


The Advent Sabbath

Review Herald



THE FIELD IS THE WORLD

VOL. 96

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

No. 10

The Law of God

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Can a Pagan University Have a Revival?

What Shall Christian Students Do in Such an Atmosphere?

By a Recent University Graduate

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If it is true that the American colleges and universities are largely pagan in their essential spiritual atmosphere, what is to be done about it? What purpose does a series of articles such as this serve? What shall parents do about the matter who have sons and daughters ready to enter college? What shall Christian students themselves do about it when they meet these conditions? Can the movement toward the "New Paganism" be stopped? What will be the future of it if it is not checked?

The first necessity is to see with wide-open eyes the facts in the case. What are the real facts as revealed by these sketches of conditions in my own university?

There are qualifications that need to be made in drawing conclusions from the experiences I have related. It is not to be supposed that there are not some earnest, honest Christians on the faculty of this university. There are a few. In this and some other universities there are one or more devout Christian men in the teaching force and among the Christian Association workers who may exercise a molding influence upon the young students. Nor is it to be thought that nearly all the professors would agree with the frank statement of Dr. C., who said that American universities were certainly pagan. Many have not stopped to analyze the movement, and are not keen students of the philosophy of life, as is Dr. C.

In the Chapel Services

There are some students who go through college apparently untouched by the implications of these teachings. Some never think deeply enough to be disturbed one way or the other. Others refuse to think through the problem, and hold to the Christian ideas taught them in their youth. Still others are wide awake to the danger but are solidly settled in a supernatural spiritual experience of Christ as their Saviour and Life.

But when all qualifications and explanations are made, it remains true that the things I met in my college course are not accidental, but are essential illustrations of the religious atmosphere of these institutions. A sad feature of the situation is that when the facts that seem to be refreshing antidotes to this pagan spirit are looked into they often point in the same direction as the experiences I have related.

This is true, for example, of much of the Christian Association activity, where there is constantly a spirit of compromise and a desire to meet the modern trend and furnish a "reasonable" brand of religion which the university man can accept. Apart from the liberal views of many of these "Christian" leaders, there is a strange lack of discernment on the part even of those who are ortho-

dox; as, for example, when the chapel services are opened to talks by some of the notable pagans among the college professors.

And when the few professing Christians among the teachers are known intimately, their faith is of a disappointing neutral order. I have already spoken of the professor who had the largest Bible class, and whose views were strangely lacking in real spiritual content. Another professor, whose spirit was especially reverent and humble, gave evidence of being a Christian and a believer in the Bible. He told me that for years he was not a professing Christian, but that since coming to this university he had found a pastor who gave such a "reasonable" view of what church membership meant that he joined the church. There was only one teacher on the philosophy staff who was a professing Christian, but this was something, as he was a man of influence. But when I used this fact with a student who had given up his Christian faith, he told me that he had talked with that professor and he was a Christian in the same sense that Dr. S. was, mentioning another philosophy teacher with whom he had talked personally. I also had talked personally with him and found him to be as complete an atheist as it is possible for a man to be.

But, it may be asked, is it fair to draw from these experiences in one university conclusions about other American institutions? I have not sat in the classrooms of other colleges and universities, but a close acquaintance with the teachings of many of them in different parts of the country makes it certain that my experiences could be duplicated in any of them, and often with the addition of more glaring and blatant denials of the Christian verities.

Apart from this acquaintance with teachers and teachings and textbooks of other colleges, it has been my privilege, often a sad one, to talk with students of dozens of colleges about their Christian faith. This is one of the things that makes it a matter of real grief to write of the Paganism of American universities, for there comes to me the memory of the young men and women I have met who are bound hand and foot and head and heart in the intellectual bondage of their college courses.

For here we have one of the outstanding proofs of the Paganism of our colleges as well as one of the astonishing paradoxes of the situation. *The products of this New Paganism are one and all in absolute bondage to the evolutionary theory and the resulting religious creed that follows in its wake.* Again and again have I listened to the story of the religious views of these college graduates who have been "freed from the trammels of

the religious dogmas" they learned in their childhood; in college they learned to "think for themselves instead of taking what some one else told them," or taking "the authority of a so-called inspired book." Now this "freedom" of thought should have produced an interesting variety of religious opinion. How comes it that *the statements by these students of the new religious creed are almost identical?* I could sit down and write a list of the things that the "modern" college graduate believes, consisting chiefly of what he does *not* believe, and this creed would fit almost without change thousands of students, and hundreds of professors. So often have I heard the story, that five minutes, or five sentences, from a student who has swallowed these teachings will give me a full view of where he stands on the Bible and the things that the Bible treats. They have been run through one mold. What a travesty on independence of thought! It would be hard to conceive of a bondage more complete than that laid upon the modern student by the evolutionary theory, and by a strange irony they bear this bondage with a feeling of pride that they are at last independent in their thinking! How one rejoices in the bondage of Christ, in whom is hidden all the treasures of wisdom and knowledge!

Giving Things Their Right Names

Yes, the Paganism of American universities and colleges is a fact, and it is

(Continued on page 28)

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

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The Great Need of the Church

AN unusual and highly significant situation faces the Seventh-day Adventist Church. This condition has been thrust upon it by the rapidly shaping events in the world's history, events which indicate that we have reached the days immediately preceding the coming of the Lord.

Consider the situation. Politically we have reached a lull in the great World War which has been waged for the last four years. Chaotic conditions exist in a large part of the world. Stable governments have been swept aside, and in central and eastern Europe anarchy and civil war have taken the place of autocratic rule. The Peace Conference at Versailles is hampered in its effective operation by not having responsible governments in these unsettled regions with which to deal. How long it will be before such stable governments will be assured it is difficult to tell.

This situation only serves to complicate the work which has been committed to the church — the carrying of the message to earth's remotest bounds.

The counterpart of the situation existing in the political world is found in a large measure in the religious world. The last few years have witnessed a great departure on the part of many in the Christian church from the fundamental principles of religious faith. A subtle species of infidelity and skepticism has crept into the church itself, affecting even those who stand as religious teachers and leaders. By many the Scriptures of Truth are discredited in whole or in part. Such cardinal doctrines as the virgin birth of the Lord, his miracles, his atoning sacrifice on the cross, and his resurrection are regarded as fairy tales. In place of emphasizing the required processes of religion, as represented in faith, repentance, and confession of sin, etc., much is being made of social service and departmental church work. In consequence there exists throughout Christendom a great spiritual declension.

Many a church organization has become a great fashionable social center, and the sanctuary a place of amusement and mental recreation. Thousands of men and women whose lives are a disgrace to the cause of Christ are retained in the church on account of their wealth or political or social prestige. The great church of Christ, in place of having a message for this day and generation, a message for these times of woe and distress, is helplessly drifting with the tide without chart or compass, the prey of idle speculation, philosophical reasoning, and of the evil, worldly influences which surround her.

This is the situation in a general way which confronts this people at the present time. In such an hour as this what does Heaven demand of the Seventh-day Adventist Church? To them has been given a knowledge of these times, a knowledge of the mean-

ing of the events which are taking place in the world. On the page of prophecy they read that the political and industrial and social conditions existing in the world today, and even the spiritual declension in the great Christian church, are signs of the day of the Lord. And to the people who know these things there has been committed, in God's providence, a message for their fellow men.

That message is not one of popular acclaim, not one which will win its way naturally to the human heart. Rather, it strikes directly against those things which appeal to mankind at the present time. It calls upon men to forsake their own ways, to give up the worship of the ideals which they have set up in their hearts, and to turn to the worship of the Creator of the heavens and the earth. It calls upon them to sacrifice their own personal interests, politically, socially, financially, and make God and his truth first. It entails upon them the setting apart of one seventh of their time, and that, too, on the one day above all others given up to the pursuit of worldly business and pleasure. This message is to go to earth's remotest bounds,— to every nation, kindred, and tongue,— to prepare a people to stand in the day of the Lord's coming.

The Spirit Within the Wheels

By what power can this message fulfil its mission? How can it be carried to earth's remotest bounds? Material facilities have been provided. This movement has had for years a splendid organization; it has educational, medical, and publishing institutions. Are these sufficient? In God's providence they have been brought into existence, but something more is needed than material agencies for the accomplishment of the great work which God has committed to this church. Ezekiel, in holy vision, was given a view of the throne of God. There were wheels within wheels which moved in exact order and unison with all the others. But he discerned as the motive power within the wheels and that which directed all their activities, a guiding spirit. "The spirit of the living creature was in the wheels." That spirit of living power must be the vivifying agency connected with this movement and message if they do the work which God has for them to do.

That power must take possession of the living human agents, for this work can never be accomplished by human ingenuity or human planning or devising. Men cannot be brought to a saving knowledge of the truth of God by cold argument or philosophical reasoning. This sort of work may convince the mind, but it cannot move the heart or transform the life. The power needed in this message is one which can take poor fallen humanity wherever it is found, whether in the civilized countries of the Western world or in the superstitious heathen lands of the East, the king on his throne or the serf in the field, and translate every

believing heart and consecrated life from the kingdom of darkness into the kingdom of light.

And that power is promised to every one connected with this movement at the present time. It is the power which must accompany this message in its closing work, as represented by the angel of the eighteenth chapter of Revelation, the angel which comes down from heaven with great power and lightens the earth with his glory. Without the power of this Spirit our labor will be in vain. The following words from the servant of the Lord regarding the need of the Holy Spirit and its place in our work, are worthy of careful consideration:

"The preaching of the word is of no avail without the presence and aid of the Holy Spirit; for this Spirit is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. A minister may be able to present the letter of the word of God; he may be familiar with all its commands and promises; but his sowing of the gospel seed will not be successful unless this seed is quickened into life by the dew of heaven. Without the co-operation of the Spirit of God, no amount of education, no advantages, however great, can make one a channel of light. Before one book of the New Testament had been written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying disciples. Then the testimony of their enemies was, 'Ye have filled Jerusalem with your doctrine.'

"Christ promised the gift of the Holy Spirit to his church, and the promise belongs as much to us as to the first disciples. But like every other promise, it is given on conditions. There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies.

"We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in his people 'to will and to do of his good pleasure.' But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive.

"The impartation of the Spirit is the impartation of the life of Christ. Those only who are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, can stand as true representatives of the Saviour."—*"Gospel Workers,"* p. 284.

As we view the conditions which confront us at the present time and the material obstacles to the progress of this work which exist, we may well say in the words of Jehoshaphat, as he faced the great forces arrayed against him: "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

But when we look to the gracious provisions that Heaven has made, we may well take courage. God never calls his servants to the performance of a task but that he gives them strength and wisdom for their labor. The power of the Holy Spirit awaits our demand and reception. It waits for us to place ourselves in that attitude before Heaven, through the surrender of self and the forsaking of every sin, where he can come in and do a mighty work for us as individuals, and through us carry his gospel of saving grace to those around us. This is the day of God's power. He is waiting to be gracious. May Heaven make us willing to be used, so willing that we shall make an absolute and complete surrender of ourselves upon the altar, that he may take us and work in and through us for the giving of his gospel message to the needy world.

F. M. W.

Some Fallacies of Sunday-Law Advocates

A CAMPAIGN for the passage by the next Congress of a Sunday law for the District of Columbia has already started with enthusiasm. In last week's issue we gave a report by Elder C. P. Bollman of a mass meeting held February 9, in the Calvary Baptist Church. The next Thursday, February 13, there was held under the auspices of the Women's Service League of the Mount Vernon Place Methodist Episcopal Church South, a union meeting at which Dr. Wilbur F. Crafts, secretary of the International Reform Bureau, made an address on "Better Sunday Laws for the District of Columbia."

After speaking of the various lines of reform legislation which this bureau is promoting, and claiming for the bureau the successful passage of the seventeen reform bills, Dr. Crafts came to the discussion of the topic of the evening. We will not attempt to present even an outline of this discourse, but will simply deal with a few points where his argument was palpably fallacious. He disclaimed any desire of uniting church and state, or any wish for religious legislation, claiming that there were two Sabbaths—the Christian Sabbath, which was religious; and the American Sabbath, which was civil. However, all through his discourse his enthusiasm seemed to be over the religious phase of Sunday as a part of our Christian duty. He stressed his claim that there was a physical necessity for one day's rest in seven, by referring to the French Revolution, when a ten-day week was tried and found ineffectual. The speaker called the attention of his hearers to the pages of history that record the downfall and destruction of many republics of the past. He urged that democracy is not sufficient, that without a Sunday rest day (enforced by law, of course), this country is doomed to destruction.

Referring to South America, he asked in what respect their democracy differed from ours. Without proof he asserted that the difference was not a question of climate or race, but one of Sunday observance only. We cannot but wonder whether the doctor had forgotten the long period of years during which China has continued with no Sunday keeping, either with or without Sunday laws, and the present prominence of non-Sunday-keeping Japan, and whether in his reference to South America, he had forgotten or intentionally ignored the antecedent conditions under which those republics have developed. Without proof, the doctor's *ipse dixit* is, "No nation that spends that day [Sunday] in toil and dissipation and childish play, ever develops enough manliness for safe self-government. French and Spanish governments lack stability because they lack Sabbaths."

