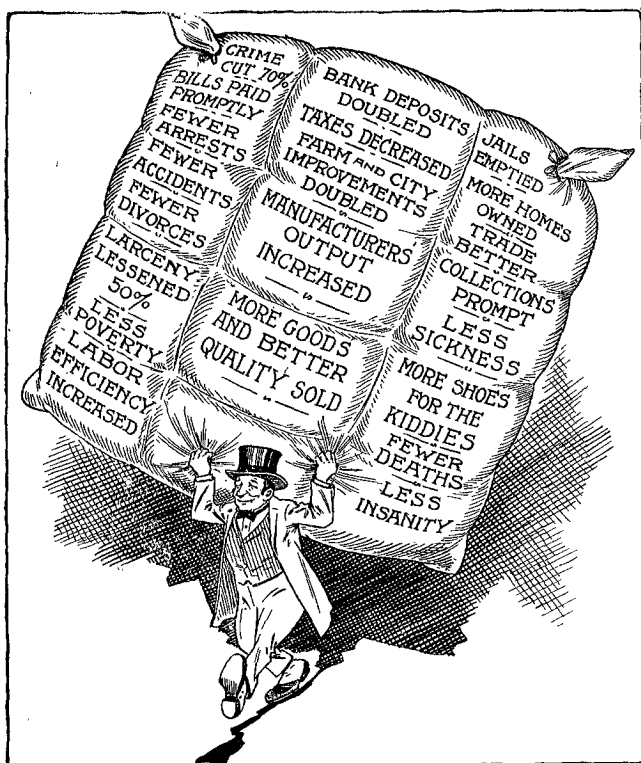
(Atlantic Union Gleaner please copy)

Duffie.—Malcolm Bradley Duffie was born in Battle Creek, Mich., July 27, 1844, and passed away Jan. 10, 1919. "Colonel" Duffie, as he was familiarly known in Battle Creek, saw active service in the war between the States, having responded to President Lincoln's call for volunteers. He was of a literary turn of mind, and was employed for some years in editorial work in the Review and Herald office, when it was in Battle Creek. He leaves to mourn, his widow and one son, Don Hastings Duffie, of Washington, D. C.; a brother, living in Detroit; and two sisters, Mrs. J. Goodnow, of New York, and Mrs. Louis N. Geldert, of Washington, D. C., known in literary circles as Grace Duffie Boylan.
S. B. Horton.

Walker.—Emma Paulina Griffin was born April 12, 1839, in the State of Pennsylvania. Sixty-one years ago she was married to George Franklin Walker, who died in Minnesota in 1892. Five sons mourn her death, which occurred Dec. 19, 1918. She was a devoted Christian and an earnest member of the Seventh-day Adventist church.
Arthur B. Walker.

Bell.—Mrs. Etta Bell, of Colby, Wash., died Jan. 10, 1919, at the age of sixty years. She was a consistent member of the Seventh-day Adventist church, and met death fearlessly, after having patiently suffered. Her husband and their five children were with her during her last hours. She will be greatly missed by the Colby church.
Chas. Cornell.