We find it difficult to harmonize this with the other argument of the doctor that there is physical need of rest one day in seven. We cannot see how a man would rest more physically in attending a church service because he had nowhere else to go, and could not do anything else on Sunday, than he would in going fishing or even in attending the theater if he liked that sort of thing. We can see, however, religious reasons for thinking that pleasure seeking is out of keeping with the Sabbath day, but Dr. Crafts disclaims any intention of injecting any religious phase into the proposed Sunday law; it is to be merely civil. He felt, he said, that the making of a Sunday law was as much within the domain of the civil government as

the prescribing of an eight-hour working day. In this, however, the doctor fails to note the great difference that in the eight-hour working day there is no restriction on the workingman if after working eight hours for his employer he desires to go home and work for himself, nor is there any setting of the time during which the eight working hours must fall. No, it is plainly the intent of Sunday-law advocates to protect the day and not the workingman. If they sincerely had the workingman in view, they would merely desire a law making six days' labor a full week in the same way that eight hours is a full day's work. Then the workingman would be free to do as he pleased on the other day, working or enjoying himself in any way that he saw fit.

These are a few of the many fallacies that appeared in the course of Dr. Crafts's lecture. At the close of the lecture a petition which had been prepared was read, and all present were asked to manifest their approval of the petition by rising. The larger share of the congregation arose. Some, however, we are glad to say, remained seated. The worst phase of this whole agitation is, it seems to us, the hypocrisy under which Sunday laws are now proposed to be pushed, — as civil institutions rather than religious; as protecting the workingman, when really the intention is to protect the day; as necessary for the interest of our nation in a civil way, when really the point at issue is the closing of all kinds of amusement and work on Sunday so that people will have to go to church, or stay at home and do nothing. In other words, the idea seems to be to eliminate any possible competition with the churches in order that people may naturally go to church and become more religious thereby. In spite of these evident fallacies in the proposed program, we anticipate a vigorous campaign for Sunday laws in the next Congress, and unless true lovers of religious liberty respond to the emergency, we may expect to see a Sunday law passed in the near future. May we all use this opportunity providentially given, to promulgate the true doctrines of religious liberty, and the dangers of Sunday legislation.

L. L. C.

* * *

A Lull in the Storm

IN a recent speech in Paris, Premier Georges Clemenceau of France, according to newspaper reports, said:

"I have said that the war is won. It would perhaps be more accurate to say that there is a lull in the storm. At least it is wise to face squarely the facts."

Only a "lull in the storm"! This is the present condition of things accurately stated as viewed by this wise and eminent statesman. So it is quite evident that while the most renowned statesmen of the world, by arranging a league of nations to settle controversies between nations without an appeal to the sword, are laboring to avert another cataclysm which may again "stagger civilization," there are among these statesmen those who doubt the success of the attempt. They seem to be apprehensive of the result of trusting to a compact of nations, fearing that the bond will not hold, and that the storm will again suddenly break forth, and that they will find that they have been trusting in a rope of sand and are unprepared to meet the armed hordes which will suddenly come upon them from some unexpected quarter.

And their fears are well grounded. We have not seen the end of war. Armageddon is yet future. The

jealousies and hatred and ambitious designs of nations were never more in evidence than now. The world is sick of war. Men hope to avert its horrors, destruction, and bloodshed. To keep up the pace of competitive armament means bankruptcy. But the fire will again break forth in greater fury than in the past. The best perhaps that a league of nations can do is to postpone the evil day. But even this is worth the effort.

Other troubles besides war are confronting the world. The Bolshevik germ is found in many lands, and trouble is brewing.

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, who works with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end.

"The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. Already fire and flood are destroying thousands of lives, and the property that has been selfishly accumulated by the oppression of the poor. The Lord is soon to cut short his work, and put an end to sin. Oh, that the scenes which have come before me, of the iniquities practiced in these last days, might make a deep impression on the minds of God's professing people.

"As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing his restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position. Human agents are being trained, and are using their inventive power to put in operation the most powerful machinery to wound and to kill.

"Instead of our enlarging and erecting additional buildings in Battle Creek or other places where our institutions are already established, there should be a limiting of the wants. Let the means and the workers be scattered, to represent the truth and give the warning message in 'regions beyond.'" — *Testimonies for the Church*, Vol. VIII, pp. 49, 50.

Our only hope in these days of trouble and perplexity lies in being hidden beneath the pavilion of the Almighty. He alone is the hope of his people.

G. B. T.

* * *

Appalling Casualties of the War

IN *Current History* for February, Mr. Walter Littlefield presents the following summary of the losses during the four years of war. These figures are practically all from official data. Where such data are not obtainable they are from official estimates, and therefore, presumably, can be considered as nearly accurate as it is possible at this time to compile. They indicate the terrible calamity which the great conflict proved to be to the nations of earth:

"This is an attempt to reveal the war's cost measured in terms of human life, with special reference to the millions diverted from the productive industries of peace to the annihilating vocation of mortal combat—to other millions who today are dead, suffering, or helpless because of the war.

"Sixteen established nations and three new ones, which the war brought forth, assembled their human powers for the great conflict—fifteen on one side and four on the other. Against one or more of the four, twelve other nations also declared war, but did not actively indulge in it. Of the remaining fifty more or less independent nations of the world, five also severed relations with one or more of the four original aggressors. All were seriously affected.

"It has been estimated that the Polish combatants with the Allies numbered 150,000; that the Czecho-Slovak armies in Siberia, France, and Italy included 180,000 nationals; that the king of Hedjaz fought the Turk with 250,000 Arabs. These three new nations, therefore, employed a combatant force of 480,000 men, which was joined to the Allies' 39,676,864 against the Central Powers' 19,500,000.

"Nearly 60,000,000 men at war! Of this huge number over 7,000,000 are dead and nearly 6,000,000 (30 per cent of the wounded) are permanent human wrecks.

"But this only refers to the soldiers who died or were irreparably maimed. Civilians were even greater sufferers, not only by engines of war but by famine, disease, and massacre. There were those who were killed by direct military causes; those who died from indirect causes.

"In the first category we have:

692 Americans slain on the high seas.
20,620 British subjects slain on the high seas.
1,270 English men, women, and children victims of air raids and bombardment.
30,000 Belgians butchered or deprived of life in various ways.
40,000 French butchered or deprived of life in various ways.
7,500 Neutrals slain by the U-boat.

100,082

"In the second category we have:

4,000,000 Armenians, Syrians, Jews, and Greeks massacred or starved by the Turks.
4,000,000 Deaths beyond the normal mortality of influenza and pneumonia induced by the war.
1,035,441 Serbian dead through disease or massacre.
9,035,441

"All this gives a military and civilian mortality, directly or indirectly the product of the war, of:

Military deaths	7,781,806
Civilian deaths	9,185,523
Total	16,967,329

"And this is not all. Who can even estimate the millions of human beings whose bones whiten the roads of Poland or fill the charnal houses of the Bolsheviki?

"MOBILIZED STRENGTH AND CASUALTY LOSSES OF THE BELLIGERENTS

"United States and Associated Nations

Nation	Mobilized	Dead	Wounded	Prisoners or Missing	Total Casualties
United States	4,272,521	67,813	192,483	14,363	274,659
British Empire	7,500,000	692,065	2,037,325	360,367	3,089,757
France	7,500,000	1,385,300	2,675,000	446,300	4,506,600
Italy	5,500,000	460,000	947,000	1,393,000	2,800,000
Belgium	267,000	20,000	60,000	10,000	90,000
Russia	12,000,000	1,700,000	4,950,000	2,500,000	9,150,000
Japan	800,000	300	907	3	1,210
Rumania	750,000	200,000	120,000	80,000	400,000
Serbia	707,343	322,000	28,000	100,000	450,000
Montenegro	50,000	3,000	10,000	7,000	20,000
Greece	230,000	15,000	40,000	45,000	100,000
Portugal	100,000	4,000	15,000	200	10,000
Total	39,676,864	4,869,478	11,075,715	4,956,233	20,892,226
"Central Powers					
Germany	11,000,000	1,611,104	3,683,143	772,522	6,066,769
Austria-Hungary	5,500,000	800,000	3,200,000	1,211,000	5,211,000
Bulgaria	400,000	201,224	152,399	10,825	264,448
Turkey	1,600,000	300,000	570,000	130,000	1,000,000
Total	19,500,000	2,912,328	7,605,542	2,124,347	12,542,217
Grand total	59,176,864	7,781,806	18,681,257	7,080,580	33,434,443

"The preceding table gives the authentic figures regarding the man-power employed and the casualties suffered by the sixteen nations which were officially mobilized for the war and took active part in it. There is as yet no record available concerning the casualties suffered by the three new nations which came into being through the war, or by little San Marino, which sent a gallant 300 to help Italy beat their common enemy. The rest, however, is upon record."

How Stanley Met Livingstone

It was surely at the hour timed by Providence that Stanley met Livingstone, at Ujiji, in 1871. Rumors had come out of Africa that the missionary explorer was dead. No confirmation of the news could be had, however, and James Gordon Bennett, of the New York *Herald*, joined by the London *Daily Telegraph*, sent Stanley into the unknown interior of Africa with orders to find Livingstone.

Meanwhile Livingstone had been halted in his quest for information concerning the river systems beyond Tanganyika. The Arabs, with whom he traveled in the Manyema country, had been so merciless in the treatment of the village people that the missionary could see no way but to leave them and turn back to his base at Ujiji. Notes from his journal show how providentially his return fitted into the progress of Stanley's search for him. The inclusion of a few "notes by the way" will add features of interest, though we are watching the providential coming of Stanley to meet Livingstone at the very place and time where he had to have help.

July 14. — "I am distressed and perplexed what to do so as not to have failed, but all seems against me."

July 20. — (Leaves for Ujiji.)

August 8. — (Spear thrown at him by natives hidden close by the path.) "As they are expert with the spear, I do not know how it missed, except that he was too sure of his aim, and the good hand of God was upon me. . . . Another spear was thrown."

(This also just missed. Then a huge tree fell across the path. Livingstone heard the crack as it started to fall, and jumped from under the falling trunk. The lower limbs had rotted off, and he was near the foot of the tree, so that he again escaped.)

"Three times in one day I was delivered from impending death. My attendants, who were scattered in all directions, came running back to me, calling out, 'Peace! peace! You will finish all your work in spite of these people, and in spite of everything.' Like them, I took it as an omen of good success to crown me yet, thanks to the 'Almighty Preserver of me.'"

September 22. — "In the latter part of it [the journey back], I felt as if dying on my feet."

October 3. — "I read the whole Bible through four times while I was in Manyema."

October 23. — (He arrived at Ujiji, his base on the northeastern shore of

Lake Tanganyika, expecting to find stores and goods for barter which he had left in the care of a friendly Arab. Hope of securing comforts and necessaries from this store buoyed up his spirits on the last weary weeks of his march. But arriving he found his rascally friend had stolen and used or sold off all the

stores. He had arrived a mere "ruckle of bones," and now he was stranded indeed. He could only say in his extremity: "I commit myself to the Almighty Disposer of events." But his deliverance was on the way, to arrive in time. He writes:)

October 24. — "I felt in my destitution as if I were the man who went down from Jerusalem to Jericho, and fell among thieves; but I could not hope for

priest, Levite, or good Samaritan to come by on either side. . . . But when my spirits were at their lowest ebb, the good Samaritan was close at hand, for one morning Susi came running, at the top of his speed, and gasped out, 'An Englishman! I see him!' and off he darted to meet him. The American flag at the head of the caravan told me of the nationality of the stranger."

W. A. S.

Tadmor

E. B. C.

"He built Tadmor in the wilderness." 2 Chron. 8:4

THE record is that Solomon had spent many years in strengthening, building up, and developing his kingdom. He had built his own house, and that marvelously beautiful temple for the worship of the Lord. He spent much time, effort, and means in building cities throughout all his dominion, and he "went to Hamath-Zobah, and prevailed against it." Pushing on through the land of Hamath to the Syrian Desert, "he built Tadmor in the wilderness."

This bare statement is all the record God has given us, yet he considered the existence of that city of sufficient importance to merit mention, that the record might be preserved. He leaves the details for our further study.

Situated about midway between Damascus and the Euphrates, in an oasis of the desert, Tadmor was a product of that land which demanded its existence. Anciently its people tanned leather and mined gold, silver, and salt. It controlled the desert caravan trade, and for this purpose it had been built. A few centuries later it was called Palmyra, and the ruins of the one-time "City of Palms" may be seen by the traveler today.

During the reign of Solomon, the caravans brought across the great Syrian Desert, through the coast countries and down to the Mediterranean, the almost fabulous riches of the east — gold, precious stones, spices, wools, and silks. Being a caravan station, Tadmor afforded all the usual opportunities for the traveler to rest and refresh himself; and by the very comforts and luxuries it afforded, in contrast with the hard, stern life of the desert, it invited his tarrying and delay.

It is not hard to picture those ancient caravans, — long trains of camels, patient, enduring, and faithful, laden with the most valuable articles of commerce; sinewy, desert-browned men, with muscles like bands of steel and faces a leathery tan, men who were courageous and unflinching in the face of hardships and desert dangers, who were unfailing in their integrity and unswerving in their purposes, who could not be deceived by the desert's allurements nor deluded by its mirages, who endured hunger and thirst and scorching sun, who traversed the desert wastes guided by their own instinctive judgment and by the stars in their courses. At best their lives were dull and irksome. Hardships had to be met with unyielding fortitude. Unvarying, monotonous days were counted a blessing, for sometimes storms overtook them — those fierce, terrifying storms that filled the air with smothering clouds of sand, making breathing difficult in the extreme, and obliterating all signs of previous travel. Progress was impossible during these desert storms, and frequently whole caravans

were buried under great mounds of shifting sand. Fortunate indeed were they who could resume their journey with any degree of assurance that they were traveling in the right direction.

After days of exhausting labor there comes at length a time when on the far horizon appear the spires and turrets of the city of the wilderness, at first scarcely distinguishable. Slowly, from out the fantastic shapes wrought by the haze and the desert heat waves, there emerge the waving palms of the oasis and the walls of the city itself. Already the weary camels have quickened their steps and raised their drooping heads, scenting the fresh water just ahead. The light of expectant hope in the eyes of the travel-spent men changes to eager certainty as they press on.

With what poignant longing had they watched for the sight of these gleaming towers and beckoning palms! How beautiful the sight to their tired, sand-tortured eyes! As they draw nearer, with what keen desire they recognize familiar streets and buildings, lying there under the shimmering desert sun. And when they enter the protecting walls of the city, the haggard, anxious faces soften, for rest and relaxation are theirs. This stage of their journey is done! The comforts of life, the companionship of their fellows, enjoyment and recreation, all are theirs, in this Tadmor of the wilderness.

Life has its desert experiences — stretches of time, barren, drear, and unbeautiful. Disaster or misfortune has claimed the desirable things, and the path-way leads away from pleasant security into the untried wilderness of bitter experience. The burning sands blister our weary feet, the scorching sun beats down upon us pitilessly, the hot desert winds sear the face and sting the eyes. We try so hard to be brave and courageous, but the way seems mercilessly difficult. God seems to have forgotten us, and to have left us to find the way alone over the desert waste. In the darkness only the star of faith shines out, but it unerringly points the way. So with unyielding spirit we stumble on, falling many times, yet ever up and onward. Temptations beset and delusions entice, but faith allows no wanderings from the path of duty. Venomous serpents lie in our path to threaten and harass. Poisonous insects dart from all sides to torture and distress. Long is the way, and weary days drag by. We wonder if it will continue thus, even to the end of life.

Weak and fainting, we lift pain-filled eyes to look across the years, and lo! something arrests the uncertain attention. With surprise we see the earnest, thoughtful face of some disciple of Christ who has learned tenderness and understanding by the things

which he has suffered. He has trod the way before us; he knows the weary length, step by step. He has fought temptation, has resisted weakness and ignorance, even as we. To the mirages of the enemy he has closed his eyes, and has resolutely plodded on in the path pointed out by the star of faith; and now we see him, strong and unwavering, stanch and true. He is like a city built in the wilderness, and with gladness we draw near and rest ourselves in his strength. He draws upon the riches of his experience, and with tenderness born of understanding gives cheer and counsel. The weary are rested and refreshed, the weak are encouraged and strengthened, the ignorant are patiently taught, and the drooping, despondent ones are tenderly supported.

How we rest and expand in the companionship of such a character! How delightful is the interchange of thought! How we thank God for the fellowship and brotherly love! What times of refreshing are ours! The desert lies all around, and we know that, alone and unaided, we must again face its hardships and dangers, but knowledge of this serves only to enhance our appreciation of this our time of rest, and right gladly do we "come apart" for a time of sweet companionship.

Yes, life has its desert experiences; but we are reverently thankful when we find that somewhere along the way the King has "built Tadmor in the wilderness."

Junea, Alaska.

A Commendable Desire

D. E. LINDSEY

"We would see Jesus." John 12: 21

Just after Christ's memorable ride into Jerusalem, certain Greeks came to worship at the feast. Addressing Philip, they said, "We would see Jesus." The request takes our minds back fifteen centuries before Christ, to a similar request, when Moses desired to see God's glory. Ex. 33: 18. This may serve as an illustration of how we may see Jesus, although he is now at the right hand of the Majesty on high. God revealed to Moses his character as the most essential part of his glory. Placing Moses in a cleft of the rock, and veiling him with his hand, God passed by in person, and revealed his glory in the declaring of his name. Ex. 34: 6, 7.

So now we may see Jesus, although a veil screens his person from our eyes; and through Jesus we may see the Father. With our eyes anointed with the heavenly eyesalve (Rev. 3: 18), let us turn our gaze upon Jesus as he moves among the children of men, listening to their cries and healing all their diseases. Following the multitude, we arrive at Cana of Galilee, where there is a wedding and a marriage feast. Jesus is there. More wine being needed, because of the many guests, Jesus said to the servants of the house, "Fill the waterpots with water," and they filled them to the brim. John 2: 7. The governor, having tasted the water, finds the best of the wine at the last of the feast. Verse 10. In this we see the creative power of the Christ who made the worlds (Heb. 1: 1, 2), and by association of thought, we also see the Father who wrought through the Son.

Turning, we behold a dumb man possessed of a devil. Matt. 9: 32. With a word, He that had formed the tongue, looses it. The dumb man speaks, and the multitudes marvel, saying, "It was never so seen in Israel." Verse 33.

Jesus has just heeded the cry of two blind men, who are following him, crying out, "Thou son of David, have mercy on us!" Verse 27. Mercy is an attribute of the Son of God, and their cry of faith meets an instant reply; their eyes are opened, and they depart, spreading abroad his fame in all that country. Verses 29-31.

Jesus visits the city of Nain, and as he nears the gate, he meets a company bearing a bier, on which rests the body of a man, the only son of a widow. The Lord, in his compassion, bids the mother, "Weep not." Touching the bier, he says, "Young man, I

say unto thee, Arise!" The young man at once sits up, and begins to speak, and is delivered to his mother. Luke 7: 11-15. Again we see the power of the Creator, and a wonderful exhibition of divine mercy, sympathy, and love.

For eighteen years a woman has suffered an infirmity which so bows her together that she cannot lift herself up. Jesus calls her, and with a compassionate touch and a word, she is healed. Little wonder that she glorifies God! Luke 13: 11-13.

While Jesus is dining with a chief Pharisee, a man afflicted with the dropsy is brought before him. Again the power of God is shown in the man's immediate relief. Luke 14: 1-4.

At the entrance to a certain village, Jesus meets ten men suffering from that loathsome disease, leprosy. They stand afar off, lifting up their hands and crying, "Jesus, Master, have mercy on us!" Christ honors their faith, and commands them, "Go show yourselves unto the priests," and as they obey, they are healed. Luke 17: 12-14.

A certain nobleman, hearing that Jesus has come out of Judea into Galilee, goes to him, entreating him to come down ere his child die. The busy Master simply says, "Go thy way; thy son liveth;" and the child lives. The same power is exhibited that commanded the earth to stand forth; "he commanded, and it stood fast." Ps. 33: 9.

A man afflicted for thirty-eight years is waiting for the moving of the water in the pool of Bethesda, hoping to reach its troubled waters for healing. Jesus notices him, and in pity asks, "Wilt thou be made whole?" The man has been unable to help himself to the pool, and others have always stepped in before him. The compassionate Redeemer bids him, "Rise, take up thy bed, and walk." Healing follows faith, and another believer is made to rejoice. John 5: 1-9.

As Jesus passes on, he sees a man blind from his birth. Divine power is again called into action. Jesus anoints the blind eyes with a bit of clay moistened with spittle, and bids him wash in the pool of Siloam. The man's vision clears and he returns seeing. John 9: 1-7.

Jesus has been absent from the lowly home of his friends, Martha, Mary, and Lazarus, and in the meantime Lazarus has been taken sick and has died. Jesus returns several days afterward, to find Lazarus buried

and his sisters almost broken-hearted. He weeps in sympathy with Mary and Martha, then says, "Take ye away the stone." When it is removed, he lifts his eyes to the Father, and after a word of prayer, cries, "Lazarus, come forth!" The word is not without results,—a word spoken by that Word which was in the beginning with God. John 11:1-44.

While Jesus is down on the coasts of Tyre and Sidon, a woman from Canaan comes, crying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." No response is made, and his disciples urge the Master to "send her away." Poor soul! in her humility she classes herself with the dogs. Christ having affirmed in Isaiah 57:15 that he dwells "in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones," he, by the same word that cast Satan from heaven, cast the demon out of the poor daughter of this Greek mother. Matt. 15:21-28.

The multitudes are so anxious to hear every word and to see every miracle wrought, that they forget their hunger, and linger on. The compassionate Saviour, knowing the need of the body as well as of the mind, multiplies the few loaves and fishes until five

thousand men, besides women and children, are fed, and twelve baskets full of fragments are gathered up after the meal. Creative power is here wonderfully shown, also the great love wherewith Christ loves us. What a glorious privilege to follow so able a leader, one who cares for soul and body!

And so we might mention the healing of the centurion's servant, of Jairus's daughter, of the woman with the issue of blood, the man sick with the palsy, the leper, and Peter's mother-in-law, and in each case find evidences of Christ's mercy, grace, long-suffering, abundant goodness, forgiveness of iniquity, transgression, and sin. And as we behold the Christ, we see also the Father, whom to know aright is life eternal. John 17:3.

As we reread the incidents related in the life of Christ, our hearts burn within us, and the flame, thus enkindled, grows brighter and gives a more certain light to those who behold us. So if one would see Jesus, he needs to read and reread the sacred story of the Christ-life, as illustrated in miracles performed, in parables spoken, and in the exceeding great and precious promises left on record in the holy Book of our God.

Clyde, Ohio.

Tarry Ye

MINNIE E. PARKER

THIS was the Master's parting admonition: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "Wait for the promise of the Father." Acts 1:4.

We have interpreted that to mean that we should wait for some compelling power to take hold of us, some miraculous demonstration, perhaps, as the disciples had on the day of Pentecost, before we go to work for the Master. But while we have been waiting, Satan has not waited, and souls we might have warned have been won over to his ranks and have gone down to destruction. Some will continue to wait till the trumpet sounds, and then their cry will be, "The harvest is past, the summer is ended, and we are not saved." Jer 8:20. The spirit of prophecy has told us that "not one one-hundredth part has been done or is being done by the members of the church, that God requires of them."—*An Appeal to Our Churches*, p. 11. "There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven."—*Id.*, p. 13.

God cannot lie, and he will never say "Well done" to those who have never done anything for him. "But," you ask, "how can we labor for God without his Spirit? Must we not tarry until we receive it?" Yes; but how long must you tarry? Did you not say that ten or twelve years ago? and are you not waiting yet?

"There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them." "We are years behind." "Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die."—*Id.*, pp. 10, 14.

What did the disciples do while they were waiting for the Holy Spirit?—"These all continued with one accord in prayer and supplication." Acts 1:14. We read in the last verses of Luke that after Jesus ascended, the disciples "returned to Jerusalem with

great joy: and were continually in the temple, praising and blessing God." If we would spend our waiting time in praying and praising God, do you think we would have to wait very long for the Spirit? The trouble with us is that we wait for God to do our part of the work. Our part is to believe God and put away sin, and then go to work.

"If you will go to work as Christ designs that his disciples shall, and win souls for him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God, and your faith will be strengthened, and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and to prayer. You will grow in grace and the knowledge of Christ, and will develop a rich experience."—*"Steps to Christ," p. 84.*

Christ gave the command once for his disciples to wait for the Holy Spirit. They waited, and it was sent. It was given to the world for all future time, never to be taken away. It now remains for us to place ourselves in that relationship to God that we may receive the Spirit and quickly finish the work he has given us to do. Then let us yield no more to Satan's scheme of waiting for something which God is waiting and anxious for us to have. The blessing which we have been waiting for before going to work is waiting for us in the work. Some of God's gifts are too precious to be given where they are not appreciated and used. He does not bless us simply that we may feel good and be happy, but that we may be a blessing to others. Then let us "do with our might what our hands find to do," remembering that the Holy Spirit has already been sent into the world and "awaits our demand and reception."

* * *

HATE is the reverse side to the shield of love, and necessary to it. "Ye that love good, hate evil," we are commanded.—*Christian Observer.*

Early Experiences—No. 8

Divine Providences

J. O. CORLISS

Starting a School

AN age-old maxim, fervently sung by saintly people of the olden time,

“God moves in a mysterious way,
His wonders to perform.”

has been fully verified over and over in the work of the third angel's message. At times incidents have occurred which, on their face, would be reckoned unfortunate, but which in the end clearly proved the verity of the inspired thought that “all things work together for good to them that love God,” and are really acting out the purpose of his will regarding them. Rom. 8:28.

At various times there had been shown in vision dangers attending the common habits of diet, and the necessity that the people learn simple rules of caring for themselves in times of physical indisposition. But the full light was reserved for future needs. After a strenuous siege of labor in the spring General Conference, followed by a continuous strain in Wisconsin and Iowa during the summer of 1865, Elder White and his wife returned to their Battle Creek home for a rest. One morning, a few days later, while they were taking a daybreak walk in the garden, he was suddenly stricken with paralysis, which temporarily deprived him of speech, and also of the use of his right arm.

Knowing of Dr. Jackson's “Home on the Hillside,” in Dansville, N. Y., and having confidence in the use of water for remedial purposes, Mrs. White decided to remove her husband thither for rest and treatment. Three months later, after he had been somewhat relieved, they left for Rochester, on the way to Battle Creek. While there a vision was given to Mrs. White, December 25, in which she was shown that a home for the afflicted should be provided, wherein those who wished to learn how to care for their health could be accommodated. These were the words of instruction received from the Lord:

“Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits which are his. Such an institution, rightly conducted, would be the means of bringing our views before many whom it would be impossible for us to reach by the common course of advocating the truth.”—*Testimonies for the Church*, Vol. I, pp. 492, 493.

The conclusion to be drawn from this is, that while the servant of the Lord had been given some knowledge of healthful living, no one seemed to know just how to act in the matter until an experience was permitted that would demonstrate some method of operation. This came when the time was ripe for action and a place was open for occupation. The culmination of the whole matter was the purchase of the spacious home of Judge Graves, which was situated on Washington Street, Battle Creek, and its transformation into treatment-rooms and restrooms.