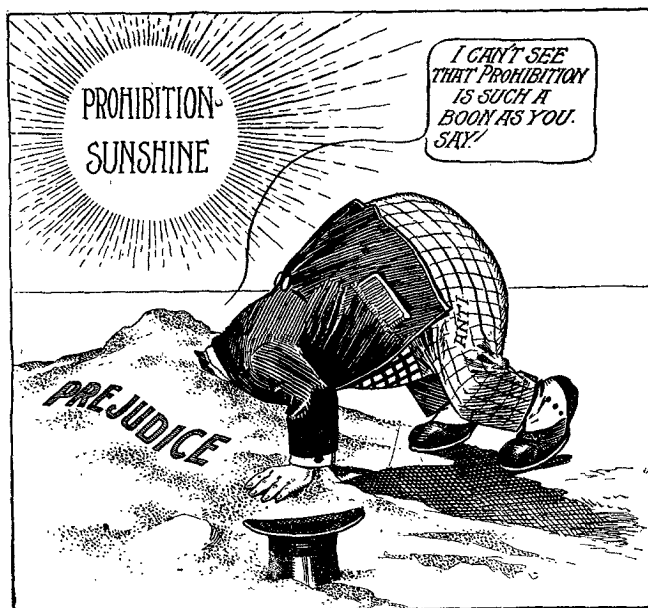
Barksdale.—Mary Elizabeth Court Barksdale was born Oct. 13, 1835, in Twiggs County, Georgia, and died in St. Petersburg, Fla., Jan. 23, 1919, aged 83 years, 3 months, and 10 days. She was the daughter of James S. and Elizabeth Miller. She was married to Stephen T. Harden, to which union were born two children. After the death of Mr. Harden she was united in marriage with Andrew J. Barksdale, and to them were born eight children. She was converted to the Lord in 1857, at Damascus, Ga., and joined the Baptist Church the same year. From Early County, Georgia, her family removed to Florida in 1876. Mr. Barksdale died Dec. 24, 1887, and then for twenty-five years Sister Barksdale lived in St. Petersburg. She accepted the third angel's message under the labors of Elders W. L. Bird and S. G. Haughey, in an effort conducted by them in the year 1896, and later (1907), when the church was organized, she became a charter member, of which church she remained a member till the time of her death. She lived a consistent Christian life, and was loved by all who knew her. She leaves to mourn their loss, one brother, three sisters, one son, one daughter, twenty-three grandchildren, and twenty-four great-grandchildren. She was laid to rest in Greenwood Cemetery, to await the call of the Life-giver. Services were conducted in the Seventh-day Adventist church.
C. R. Magoon.



Some of the Blessings of Prohibition

"Instructor Temperance Annual" for 1919

will help the people to see that prohibition is a very practical blessing. It will aid them in adopting it by choice. It will also help people to know the evil effects of tobacco.



Why Can't He See?

It will be a light to those who cannot see the blessings of prohibition by FORCE until they can abstain from CHOICE.

Order of your tract society. \$4 per 100



WASHINGTON, D. C., FEBRUARY 27, 1919

EDITOR FRANCIS MCLELLAN WILCOX

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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.

At the close of the recent general meeting in Honan, China, thirty-six persons were baptized in the Sand River back of the mission compound.

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As we go to press the Bookmen's Convention for the Review and Herald territory is just beginning. There is a large attendance, and the meetings are starting off with enthusiasm. The keynote is the emphasizing of the spiritual side of the work of the colporteur.

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The Sabbath morning services at the Takoma Park church February 16 were of unusual interest. Elder A. G. Daniells preached upon the subject of the Christian ministry, showing the dignity of this high and holy calling, and the opportunities for service which it affords in the salvation of souls. At the close of this service Brother L. A. Hansen, assistant secretary of the Medical Department of the General Conference, was ordained to the work of the gospel ministry.

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The *United Presbyterian* says: "One effect of the war has been to awaken the church to big things. We have become so accustomed to raising billions that millions seem almost miserly. As a result almost every denomination is making a drive for a large sum with which to better equip its work. Baptists have started a 'victory' campaign—the raising of \$6,000,000 for general work. The Congregationalists are following suit by raising a 'Pilgrim Memorial Fund' of \$5,000,000. The Disciples of Christ have already completed the raising of their \$6,300,000. The Presbyterians have set before them the task of raising \$13,000,000 this year. But the Methodists intend to make all these sums look small by projecting a campaign to raise within the next five years for home and foreign mission purposes the handsome sum of at least \$85,000,000. Some are even talking of making it \$100,000,000. That is a million dollars for every year of the history of the Home and Foreign Mission Society whose centennial is now to be celebrated this way. Surely here is some food for thought for United Presbyterians." And, we may add, for Seventh-day Adventists.

ELDER R. L. MERSHON, reporting a visit to British North Borneo, writes: "We went direct to Jesselton, where a meeting was appointed to be held as soon as we should arrive. Here a church was organized, and after the service we went down to the seaside and baptized one old sister who, being sick at the time of our last baptismal service, was compelled to wait until this time to be admitted to the church. The next day we started for Sandakan, arriving home in two days, tired, but well pleased with the results of our trip. We had baptized four persons, organized one church of thirty-eight members and one Sabbath school of eight members, besides a home department school of ten members.