When we take into consideration the closing reason offered in the foregoing quotation, as one motive for the establishment of a health resort, it must appear plain to all just why God, who sees the end from the beginning and tempers his work to meet emergencies, wanted such a movement to start at that particular time.

Up to that point no attempt had been made to establish schools of any grade by our denomination, and this was proving a reproach to our work. But God's watchcare for the prosperity of his work was providing a remedy for this breach in our wall of defense. Among the first patients to patronize the newly opened “Health Institute” was a physically broken-down school-teacher from near Muskegon, Mich., by the name of Goodloe H. Bell. After a helpful sojourn at the place, and when his mind began to absorb the religious truth with which he was there brought in contact, he made inquiry about the location of our schools. Upon learning that we had made no concentrated effort in that direction, he seemed inclined to pity the oversight, and appeared anxious to help remedy the situation.

As no one stepped forward to assume the initiative in the responsibility of starting a school, Professor Bell began to look about for some place where he could open a private place of education. In an old one-story wooden building back of the Review and Herald office, which had once done duty as the denominational print shop, but was then a dumping place for cast-off material, Brother Bell found a place of interest to him. By inspection of this building, he discovered that the attic could be fitted up for a boys' school.

A visit to the place soon after the school opened, disclosed to the writer six or eight lads from about sixteen to twenty years of age, who were patrons of the effort. The methods of teaching were so unique, without the usual commitment to memory of dry book rules, that every boy gave diligent attention to lesson work, and the word was soon heralded about that Professor Bell was the very best kind of teacher.

In due time agitation began for the building of a denominational school. So in the spring of 1872 the General Conference was induced to take the suggestion under consideration. After some delay, the solicitation of funds for the enterprise was entered upon at the camp-meetings of 1873, by Elders Butler and Haskell, and the neat sum of \$54,000 was subscribed. As the pledges matured, a plot of twelve acres of land was purchased in Battle Creek, and a brick building three stories high was completed in the autumn of 1874. The school opened with Prof. Sydney Brownsberger as president and with about one hundred students in attendance. In a short time it had a registered patronage of nearly five hundred.

After Professor Brownsberger was transferred to Healdsburg College, several other good men, in succession, stood at the head of the institution, until the transfer of the school property to the Battle Creek Sanitarium. But the influence of that school spread, and schools of various grades, from primary church schools up to those of college rating, were established, and invited students to enter their portals and prepare for usefulness in the Master's work.

As truly as God makes great oaks grow from little acorns, when properly planted, so we must conclude that the same divine power has made to grow, from such providential beginnings, the wonderful system of education now developed under the third angel's

message. Just as truly, too, should all recognize that God's original plan for the proclamation of his last message to earth's nations must have included an educational system for its fulness, otherwise the Deity would be placed on the same level with finite man, whose plans need frequent revision. Believing so much, it is legitimate to think that God knew just when his Spirit should move the adoption of that part of the plan, and how to secure co-operation for the execution of his purpose.

The consummation of this part of the plan was unquestionably in view when the camp-meeting system was inaugurated under the direction of the spirit of prophecy, else how could the people have been taught to work as a unit in missionary directions, if continued indefinitely as separate, local companies, to be educated by those holding widely differing sentiment? It is not enough simply to remember when and through whom the truth reached us; but let us re-

ceive as made to ourselves, the admonition of Moses to Israel near the close of their wilderness wanderings, when he was about to take leave of them: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." Deut. 8:2.

Unless we, too, shall heed these words, and call to mind God's thoughtful dealing with us through all the past, we may face the dilemma that overtook Nebuchadnezzar when he beheld with human pride the beauty of his empire capital, and exclaimed: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" It is indeed a great and blessed privilege to be connected with a work and people that God has been signally leading throughout the years, to unite one's own interests with the movement divinely planned to prepare the world for the Master's coming.

What I Was and What I Am

SELECTED BY MRS. I. D. VAN HORN

DEAR reader, I once resided with 2 Tim. 3:4, and walked in Eph. 2:2, and my continual conversation at that time is still recorded in Eph. 2:3.

I heard one day that an inheritance had been purchased for me, and a description of it reached me; you will find it at 1 Peter 1:4.

One who resides in Heb. 4:14 had purchased it, and paid an extraordinary price for it; but to say the truth, I did not believe this report, as I was entirely unacquainted with the Man, and long experience had convinced me that strangers never give favors through love alone, and friends seldom give any favors that cost much.

However, I called at 2 Tim. 3:16, as my own pros-

pects at Eph. 2:12 were as bad as they could well be.

I found the house I sought for at 2 Cor. 5:1, and the invitations to it, which you will see put up at Isa. 55:1, 2, and by John at 7:37, are wonderfully inviting to the poor and needy.

The house has only one door, and it was some time before I saw it at John 10:9.

My permanent address will now be 2 Cor. 5:1, but if you call any day at Heb. 4:16 you will meet me and many others; we are daily in the habit of meeting there.

If you call, attend to what the servant says at Luke 14:22, and you may depend upon what that servant says.

Moving

EUGENE LELAND

EVERY act on the part of animate creation, from simple respiration in the tiniest insect to the most violent exertion of the largest creatures on the earth, whatever the character or object of the action may be, involves moving. Every action on the part of inanimate matter, such as the motions of the heavenly bodies, growth and development in the vegetable kingdom, chemical action in all its various forms, from simple combustion with which every one is familiar, to the unknown action of the elements in the bosom of the earth which produces the earthquake shock,—all these and a thousand other illustrations are simply examples of motion.

Moving is one of the strongest evidences of life. We often hear the remark made to a laggard or a lazy person, "You move as if you had no life." When one ceases to move, he is dead, or he might as well be, so far as being of any practical use or benefit either to himself or to the world is concerned. Dead things do not move themselves, they have to be moved by living things.

It is of the utmost importance that every move should be a right move, and that it should be well considered before it is made. The first move which history records is mentioned in the very first chapter

in the Bible (Gen. 1:2): "The Spirit of God moved." A most mighty work was accomplished by that move of the Spirit of God. But a still mightier work might have been accomplished, and all the wrong and consequent misery which has existed in the world all through the dead millenniums of the past, might have been avoided, if every human move since that first divine one had been actuated by the same agency.

But God has set his hand to recover the world from all the woe and misery which have been brought into it by wrong moves; and he will accomplish this work by another mighty move of his Holy Spirit upon the hearts of men, and upon the earth itself. It will be a move so mighty that everything that can be moved, will be moved. Every mountain and island will be moved out of its place, and nothing will remain stable and secure except the kingdom of God, which cannot be moved.

The kingdom of God referred to here, which cannot be moved, is twofold in character, spiritual and literal. The spiritual kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. Having received this immovable, spiritual kingdom of God here amid the constant movings of this ever-moving world, we are prepared to move into

the literal kingdom of God, after a visit of a thousand years with God and Christ in heaven.

In moving from one locality to another, as people frequently do in this world, a large amount of time and effort is expended in packing up and getting ready to move; but in this move which we expect soon to make into the kingdom of God, all this time and effort will be saved; for as we brought nothing into this world, so we shall take nothing out of it.

It seems to be a very difficult matter for many of those who profess to be getting ready to make this move, to comprehend this fact, if one may judge by their actions. Instead of disposing of their possessions and transferring them to the place where they intend to go, as people usually do when they move from one locality to another, they appear to be holding on to them with a death grip; and sometimes even death itself fails to loosen their grip. Not only do

they hold on to what they have, but they appear to be grasping after more with all the energy of their being. Their entire time and thought seem to be devoted to the one object of holding on to what they already have, and of adding to it. Such a course of conduct, to a looker-on, would seem to indicate that they have no idea of moving out of this world.

No; there will be no baggage to be checked when we move into the kingdom of God. There will be no freight bills to pay. There will be no need of it. The houses in which we have been accustomed to live here in this world, however luxuriously furnished and arranged, will not compare with the mansions which Jesus has gone to prepare. How much better, then, in view of all these conditions, to dispose of all these cumbersome things which have troubled our minds in this world, so that when the time comes to move we shall be all ready to go.

The Deception of the Ages

The Righteousness of Christ vs. the Righteousness of Man

WINIFRED BURKITT JARRETT

(Concluded)

In order to keep always in the minds of his children his great power exercised both in the creation of the material universe and in the re-creation of the heart, the birth of the "new man" in the soul, God gave to them his seventh-day Sabbath:

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13.

That is, the Sabbath is a sign of God's plan of salvation. Since Satan has substituted another method of salvation so similar to the true one as to be hardly distinguishable from it, it is only logical that he should follow this up by substituting a Sabbath so nearly like the true one that few could see any vital difference. Has he done this?

Of all the human systems of religion, the one that has most successfully counterfeited the true, and at the same time been the most complete expression of the exaltation of the human above the divine, of self above Christ, has been the Papacy. Both the prophet Daniel and the apostle John foretold in detail the manner in which this blasphemous power would raise itself up in rebellion against God, but Paul, who also foresaw its workings, has given us the principle by which it was animated:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

Compare this text with the one in Isaiah 14: 13, 14, and it can readily be seen that the man of sin who was to be revealed is Satan himself. He tried in heaven to exalt his kingdom above that of God, and then he tried it with the children of men with more or less success, until finally in God's own good time he was given the chance to do what he had always wanted to do, in order that the whole universe might understand just what the nature of his kingdom really is.

But for this revelation of himself, human instrumentalities were necessary, and the description in Sec-

ond Thessalonians harmonizes so perfectly with the description of the Papacy given by both John and Daniel, and the records of history of the actual workings of that power correspond so accurately with the Biblical prophecy, that there can be no doubt as to the identity of the human instrumentalities employed.

Paul calls the gospel, which is the revelation of God,—the mystery of godliness,—"Christ in you, the hope of glory." This revelation of Satan which he calls the "mystery of iniquity," is nothing else than self in man, the hope of glory,—self exalted above God; self ruling in the soul, which should be the temple of God; self its own savior. The one mystery is the exaltation of the divine; the other, the deification of the human.

How strongly this principle stands out in the Roman Catholic Church! Mary is exalted above Christ, the authority of the Pope is exalted above that of the Bible; the righteousness of saints is sought instead of the righteousness of Christ; human priests, as mediators, stand between the soul and Christ; and finally we see, as we have seen in every other spurious doctrine of salvation, the individual working his own way into heaven by penances and purchases of forgiveness, and, since he cannot do the work thoroughly in a lifetime, a shorter or longer period, as may be necessary, is provided for him in purgatory, that all remaining sin may be burned away.

Now this mystery of iniquity had already begun to work in Paul's day, and although it did not reach its culmination until centuries later, the underlying principle was always the same, for whatever is found in society must first exist as a germ in the lives of the individuals composing that society. So all the papal assumptions of authority, all the exaltation of the human above the divine as seen in papal institutions, was but the outgrowth of that impulse of the human soul instigated by Satan to exalt itself above God.

But what has the Papacy chosen as a sign that the human has been, and has a right to be, exalted above the divine in matters of religion—that self, in other words, has a right to be exalted above Christ both as king and mediator? Why, the substitution of the

first for the seventh day of the week as the Sabbath.

This is not saying for a moment that none who observe Sunday as the Sabbath can know the sanctifying power of Christ. There will undoubtedly be countless thousands saved who never knew any other Sabbath, and there are many, many good Christians today who still observe it conscientiously. It is only a sign of the exalting of self above God when by observing it, the individual has placed his will, his inclinations, above the clearly understood command of Jehovah.

But more and more as we draw near the end will it become such a sign. The sacrifices involved and the unpopularity incurred by the observance of the true Sabbath make it a rather severe test of the genuineness of one's Christian experience. The time will come when all those, and only those, who have a vital, personal knowledge of God's sanctifying power will be willing to observe as sacred the day which he has chosen as a sign of that sanctifying power. All the others — those who, like Eve, believe they can become like God by flatly disobeying his commandments — will depend upon their own efforts for salvation, and will thus put themselves in the ranks of Satan's followers, and fight under his banner.

The Christian church as it withdrew from Catholicism, gradually shook off many of the vital errors that had kept the truth of God trampled underfoot through so many long hopeless years. One of the first truths to be recovered was that of justification by faith. For nearly four centuries this has been preached from the pulpit and exemplified in the lives of Christ's followers. But the belief in the immortality of the soul, and the observance of the false sabbath, have been retained by the great majority of Christians. But the time is coming when all those who have truly experienced justification by faith, who know the redeeming power of Christ in the life, will forsake both of these false doctrines. The assertion may seem strong, but it is justified by a study of the great final conflict.

In this conflict, the combatants belong to one of two classes, for the dividing line is so sharply drawn that no one can belong partly to one and partly to the other. On the one side are those who are keeping the commandments of God and have the testimony of Jesus, which is the spirit of prophecy. Rev. 12:17; 19:10.

Just a word in regard to this spirit of prophecy. The specifications of Revelation 12:17 have often been considered as applying to a people who were trying to keep all the commandments and who had a prophet in their midst. It undoubtedly does mean this, but it means much more than this. It means first, a people who are actually keeping the commandments, and not merely trying to; and second, it is the people who are keeping the commandments that have this spirit of prophecy.

Just before the end there will be a people of whom this will be especially true. They will have so much of the Holy Spirit that it will make them conspicuous. They will even have its different gifts, as the apostles had of old. And because they have it in such abundance they will be perfect. Rev. 14:5. They will keep the commandments, and the fourth one will be especially precious because it is the sign of the power that makes such perfect obedience possible.