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A FEW WANTS

A PHYSICIAN in California offers a good home to a refined, Christian lady, past middle life, in a family of four, with delightful environment and climate.

Two or three brethren with mechanical ability desire employment where they can have church school privileges for their children.

A Seventh-day Adventist brother who is conducting a bakery, wants a helper. Several good cooks are called for.

We have calls for two or three institutional matrons.

Some treatment-room workers who are failing in health desire to dispose of their business. A good opportunity for good workers. L. A. HANSEN.

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FEARFUL DESTRUCTION IN FUTURE WARS

SECRETARY OF WAR BAKER feels that it is absolutely essential to the world's safety that there be found some means for the prevention of war in the future. In a recent address before a large audience in Boston, he declared that unless the league-of-nations idea prevailed, scientists would invent for another war weapons of destruction beyond the comprehension of those who fought in the recent world conflict. He declared that he had knowledge of an invention which would enable its operators to drop electrically controlled bombs containing five hundred pounds of explosives upon unprotected towns and cities one hundred fifty miles distant. These implements, he declared, would kill thousands upon thousands of men.

To the extent that war in any measure is prevented, there will be accomplished a noble work. But we are forced to believe that ultimately every effort to prevent war will fail of its purpose, for the reason that it cannot transform poor human nature. Men cannot be made righteous by league or by law; so long as they retain their unregenerate natures, passion, envy, avarice, and every evil work will find exercise. Hence, while we would do everything in our power to forward the interests of any league which would prevent or minimize war, we cannot deceive ourselves as to the final outcome of all such endeavors. And yet, knowing that the evil in the end cannot be averted, we should nevertheless do everything in our power to put off that evil as long as possible.

THE following note of appreciation for our church paper comes from one of the soldier boys who is abroad with the American Expeditionary Forces: "I want to thank you for sending me the paper here in France. I enjoy reading the REVIEW AND HERALD. It surely is a good paper. The boys in my tent also like to read the timely articles it contains. We wish to express our appreciation for the papers, and hope you will continue sending them."

* *

"TO YOUR KNEES, ISRAEL!"

UNDER this heading the *Christian Advocate* calls attention to the marked loss in numbers which has come to the Methodist Episcopal Church in the United States during the year 1918, an aggregate of more than 8,000. "Of the 117 Annual Conferences and Missions in the United States, 54 conferences and missions have fewer members than they had one year ago, and only 63 have as many or more. . . . The great New York Conference, with 410 churches, gained only 90; the Newark, with 320 churches, only 37. Every Annual Conference in the opulent Buffalo area has less members than it had one year ago. Every conference in the Boston area but Maine has less."

The outlook, however, is not wholly dark. The editor thanks God that every foreign conference made a gain. In southern Asia an increase of 29,000 is reported. In northwest India 11,000 members were gained, and in north India 8,000. The progress of the work in mission lands overcomes the falling off in the United States, and makes the net gain of this church 30,000.

The editor inquires, "What does it mean?" and makes appeal for a deeper spirit of evangelism in the United States in order that God may turn the tide.

While Seventh-day Adventists have been blessed with a large increase in membership during the past year, we may well take to heart the earnest exhortation of this Methodist editor to the people of that church:

"Does it mean that we have forgotten our ancient note of evangelism? Does it mean less spiritual, less urgent, preaching? Does it mean a mistaken emphasis placed on other matters?

"Whatever it means—it does mean that from top to bottom the Methodist Episcopal Church ought to take to her knees and earnestly pray our Lord and Saviour to reveal by the Holy Spirit, where any personal coldness or backsliding or displacement is.

"Are we slackers—slackers when it comes to preaching the bold facts of evangelism—this life a stern probation, the meaning of death, the realities of eternity? Are we slackers when it comes to preaching heaven and hell, filling our mouths with phrases instead of flaming truths? What is the matter? Where are we drifting?

"In answering these questions let us each first of all put his own heart into the witness box and spare himself no whit in misleading self-justification or spend his time in criticizing others. When we have learned to answer these questions with weeping and vigils of penitence, let us look ahead and lay the scorpion lash on our fellows. But only then."