Now, arrayed against this class are those who are fighting them. Satan, of course, is the great general.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Since his wrath is directed against Spirit-led commandment keepers, his army must be composed of those who do not keep the commandments of God, and who do not have the Spirit of God in their life. Just as the followers of Christ, by the power of the mystery of godliness, will reveal him perfectly before the end, so will those who have been representatives of the mystery of iniquity be revealing Satan most perfectly when Christ shall come. 2 Tim. 3:2-5; 2 Thess. 2:8. The people who compose this latter company will be those who have rejected truth, and because of this have been led into strong delusion. 2 Thess. 2:10, 11. Their fierce conflict with the people of God is again brought to view in Revelation 13:14-18. In this text it will be seen that the subject of the controversy is the mark of the beast, the sign of the exaltation of the human above the divine, of self above Christ; and one of the forces used to enforce the claims of this token of self-exaltation is a miracle-working power, the same, evidently, as the one brought to view in Second Thessalonians 2:9. This, being the "working of Satan," can mean nothing else than spiritualism.

To sum it up briefly: We see arrayed against the redeemed of God a company whose religious belief has led them, in some form, to exalt self above Christ — to work to enforce the claims to sacredness of the sign of the exaltation of self above Christ, helped out in this Satanic effort by Spiritualism, which seems the tangible evidence of the truth of the immortality of the soul, the bulwark of self-exalting religions all through the ages.

And so the spirit of prophecy has told us that "the subjects of the Sabbath, the nature of man, and the testimony of Jesus are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times." But a mere understanding of the issues involved is not sufficient. In our own individual experiences we must strive not to exalt ourselves above God. Whenever our will clashes with his requirements, and our own inclinations are given the preference, we are usurping his rightful place as king in our own lives. This course pursued will lead us from a correct knowledge of duty, for unless we walk in the light while we have the light, we shall eventually be left to walk in darkness, and at the last, be found among that company to whom it was given "that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

If we would always walk in the light, if we would always do the right as God gives us to see the right, there is but one way provided, and that is, to live so close to Christ, to have such a vital experience with his sanctifying power, that, like him, we can empty ourselves of ourselves and be filled completely with his commandment-keeping spirit.

Pitwood, Ill.

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THERE is one single fact that one may oppose to all the wit and argument of infidelity, — that no man ever repented of Christianity on his deathbed. — *Hannah Moore.*

Studies in the Testimonies

Higher Education

TYLER E. BOWEN

1. WHAT is said of the benefits to be derived from the study of God's Word?

"No other study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. This Sacred Word is the will of God revealed to men. Here we may learn what God expects of the beings formed in his image. Here we learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the craving of the heart. By obtaining a knowledge of God's Word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation, to become the sons of God, the associates of sinless angels. . . .

"As an educating power, the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or put to the stretch to comprehend important truths, it will, after a time, almost lose the power of growth."—*Christian Education*, p. 37.

2. In proclaiming the message, what kind of workers are needed? What is the design of God in the establishment of our colleges? What is said of the heights to be gained by true culture?

"Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people, we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us. Cultivated intellect is now needed in the cause of God; for novices cannot do the work acceptably. God has devised our college [this was written when we had but one] as an instrumentality for developing workers of whom he will not be ashamed. The height man may reach by proper culture, has not hitherto been realized. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one."—*Testimonies for the Church*, Vol. IV, p. 426.

3. How only may the talents of mind be rendered useful to the fullest extent? When only does knowledge become power for good?

"I was shown that our college was designed of God to accomplish the great work of saving souls. It is only when brought under full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God, as seen in his created works, can be appreciated only as we have a knowledge of the Creator. In order to lead the youth to the fountain of truth, to the Lamb of God who taketh away the sins of the world, the teachers must not only be acquainted with the theory of the truth, but must have an experimental knowledge of the way of holiness. Knowledge is power, when united with true piety."—*Testimonies for the Church*, Vol. IV, p. 427.

4. What has been provided as a safe chart and compass for man as he enters into the research of knowledge and science God has permitted to illumine the world today?

"God has permitted a flood of light to be poured upon the world, in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God's Word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the Word of God, and seek to account for his created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and his works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity."—*Christian Education*, p. 193.

5. What must ever be the settled starting point in the student's research? By what is the authenticity of the Bible records not to be tested?

"There should be a settled belief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling, may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God; and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.

"In the Word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how much there is, even among the common things of everyday life, that finite minds, with all their boasted wisdom, can never fully understand.

"Yet men of science think that they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is restricted by his own laws. Men either deny or ignore his existence, or think to explain everything, even the operation of his Spirit upon the human heart; and they no longer reverence his name, or fear his power. They do not believe in the supernatural, not understanding God's laws, or his infinite power to work his will through them. As commonly used, the term 'laws of nature' comprises what men have been able to discover with regard to the laws that govern the physical world; but how limited is their knowledge, and how vast the field in which the Creator can work in harmony with his own laws, and yet wholly beyond the comprehension of finite beings!"—*Christian Education*, pp. 193, 194.

6. What discriminating judgment should be exercised, in view of the limited time given us to prepare for the work of God, in choosing subjects for study?

"We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are so often given to comparatively insignificant things.

"Accepting new theories does not in itself bring new life to the soul. Even an acquaintance with facts and theories important in themselves is of little value unless put to a practical use. We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life."—*Ministry of Healing*, p. 456.

7. What is said to be the highest science? What besides the cultivation of the intellect is required in completing one's education?

"The highest of all sciences is the science of soul-saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness. For the accomplishment of this work, a broad foundation must be laid. A

comprehensive education is needed,—an education that will demand from parents and teachers such thought and effort as mere instruction in the sciences does not require. Something more is called for than the culture of the intellect. Education is not complete unless the body, the mind, and the heart are equally educated. The character must receive proper discipline for its fullest and highest development. All the faculties of mind and body are to be developed and rightly trained. It is a duty to cultivate and to exercise every power that will render us more efficient workers for God.

"True education includes the whole being. It teaches the right use of one's self. It enables us to make the best use of brain, bone, and muscle, of body, mind, and heart. The faculties of the mind, as the higher powers, are to rule the kingdom of the body. The natural appetites and passions are to be brought under the control of the conscience and the spiritual affections. Christ stands at the head of humanity, and it is his purpose to lead us, in his service, into high and holy paths of purity. By the wondrous working of his grace, we are to be made complete in him."—*"Ministry of Healing," pp. 398, 399.*

8. What might Jesus have unfolded in his teaching? Instead, what did he count as more important?

"In the Saviour's parable-teaching is an indication of what constitutes the true 'higher education.' Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But he did not do this. He said nothing to gratify curiosity, or to satisfy man's ambition by opening doors to worldly greatness. In all his teaching, Christ brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, his Word, or his works. He taught them to behold him as manifested in his works, in his Word, and by his providences.

"Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity."—*"Christ's Object Lessons," pp. 22, 23.*

9. How are many of our students who enter upon courses of instruction with a view to becoming workers in the cause of God, diverted from their purpose?

"Many who enter school with the purpose of fitting themselves for some line of unselfish ministry, become absorbed in secular studies. An ambition is aroused to win distinction in scholarship and to gain position and honor in the world. The purpose for which they entered school is lost sight of, and the life is given up to selfish and worldly pursuits. And often habits are formed that ruin the life both for this world and for the world to come."—*"Ministry of Healing," p. 403.*

10. What is said of the value of an education which meets worldly standards for those who are fitting themselves for service in carrying forward as medical missionary evangelists the work of the third angel's message?

"The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience, and, as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods to which many have become accustomed, which demand the use of poisonous drugs."

"In the work of the school, maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. Let the students be given a practical education. The less dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. In the treatment of the sick, poisonous drugs need not be used. Students should come forth from the school without having sacrificed the principles of health reform or their love for God

and righteousness."—*"Testimonies for the Church," Vol. IX, pp. 175, 176.*

11. Students who are prepared to go forth teaching and working as medical missionary evangelists are spoken of as having acquired the principles underlying what kind of education?

"In regard to the school, I would say, Make it especially strong in the education of nurses and physicians. In medical missionary schools, many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training, the Lord has specified, is in harmony with the principles underlying true higher education. We hear a great deal about the higher education. The highest education is to follow in the footsteps of Christ, patterning after the example he gave when he was in the world. We cannot gain an education higher than this; for this class of training will make men laborers together with God.

"To have the higher education is to have a living connection with Christ. The Saviour took the unlearned fishermen from their boats and their fishing nets and connected them with himself as he traveled from place to place, teaching the people, and ministering to their needs. Sitting down on a rock or on some elevated place, he would gather his disciples about him and give them instruction, and before long, hundreds of people would be listening to his words. There are many men and women who suppose that they know all that is worth knowing, when they greatly need to sit humbly at the feet of Jesus and learn of him who gave his life that he might redeem a fallen world."—*"Testimonies for the Church," Vol. IX, pp. 174, 175.*

12. Coupled with acquiring knowledge, what may students do with great profit both to themselves and others?

"Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. And as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and a teacher as long as life shall last. Thus he may advance continually, making God his trust, clinging to him who is infinite in wisdom, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in him."—*"Ministry of Healing," p. 402.*

13. What is exalted above everything else that is esteemed on earth or in heaven? What is such education said to be, and to what is it the key?

"The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess."—*"Ministry of Healing," p. 457.*

"Not as the World Giveth"

ROGER ALTMAN

PERMANENT peace cannot be made by man. Peace is freedom from strife, and strife is inevitable while sin remains. The unholy impulses of men's hearts will be manifested as long as the adversary goes about to deceive the nations. His principles are opposed to peace. He has blinded men's eyes, so that they cannot find the path, and their gropings are vain.

When sin is ended, permanent peace will come. Then there will be but one Ruler, and "of his kingdom there shall be no frontiers." Then there will be no armies, for "he breaketh the bow, and cutteth the spear in sunder." "He maketh wars to cease unto the end of the earth" (Ps. 46:9), and peace will brood forever over the spires and domes of his capital.

IN MISSION LANDS

The South China Union Conference

IRWIN H. EVANS

THE South China Union Conference held its first session since its organization, in the mission compound at Tungshan, Canton, and was followed by a meeting of the newly elected executive committee. A few of the delegates were unable to reach the place the first day of the meeting, because of illness; but all were present the second day, and remained until the close.

With the addition of two mat sheds, one used as a dining hall for the foreigners and the other to furnish sleeping room for the Chinese delegates, the buildings of the mission compound furnished accommodations for all who came. The retired location of the place afforded shelter from the noise and confusion generally prevalent in a Chinese city. The meetings were held in the chapel of the boys' school, and though sometimes it was too crowded for comfort, generally those present could find seats.

During the entire meeting a pleasing spirit of unity and Christian love was manifested; not a discordant note was sounded by any speaker on any question under discussion. There are no organized conferences in this union, but the heads of the various language areas presented interesting reports, and the laborers are far too few properly to work a field which contains more than eighty millions of heathen waiting for some one to show them the way of life.

There is nothing that really counts in the work in which we are engaged, save the winning of souls to Christ. Works that do not bring this harvest may be good in and of themselves, but they will all perish in the day of God. Our great objective must ever and always be the persuading of sinners to give their hearts to Christ and to believe to the saving of their souls. Otherwise our effort will be utterly lost. More and more we must rally to this battle cry. More and more we must realize that the winning of souls is the one reason for our sacrifice, our effort, our very existence as a people.

During the meetings of the conference, many resolutions formulating and outlining a working policy, were adopted. Our Chinese delegates took an active part in the business transactions, but were somewhat handicapped

by the fact that the proceedings were carried on in the English language. The day must come when our business sessions are conducted in the different vernaculars of the peoples represented; till then they will never fully understand what is done, nor the reasons for taking certain actions. In the South China Union there are many vernaculars, and it is a difficult matter to transact the business, even with interpreters, so that all get a clear idea of the matters under discussion. The resolutions and talks were translated into Cantonese, Hakka, Swatowese, and other dialects. This makes slow work.

Elder F. H. DeVinney was elected president of the union for the ensuing term, and Brother B. R. Owen was chosen secretary and treasurer. Most of the old officers were elected to fill their former positions of responsibility.



A STREET IN A CHINESE CITY

Three Bible studies a day were given during the meeting, and on Sabbath Brother J. P. Anderson buried fifteen candidates with their Lord in baptism. Some of these were young, and some were along in years, but nearly all came from heathenism, and by this step enter a new life. The day was so still, and those who witnessed the scene were so much in sympathy with it, that heaven seemed very near.

In addition to the regular laborers, Prof. S. L. Frost; Brother Ezra Longway and his wife, en route to Siam; and Brother G. S. Luther and his wife, recruits for the South China Union, were with us through the meeting, and contributed what they could to the conference. It was a disappointment to all that Elder and Mrs. W. W. Prescott failed to arrive till after the close of the conference session. Elder Prescott planned to conduct a three weeks' institute for the native workers. His work is a great help to our evangelists, who have had few opportunities of this kind, and whose preparation for the ministry has necessarily been limited.

Calls for additional workers were many and imperative. Great sections of this field have not one worker, either native or foreign. Millions upon millions have never heard the message. Indo-China has a population of more than twenty millions, but no one has ever gone to it with this truth. Yunnan, a rich, strong, and populous province, has no worker, either foreign or native.

If ever the church needed to pray and seek God for help, surely it is now. Other mission boards are greatly expanding their work, putting more men and more money into these fields than at any previous time. The Roman Catholic Church of America has outlined a great educational-evangelical campaign for the coming few years, and through one of its bishops announces that the church will spend millions of dollars in sending new workers to China in the next five years. Shall the remnant church sleep, with crippled forces in this field, and let these days of fruit gathering pass? Surely it cannot be that this course is according to God's will.

Never did we need funds to help young men to enter our schools as now, and never have so many young people stood waiting to take the training that would fit them for service. In many cases we have the schools, but they are only partly filled. Though we need the workers these schools could furnish us, and want them, we have neither the means to train them nor to support them. Surely the church of Christ must awake to its responsibility, and respond to the call of the hour.

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Philippine Union Conference

E. E. ANDROSS

THE headquarters of the Philippine Union Conference are at Manila. A beautiful plot of ground at Pasay, a suburb of the city, containing about two acres, was secured, and upon this the academy buildings, the publishing house, and two cottages have been erected. Later it is expected that a ladies' dormitory and two or three additional cottages will be erected, also an addition to the publishing house. The union and local conference offices are at present in the basement of a cottage erected by the conference on property situated on the corner of Indiana and Vermont Streets in Malate, between Pasay and the business part of Manila. This is a very pleasant location in

the foreign residence district, and contains sufficient ground for the erection of an additional residence, also a conference office building, if desired.

About ten years ago Elder L. V. Finster settled at Manila and began evangelistic work; later came Elders E. M. Adams, R. E. Hay, and others who were sent out to assist in developing the work in the various islands of the group. From the beginning the Lord prospered the efforts of the laborers. Capable native young men who had a burden for the ministry were soon being trained for evangelistic work among their people, and the number of believers began to grow rapidly.

July 1, 1918, the Philippine Union Conference had eighteen organized churches, with a membership of 1,362. During the past two years 609 have been baptized. There are 21 evangelistic laborers, 44 colporteurs, and 20 other workers, making a total of 85. The field is divided into the Central-Southern Luzon Conference, with a membership of 1,194; the Northern Luzon Mission, with 91 members; the Panayan Mission, with 109 members; and the Cebuan Mission, with a membership of 48.

There has been a remarkable development in the sales of our literature in this field. During the years 1916 and 1917 literature to the amount of \$61,408.15 was sold, while the sales for ten months of 1918 reached the surprising figure of \$40,345.47. While going from Manila to San Pablo, a distance of about fifty-three miles, Brother Finster sold to the passengers sixty twenty-cent and ten twenty-five cent pamphlets. He could have sold many more, but did not have them with him. This will show the eagerness with which such literature is purchased by the people.

Of the many languages or dialects spoken in the islands, our literature has as yet been translated into but five, and in these we have a very limited supply. In order adequately to meet the demand for our books and periodicals that has already been created, our brethren are compelled immediately to enlarge the publishing house.

Our educational work is in a prosperous condition, though we have scarcely begun to train the large number of young people who are to be found in our churches. We have an enrolment this year of eighty students. About fifteen are taking advanced training preparatory to entering the work at an early date.

While everywhere it is apparent that the adversary of souls is doing his utmost to effectually bind and hold the Philippine people in his grasp, at the same time it is apparent that a new life, and light, and power are descending from on high, and that many of this people are grasping for the light, only waiting for some one to show them the way to the glorious light and power of the gospel in its fulness.

There can be no other way of accounting for the wonderful progress of the third angel's message in the Philippines than that we are now in the time of the latter rain, and that the blessed Spirit of our God is falling in copious showers upon the people, rapidly preparing the way for the final ingathering of souls for the kingdom. Often in our meetings the Lord has set his seal to the work being accomplished by granting us a blessed refreshing of his Holy Spirit.

The brethren and sisters now bearing the responsibilities of leadership in this field are already overburdened, almost, if not quite, to the breaking point. Unmistakably the providence of God is rapidly leading us forward to much greater things, and we must

quickly provide additional help. More laborers must be sent out to lighten the burdens of those who are now overworked, and to open new stations in unentered provinces. Larger appropriations must be made from the mission treasury to make this possible.

Dear friends at home, if you could only see the wonderful miracles that are daily being wrought in transforming this people and preparing them for the companionship of angels; if you could see, as we have seen, their countenances lighted up with the love of God and of this precious message; if you could hear their expressions of gratitude for the marvelous deliverances that have come to their lives through this truth, you would surely want to do more to make it possible to answer the urgent appeals for help which come from those who still sit in darkness but long for the light of life.

* * *

An Itinerating Tour in Korea

E. J. URQUHART

BROTHER C. L. BUTTERFIELD and I recently made a trip, an account of which, I believe, will be read with interest by our friends at home, inasmuch as it carried us into a section of the peninsula which had not previously been visited by foreign missionaries of our church.

On Tuesday morning, November 12, we left Seoul on the northbound train of the Wonsan line, getting off at a siding about seventy miles to the north of here. After a walk of some ten miles west we came to the village of Paksukdong, where our native minister Kim Na Chun is stationed. We found him, his wife, and his mother all quite well. This being the evening of their regular prayer meeting, Brother Butterfield spoke to the little company.

The following morning we walked to a village about three miles distant, where we have quite a company of believers. We visited with them during the day and held a meeting in the evening. This was their regular prayer meeting night, and most of the believers were present at the meeting. After the services we walked back to Kim Na Chun's place. We carried our bedclothes with us, and slept on the hot stone floors at night in real Korean fashion. We found the heat of the floors quite beneficial in taking out the soreness of tired bodies after a strenuous day on the trail.

Early Thursday morning, having hired two men to carry our beds, we started on our journey to the northeast, the native preacher accompanying us. After walking about eighteen miles, we came to the house of a new believer, and as it had commenced to snow, we were glad to find the family favorable to our staying overnight. This man and his family are very promising people, as he is a man of some means and well educated. This man's wife has suffered much for Christ. She was the wife of a district magistrate when she accepted Christianity, and was immediately divorced by him and ejected from her family, who were rich people of Seoul. The adopted son and daughter-in-law of this family are also obeying the truth. We held a meeting with them that night, and one the following morning before we started on our journey, Brother Butterfield speaking to them on both occasions, while they feasted upon the truth.

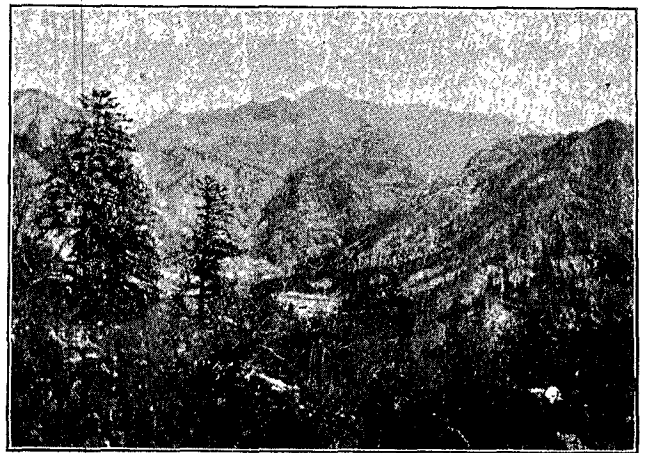
On Friday we journeyed about ten miles farther north, where we have a native worker stationed. We found this man — Ko Too Chill — and his wife both

quite well, with a growing interest to show for their labors in this rather isolated place. That evening there gathered a fine little company of new believers to listen to the sermon. The following morning, Sabbath, fourteen men, six women, and eight large children were present at the services. Most of these are new believers. Brother Butterfield spoke on the second coming of Christ and the reward of the righteous, emphasizing the fact that at that time men should receive the reward or the punishment according to the deeds done in the flesh. Afterward every hand was raised signifying a renewed determination to serve God acceptably.

Early Sunday morning, with a horse carrying our beds, we started eastward. We walked twenty-five miles that day, arriving at Chang-too, quite a large village on the auto stage road running through to the Diamond Mountains, at about dusk. We had no trouble in finding a Korean hotel where we could spread our beds for the night and receive the customary rice for supper and breakfast.

We were disappointed in the morning to find that several inches of snow had fallen during the night. As the snow was soft, making the roads sloppy, there was nothing to do but to hire horses and continue the journey in that manner. Our road lay over hills and through cañons, and the horses with difficulty carried us on our way. Twice during the day my horse fell, once throwing me over its head. However, with all our delays, we made about twenty-seven miles, putting up at a roadside inn that night. The snow, which had been growing deeper as we ascended to higher levels, was fully a foot deep by this time.

Early the following morning we were on our way, headed for the Diamond Mountains. The temperature had fallen, and we found it quite difficult to keep



Diamond Mountains

warm. In a few hours we gained a commanding summit, where we could look across an intervening basin, and see the Diamond Mountains in all their splendor, with their summits hidden away among the clouds. By noon we had made the seventeen miles to the foot of the mountains and were conversing with an isolated believer, who, though he and his wife, with his two sons and their wives, have been keeping the Sabbath for three years, had never been visited by a foreigner. Here among the Alps of Korea we spent that afternoon and the following day, visiting and preaching to the family. We also spent some time in visiting several Buddhist monasteries, a score or more of which are hidden away among the mountains. One that we visited was constructed about a thousand years ago. It is still standing in a good state of preserva-

tion, with Buddha and his attendants sitting as sedately on their seats as when they were placed there in those dark ages of the past.

Thursday morning at six we were again on the road. Our horsemen had deserted us, so we were compelled to journey on foot, with men carrying our beds. Here we had to retrace our steps seventeen miles. Several times during the day the mists broke into a good rain; still we continued the journey, making about thirty miles, although the roads were very sloppy with melting snow. That evening at Haw-chun we found a clean little Korean hotel where they served Japanese food, and, with a hot floor under us, we managed to get up in the morning feeling fit for the day's task. At this place we were able to hire one horse with which to continue the journey. So at six o'clock we turned to the north, and after a few hours gained the summit, whence we could look away some twenty miles to the north and see the eastern ocean, which sight was very cheering, as it marked another section of our journey. Arriving at Tong-chun about noon, we went to a Japanese hotel, where we secured dinner and a bath. We then went to the house of Ne Cha Young, an isolated believer, who has living with him his son, his son's wife, and grandson.

These good people have been upholding the banner of truth alone for several years, and not without results, as it was through them that the man at Diamond Mountains was won. They have also interested a young man who works in the magistrate's office, and one of the teachers in the public school. Both of these young men were out to the preaching services Friday night and Sabbath, and asked many questions concerning the truth. We believe this is a promising field, as it is a place of some size, having more than two hundred children in the public school, and is also quite a trade center. We want to send a laborer here just as soon as we can find a man we can spare, or when some of our young men finish the ministerial course at Soonan next spring.

Sunday morning at three we were on the road again, with a walk of fifty miles ahead of us. This was the hardest day of the trip, as we were compelled to wear our overcoats on account of the wind, which, unfortunately, was blowing in our faces. We left our baggage to come by horse. We reached Wonsan before five in the evening, and if our feet were blistered somewhat and our limbs sore through travel, a half hour in a hot bath relieved the pain to a remarkable extent, and the foreign food which we received for supper, being the first we had had for about two weeks, left little room for complaint; so we slept happy that night.

Monday morning we visited our workers at the church, and several homes afterward, taking the afternoon train for home, arriving here that evening, having been absent just two weeks. Had we made the trip a month earlier we could have covered a large part of the journey by auto stages, which were all removed November 1. However, our union meeting in Japan made this impossible.

The story of this trip will convey to the reader some idea of what itinerating is like in the East; for had we made the trip earlier, the flies, mosquitoes, and fleas would have made the stops so much more unpleasant that it would have about offset the hard walks on the road. Sometime in the spring this trip will have to be made again, as there will be many who must be baptized at that time.

Experiences in Haiti

E. A. CURDY

THE soil of Haiti is of a phenomenal fertility. It does not know the snow nor the paralyzing winds of winter. Sweet potatoes ripen perfectly within three months, and can be planted any day of the year. It is the same with regard to all other vegetables. Grapevines give two crops a year. On the same tree you will frequently see blossoms and fruit in all the various stages of development, with that which is fully matured. Though the coasts are exposed to a searching sun in the daytime, at night they are always cool, and the mountains enjoy a perpetual spring, like those of southern Europe.

The principal resources are coffee, cotton, cocoa, and cane. Precious woods of all kinds are plentiful. One frequently cooks his meals with charcoal made of mahogany wood.

The French historian Michelet calls Haiti "La France noire,"—"black France,"—and he certainly is right. One hears in Haiti the real sweet language of France, with all its sonority, its mildness, and its richness of inflections. And if one is a master of that language, one is sure to get a good hearing and to command respect. Having long been a French colony and the object of a special love on the part of the mother country, Haiti bears the impress of France in its ruins, in its monuments, in its ideals, and in its manners.

However, one must not forget that Haitians developed under a tropical sky; this gave them certain features of their own that one does not find elsewhere. There is therefore a difference between the Haitians and the Frenchmen more than a difference of color.

Our first field of labor in Haiti was Cape Haitien, the headquarters of our work. We arrived there Oct. 27, 1914. We soon rented a hall for public meetings. They were well attended. Our campaign was full of promise when a bloody revolution suddenly broke out. Many times stray bullets struck our house. It was thus that one of our neighbors and friends was killed at his window a few yards away, and that three passers-by lost their lives in front of our gate. There was fighting every day around a fort at the city gates. After a time Unele Sam came, and soon succeeded in stopping rebellions. Today Haiti is under American occupation, and enjoys great peace, to the comfort of all parties.

It will be of interest to the readers of the REVIEW to know that the leader of the last Haitian revolution was Dr. Rosalvo Bobo, a man who studied long in the United States and in Europe, and who is greatly admired for his success in medicine. Because of the American intervention, he failed to get the presidency of his country, but he found the pearl of great price; he is now a humble, joyous, active member of the Kingston Seventh-day Adventist church in Jamaica.

At Cape Haitien a fever peculiar to Haiti was the cause of the death of our oldest son, in his eleventh year, a bright boy full of strength and promise, beautiful in soul as well as in body. He now rests in the quaint graveyard of that place, at the foot of a mountain, with the blue ocean at his feet. This experience amounted to a new baptism for us, and we find comfort in the thought that we shall see him again.

We next went to Port de Paix, where the Lord abundantly blessed our efforts.

Haitians have learned to bow before images made of wood, stone, silver, gold, and other materials; they know how to make the sign of the cross; they hear of the wonderful power of the priest of Rome, of his privileges, but they have not given up the manners, superstitions, and practices of certain savage tribes of Africa. The constitution proclaims Roman Catholicism the religion of the state; but voodooism is in reality the worship of the nation. That religion has its priestly hierarchy. It is accompanied by indecent dances, at the sound of drums, with copious libations and nameless prostitutions. Devilish worship, if there ever was such a thing! They sacrifice oxen, sheep, goats, and chickens. The victims are first intoxicated with tafia. At the midnight hour the priest cuts their throats, drinks of their blood, and the whole gathering partakes of the roasted flesh. These festivities are frequent, and last many days.

Nowhere have I met more liberality of mind among Roman Catholics than in Haiti. At Port de Paix, where we worked for a year, twenty-one believers were added to the church by baptism. Toward the erection of the church building we now have there, the Roman Catholics of the place gave more than \$300, every family considering it a duty to help. We had 123 Roman Catholic names on our subscription list.

But it is at Port au Prince, the capital of Haiti, that God especially blessed our efforts. We believe that it was to proclaim our message here that God wanted us in Haiti. The climate, privations, and trials of Port au Prince were unfavorable to us. We come back with broken health, but satisfied that we have obeyed the voice of the Lord.

This city has a population of seventy thousand inhabitants, and I have succeeded in settling my family on Champ de Mars. I say "succeeded," because there was much opposition to our entering this central park of the city. The windows of our dwelling opened out upon it. The minister of the interior wrote to me ordering me to leave the house within three days. The minister of education thought it his duty to oppose us because one of his nephews was my tent master. Before the American occupation I believe we would not have been permitted to hold tent-meetings

in the capital of Haiti. The color of our tent being khaki, the clergy began to circulate and publish the rumor that I was a disguised American officer paid to Americanize and corrupt the people. This park center of the town, because of its elevation, gives one a fine view of the vast bay of Port au Prince, in which is the pretty and rich little island of Gonaive. On the southern side of the bay extend green mountains whose sides would yield great riches were they cultivated by intelligent hands. But Haitian farmers have never seen a plow, or at least never had any for their use.

North of Port au Prince, but at a greater distance, you see another chain of mountains of rare beauty. The city is built on a regular declivity; its site is amphitheater-like; and the traveler who reaches it by sea would like to stay in the bay in order to enjoy forever the indescribable panorama which unrolls before his eyes. I grew up at the foot of the Pennine Alps, on the proverbially enchanting shores of Lake Geneva, yet I must exclaim, O the beauty and the charm of the mountains of Haiti! They have never known the snow; yet certain nights of the year are decidedly cool on their summits. One could reap in abundance on their sides, during the twelve months of the year, all the fruits and vegetables of the north.

Out of five hundred thousand children of school age, forty-eight thousand attended school during 1917.

(To be continued)

* * *

THE GOSPEL IN A SINGLE PARAGRAPH

"CHRIST was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was his. 'With his stripes we are healed.'" — *The Desire of Ages*, p. 25.

* * *

"If we said 'Thank you' oftener, both to God and man, the road would grow smoother, and the burdens would seem lighter."



SEVENTH-DAY ADVENTIST CHURCH NEWLY ORGANIZED AT PORT AU PRINCE, HAITI

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."

TWILIGHT THOUGHTS

MRS. A. M. AVERY-HARPER

I FACE the golden sunset sky,
As evening shadows fall tonight;
The day, with all its beauty fades,
And gleaming stars seem wondrous bright;
And over 'cross the plains I see,
Beyond the hills so green and fair,
The mountains rise majestically,
In stately grandeur pictured there.

And oft I fancy I can see
The glowing radiance from afar,
The gleaming splendor of that light
Which shines from gates that stand ajar.
I hear the music of the spheres,
And long to join the angel band,—
To dwell throughout the endless years
Mid all the splendors of that land.

Though here on earth are toil and woe,
I see delightful gardens there,
And to those mansions I would go,
To Eden's fragrance sweet and rare.
O city bright, whose unbarred gates
Shall open soon for all the blest,
What glory in thy home awaits
The wearied ones, who soon shall rest!

* * *

A Mother's Talk with Mothers

EULALIA S. RICHARDS, M. D.

A MISTAKE which is commonly made by mothers, and especially at this season of the year, is that of not properly clothing their children's legs and feet. The opinion is still popular that it is good for a boy or girl to be "toughened" by having the limbs exposed to the cold. This experience may possibly be beneficial to the most sturdy and robust child, but to the child of average strength the experience is not unattended with grave dangers.

The vessels which carry the blood to and from the limbs lie near the surface, and are easily chilled by exposure to cold. The effect of long-continued cold upon the blood vessels is to contract or partially close them, so that less blood can flow through the channels. This results in a large portion of the blood being driven back upon the internal organs, causing a stagnation in the congested parts. This congestion of the internal parts may manifest itself in the form of an inflammation of the stomach, bowels, or lungs.

Constant coldness of the feet is also one of the chief causes of catarrh of the nose and the throat. Many children who are apparently in fair health, habitually suffer from a catarrhal, or "stuffy," condition of the air passages, a condition that in many cases can be accounted for only by the fact that the feet and legs are always cold. This catarrh often leads to tonsillitis, to tuberculosis of the glands of the neck, and to the growth of adenoids in the back of the nose and throat.

Not only do these local troubles arise from insufficiently clothing the lower extremities, but the general vitality of the body is materially lessened by this neglect. The temperature of the body must be

maintained at the same point (98.4° Fahrenheit), regardless of the state of the weather. During the cold season a larger portion of the food taken into the body must be utilized in the manufacture of heat than in the summer time. The purpose of clothing during cold weather is to retain or conserve the heat of the body. Now, if the lower limbs are unclothed, a large part of the body heat is lost, and the body has to expand an excessive amount of vital energy in making good this loss. In other words, a large part of the food which should be utilized in promoting the growth and the energy of the body is employed in keeping up the body heat and making good the continual loss occasioned through the insufficiency of clothing.

It is the duty of every mother to see that her children's limbs are warmly clothed in cold weather. Special care should be given to this matter during the fickle spring days, when there are so many changes in the temperature. Warm stockings should be worn by the children whenever the weather is cold. It is easy enough to remove them when the sun gets warm and bright. Whenever it is cold enough for the child to wear socks, he should wear stockings instead, as the limbs must be equally clothed to be healthfully clothed.

Thin socks, or no socks at all, may be worn in the really hot weather, but on the cool, chilly days warm stockings are essential to comfort and health.

It would seem to the writer that about the only advantage of the "toughening effect of cold" theory is that, if it be accepted, there follows marked diminution in the amount of the weekly darning. This is no doubt a matter of some consequence to the busy mother; but if the acceptance of the theory results in a diminution of her children's comfort and health, there is really nothing gained after all.

* * *

Bathing the Baby

INEZ HOILAND-STEVENSON

WITH doors and windows closed, have the room warm—about 80°. Lay a pad on the table, with a soft Turkish towel over it. Near this place the tub half filled with warm—not hot—water, perhaps 95°. It is best to have a bath thermometer, for guessing at the temperature is sure to produce varying results.

To the right of the tub should stand the soap dish and a pail of cold water with a dipper. With the clean clothes, a soft towel, and powder box within easy reach, you are ready to begin work.

With the baby lying on the pad, first wash the eyes, then the face, ears, and head. Dry. With the hands well soaped, lather the baby's body, reaching all folds in the skin. Much less soap is used when applied in this way, and all parts of the body are more easily accessible than when the child is in the tub and one has only the right hand to work with.

Lower the baby into the tub, supporting the body with the left hand. When the baby is thoroughly

washed, add slowly cold water, meanwhile agitating the water and rubbing the baby, reducing the water to as cool a temperature as the child will react well from. The bath should be given quickly.

Place the baby once more on the pad and dry rapidly with a soft towel and without hard rubbing. Dry thoroughly, being careful to reach all folds in the skin, and apply powder. Have special towels and wash cloths just for the baby's use, and hang in the sun immediately after the bath.

* * *

The Food May Not Be at Fault

L. A. HANSEN

THE reason that certain foods disagree with some persons is not so much that the foods are of the disagreeing kind as that they are mistreated or are put in bad company. Many foods, perfectly good in themselves, bear a bad reputation with some people because the people do not use them properly. Eating too large a variety at a time, making improper combinations, eating hastily and failing to chew enough, and a number of other things might give a harmless and innocent food a very bad name.

If a person eats a heavy meal, consisting of several varieties of food, it is rather difficult to determine exactly what part any particular food plays in the disturbance that may follow. The blame may not justly belong to either the tomato soup or the slaw, to vegetable roast, baked beans, milk, nuts, apple pie, cranberries, or any other single item of the menu. Any one of these, under suitable conditions, might behave as well as good food should. Throwing them all together at one time, would be likely to make trouble for most persons.

Or suppose you eat only a reasonable variety of food, in the proper combination, but eat hurriedly, swallowing in bits and pieces, and afterward feel digestive disturbances. Is it fair to accuse the boiled potato of being a trouble maker? or to say that the carrot is fit only for a cow anyway? Is it right to call your stomach a slacker because it does not chew your food too?

Again, suppose you eat a meal of properly related foods and not too many of them, and even masticate as you should, but in about a half hour eat some candy, and a little later some fruit, and then take an ice-cream soda, and thus keep up a sort of continual performance — what makes the trouble now? Surely the simple food elements of the meal cannot be blamed. Many a good dinner is spoiled in just that way, and has to carry unjust condemnation besides.

Then there is the way some people have of interfering with the normal digestion of their food by thinking it is going to hurt them. Almost any self-respecting stomach will "lie down on the job" if headquarters keeps up a constant meddling with its work. The power of mental suggestion and control in relation to certain body functions is strong, and if you keep thinking your food is going to hurt you it is pretty sure to do so. Eat it properly, and then let it alone.

Now this is not saying that every one can eat everything. That is not the case. There are people who cannot eat certain foods, due to physical idiosyncrasy, weak digestion, intestinal disorder, or some other real cause. But unless you have given any good article of food a fair chance, do not bear false witness against it.

A Warning

MRS. GRACE E. BRUCE

WHEN parents allow themselves to yield to the will of their children and indulge them to their hurt, they are following a false system of training which will lead to the broad road that ends in death. The story of Jacob's daughter, and the sad experience that befell her in Shechem, contains a timely lesson for parents and children.

Dinah was a young girl of sixteen or seventeen years when her father pitched his tents near the city of Shechem. No doubt she had been carefully trained, and possessed in a general way a knowledge of what was right and wrong. But the new environment promised much of interest, and Dinah desired to go "out to see the daughters of the land." The dangers of a wicked city and association with godless companions were doubtless pointed out to her. It would seem consistent to conclude that the permission she asked for was denied.

But Dinah, like many young people of today, disregarded the advice of her parents, whom she considered overcareful, and considering that she was well able to care for herself, went out with her new friends. Perhaps she went many times; perhaps only a few. But she met the young prince of the Hivites and was charmed by his courtesy, and flattered by his softly spoken compliments. Doubtless she reasoned that no danger could possibly come from association with such a perfect gentleman. But how bitter was her disillusionment, and how deep her humiliation!

What a warning to her sisters in this present day is the tragic ending of Dinah's gratified desire to become acquainted with "the daughters of the land."

What a warning this incident brings to parents who expect the Lord to do a work for their children that will counteract the influence of evil that their own negligence may allow to be cast about the lambs intrusted to their care.

* * *

Home Gardens for 1919

THE United States Department of Agriculture has issued the following appeal:

"The need for home production of perishables by means of the garden, it is believed, will continue. Because of the relatively high prices which obtain for practically all food-stuffs, those with sufficient land and spare time should find it profitable to maintain home gardens. Experience shows that very satisfactory returns to the grower, in the form of vegetable products, are obtained when gardening is intelligently and efficiently carried on. The necessity of transporting such products from distant points also is obviated. The department urges those who intend to maintain home gardens to plan to meet the needs of the family rather than to produce crops for sale on the market."

Specialists of the department divide garden crops into four groups, with respect to planting the seeds or setting out the plants:

"Group 1.—(May be planted two weeks before last killing frost.) Early cabbage plants from hotbed or seed box, radishes, collards, onion sets, early smooth peas, kale, early potatoes, turnips, and mustard.

"Group 2.—(May be planted about the date of the last killing frost.) Beets, parsnips, carrots, lettuce, salsify, spinach, wrinkled peas, cauliflower plants, celery seeds, onion seed, parsley, sweet corn, and Chinese cabbage.

"Group 3.—(Should be planted two weeks after last killing frost.) Snap beans, okra, and tomato plants.

"Group 4.—(Cannot be planted until ground is well warmed up, about a month after last hard frost.) Lima beans, pepper plants, eggplants, cucumbers, melons, squash, and sweet potatoes."



WESTERN WASHINGTON CONFERENCE

I AM glad to report progress in the work of God in our field during 1918. Two hundred sixty were added to our churches during the year. One hundred ninety-four of these were received by baptism, and sixty-six on profession of faith. However, at the beginning of the year our conference membership stood at 2,414, and at the close we had 2,571, so that our net gain of members was 157.

We have twenty-seven field workers in our conference at the present time; some of these are working only part time, and others have just recently entered the work, but our conference has been blessed in securing good help, and under God we are expecting greater things this present year.

The finances of the conference have been greatly blessed of God. Our tithe for 1918 amounted to \$77,025.91, compared to \$50,799.46 for 1917, giving an increase of \$26,226.45.

The mission funds, too, have materially increased over those of previous years. Our total for the Twenty-five-cent-a-week Fund for 1918 was \$42,411.06, which was practically thirty-six cents a week per member.

Twenty-five thousand dollars was raised in cash and pledges to apply on our new academy, which we purpose to build this spring and summer. A very desirable and sightly farm of sixty-seven acres in the central part of the conference is now being considered for the school, and will probably be decided on in a few days.

At our conference session held in the city of Seattle the first of January, the matter of the location of our conference office was considered. Knowing that the purpose of the office is to serve the constituency of our field to the best of its ability, and that the city of Seattle is the metropolis of Western Washington, and that all transportation, both by rail and by boat, centers there, and also that numbers of our missionaries leave for their mission fields from Seattle, it was decided to find suitable quarters in the business district of that city for our conference headquarters.

We are told that the Saviour while on earth made Capernaum his headquarters much of the time, so much so that it was called his own city. Matt. 9:1. And the reasons were that Capernaum was on the way of travel.

In "Testimonies for the Church," Vol. VIII, page 76, we read: "Why do you not encourage the — Tract Society, and the — Tract Society to establish their offices in cities where there is much missionary work to do, and where their secretaries and other workers may engage personally in missionary work, acting as leaders in important enterprises. Move out, brethren, move out, and educate your workers to labor for those outside the camp."

And again, on page 71 of the same volume, speaking of the many interests that at one time centered in Battle

Creek, the servant of God urges that the tract and missionary work be taken to other cities. She says: "You who think you are wise men may say, 'It will cost too much.' . . . Well, does not the Lord know all this? Is not he a God who understands all the unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities."

It is the purpose of those who are connected with our office that, so far as possible, they will have their homes just outside the city and carry on the office work from these outposts.

Our boat, "The Good Tidings," which is thirty-five feet in length, with a nine-and-one-half-foot beam, of four-and-a-half tonnage, is proving a real blessing in working among the islands and inlets of Puget Sound, visiting the isolated, and working up interest in the towns and villages which are accessible only by boat.

J. F. PIPER.

* * *

A BIBLE WORKERS' INSTITUTE

FROM January 29 to February 4 a Bible workers' institute for the household workers in the North and South Dakota Conferences was held in the city of Aberdeen, S. Dak.

All the regular Bible workers in both conferences were in attendance, and some who anticipate entering this kind of work in the near future. A good many of the Aberdeen church members also availed themselves of the benefits of the institute by attending the daily sessions.

Sister Jennie E. McClelland, of North Dakota, had charge of the institute program and took the leading part in the instruction given. Sister McClelland began Bible work in connection with the Chicago mission, under the instruction of Elder G. B. Starr, about the year 1880. Later she was among the company of workers who crossed the Atlantic with Elder S. N. Haskell. She was stationed in the city of London, where she labored for about five years, and since returning to this country has been more or less active until the present time. She now has charge of our English work in Fargo, the chief city of North Dakota.

Elder E. T. Russell, president of the South Dakota Conference, and the writer were present from the opening to the close of the institute. Elder Russell's long years of experience in local and union conference work has fitted him to give the young and inexperienced valuable instruction and counsel in the work of God.

Two sessions of the institute were held daily. Topics of the most practical nature were considered, and each topic was introduced by a brief yet carefully prepared paper by a worker to whom the subject had been previously assigned. After the paper was read, the subject was open for free discussion, thus bringing out the very best from the experiences of all. In addition to this a question box was provided, and became the recipient of many questions, the answers to which were most educational and helpful. Also practical demonstrations

were given as to how to properly approach and secure readers. Readings which were not only instructive and educational, but rich in thought, and uplifting in the spiritual life, were given by many of the workers.

Evening preaching services were held, to which the church invited their friends and neighbors, and a good congregation assembled from night to night.

We are sure this institute was a great blessing to all who attended, and that, through the blessing of the Lord, it will result in the gathering of precious fruit for the kingdom.

Elder E. L. Stewart, president of the North Dakota Conference, on account of the pressure of his official duties, could not be with us throughout the entire institute, yet we enjoyed his presence for a short time before it closed.

We believe that more of such practical gatherings could be held with profit. Not only would the workers in attendance be benefited, but new talent would thus be developed and the working forces of our conferences increased.

We request the prayers of the readers for the Bible workers in our field.

CHAS. THOMPSON.

* * *

PANAYAN FIELD, PHILIPPINE

ISLANDS

SECOND GENERAL MEETING

God's plan for his church is always found to be the successful way of carrying forward his work in the earth. The assembling of Israel three times yearly at Jerusalem, our annual camp-meetings in the States, and the general meetings in the mission fields have been and are still the means of education and development in spiritual things. It has truly been so in our meeting held the latter part of July and the first of August in Jaro, about six miles from Iloilo.

The Jaro church had just erected a bamboo chapel, about 45 x 45 feet, that afforded a very good place for the meetings. A large house near by was secured to accommodate the brethren who came from the other churches. The mission, together with the Jaro church, gave the rice; and fruits, vegetables, etc., were furnished at cost.

It was raining on Friday night, so none of the brethren gathered at the chapel for the first meeting. It seemed that stormy weather might greatly hinder the meetings. However, we united in prayer, petitioning God to change the weather and give us a successful meeting. Our prayers were answered. There were no more heavy rains; and after the first two or three days the weather cleared up entirely, so that several of the brethren arrived early in the week.

Hearts were deeply moved, confessions made, earnest prayers offered, and lives reconsecrated to God for service. The meetings resulted in a spirit of unity that was refreshing to the soul.

Sabbath morning, as the sacredness of the tithe, God's blessing upon the faithful payer, and his curse upon the one who was unfaithful, were dwelt upon, some very frank confessions were made,

as well as promises to restore back tithes and to be faithful in the payment of it in the future.

In the afternoon we held an ordination service. The elder of the Bacolod church had not yet been ordained; and it was thought best, as a matter of education, to conduct this service at the general meeting. And it proved to be more than a mere object lesson. The elder—one of the mission workers—had had trouble with some of his brethren. As the solemn responsibilities of his new work were presented, God moved him to make a real house cleaning. After general remarks about the church and its organization the pastor turned to give the elder his charge. But the elder asked that first he be permitted to speak. He made a touching confession. The pastor started the second time; still the elder was not ready; he wanted to confess to his wife that he had not been so kind to her as he should have been. A third time—and yet other confessions had to be made. He went to a fellow worker and embraced him in a heartbroken spirit, asking forgiveness. This he did to two other members of the church who had been leaders in the trouble of the past. When at last the charge was given and prayer offered, we all felt that that man had indeed been ordained of God to his work as shepherd of the sheep.

The following Sunday morning seventeen persons were baptized. The last one was a brother who has been bitterly opposed by his wife and sister. We held a meeting for the candidates in a private house just before going to the place of baptism. His sister came out into the street and cried out to him that his wife was very sick and that he must go home immediately, and she finally prevailed. We went on to the river. I baptized sixteen, and asked for him. But he was not there. I dressed and started out of the room when some one called, "Here comes Remijio." He was running. I went back and baptized him. He said that as they were doing all they could to keep him at home this text came to his mind, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." So he started out. Just then they saw Brother J. J. Strahle coming back from the river, and supposing that the service was all over, did not try to hinder him any more.

We greatly enjoyed having the help of Dr. Carlos Fattedbert, the superintendent of the Cebuan Mission, and Brother Strahle, the field missionary secretary of the union.

The secretary and treasurer of the union, Brother J. S. Barrows, was here, but only to audit the books. Work was pressing in the union office, so he could not remain for the meetings.

An interesting Sabbath school program was conducted by Mrs. Adams, the Sabbath school secretary. A daily conference session was held, when the workers reported their work of the past year, and items of business were transacted. The superintendent's report showed a steady increase in tithes and offerings since the beginning of the year 1916.

We have three churches, and a fourth just waiting to be organized. There are four Sabbath schools, with a membership of 136. The corps of workers, aside

from the superintendent, are three evangelists, two Bible women (one at present is working only part time in the Bible work, because she is teaching the church school), and colporteurs who have at present no book. We have been waiting since the first of the year for paper to print "Gospel Primer" in Visayan.

By God's blessing the work here has grown, yet we are not unconscious of many failures and shortcomings. It is our one ambition to be perfectly surrendered to God and to be controlled fully by the Holy Spirit. May we, as Christ's disciples of old, daily grow in efficiency under the hand of the Great Master, and in the end be able to say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

E. M. ADAMS.

* * *

A VISIT TO THE MADISON (TENN.) SCHOOL

It was my privilege to attend the semiannual meeting of the board of managers of the Nashville Agricultural and Normal Institute, at Madison, Tenn., held on the fourteenth of January. The routine business was disposed of, and plans were laid to meet the growing demands of the institution.

No school in our ranks can claim freedom from mistakes, nor is any one school in itself a complete whole. Like the different members of the body, each school has its specific part to act in the work of the third angel's message. The design of the Madison school is to educate and train workers for needy portions of the South. A part of its mission has been to establish self-supporting rural schools in this section of our country.

It was nearly fifteen years ago that a farm of four hundred acres was purchased, which, including equipment, cost about \$15,000. The school opened in the year 1904, with an attendance of fifteen students. The report for the present year shows an attendance of one hundred forty, quite a large proportion of whom are heads of families. This is a favorable indication, for the spirit of prophecy is calling upon families to enter the South as missionaries.

The founding of the school was by the advice of Sister White, with the assurance that if the counsel of the Lord was followed he would prosper its undertakings. This promise has been literally fulfilled. Many leading educators of the country have looked with favor upon this little school. Frequently they have attended the annual meetings at Madison, and at various times have spoken words of highest commendation concerning the work of the institution. Dr. Sutherland has been invited to large educational gatherings to speak on educational topics and to describe the methods of the institute. In some instances requests have come from schools of high grade and colleges, asking that teachers be sent from the Madison school to give instruction or to introduce its methods of student self-support and self-government.

The school has made a quiet, steady growth. The buildings, practically all one-story cottages, form a pleasing picture as they appear among the trees.

Most of these have been built with student labor. The Rural Sanitarium has had a prosperous year, with a continuous patronage which taxes its capacity. It is favored with the co-operation of many of Nashville's leading physicians.

The Madison school gives a practical training for medical missionary work, and its nurses are in demand both in Nashville and in more distant places. It is their successful work that recommends them. Many interesting incidents were related to me concerning patients considered beyond human help who have been saved by prayer and hygienic methods of treatment.

The spirit of prophecy instructed our people to manufacture health foods in the South, and to put them on the market at a price within the reach of the common people. In the year 1918 there was but one health food factory in the South, and it was about to close. The institute purchased this factory, and has recently begun the manufacture of meat substitutes and other health foods. The work of the food department is conducted on a plan similar to that followed in all other departments of the institution, no outside help being hired, but students and teachers together doing the work. The opening of the food factory increases the capacity of the institution to furnish remunerative work to students, many of whom make their school expenses by working for the institution.

The vegetarian cafeteria, which opened in Nashville more than a year ago, is well patronized. It is the object of these workers to demonstrate to the world the possibility of a co-operative work, including farm, school, sanitarium, city cafeteria, city treatment-rooms, and the manufacture of health foods, in every department so conducting the work that people will be brought into the message.

For several years there has been a demand for hydrotherapeutic treatment-rooms in the city of Nashville itself. Within the past twelve months a group of workers from the Madison school has established treatment-rooms near the cafeteria. With the exception of some help in the matter of equipment, these workers have been self-supporting. It is interesting to note that both cafeteria and treatment-rooms are patronized by many of the first citizens of the city. The closing of these centers on the Sabbath, and the courteous treatment accorded the patrons, are bringing the truth favorably before a large class of people. This course is giving the truth a standing, and is a practical way of doing missionary work. Our literature is kept within reach of the people.

For several years a number of women not of our faith have been conducting a missionary enterprise for the children and women of the factory district of North Nashville. Through contact with the Rural Sanitarium, and by acquaintance with the cafeteria and treatment-rooms, a committee from this enterprise asked the Madison school to take over their mission building and occupy it for their own work. After they had consulted city officials and the County Charity Commission, arrangements were entered into and the building occupied by this society was given to the school rent free. It is to be made headquarters for Madison nurses who want to do community work. It will be equipped with a small

operating-room for minor surgery, a lecture-room and classroom, for the study of health, temperance, and social problems. In this way seeds of truth will be sown by a regularly organized medical missionary effort in a more effective manner than can be accomplished at the present time.

We are instructed that we should watch for the openings of the providence of God, and be ready to step in at a moment's notice, knowing the shortness of time, and thus be able to scatter rays of light to all the world.

S. N. HASKELL.

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JOHN HENRY PAAP

JOHN HENRY PAAP was born in Kaitiaki, Marlborough, New Zealand, Jan. 13, 1871. He was the oldest son of a family of ten children, four sons and six daughters, born to John and Caroline Paap. His early life was spent on the farm; and as an expert sheepshearer, he, with his brother Fred, toured the Australian colonies. When he returned to New Zealand at the age of twenty-one, he attended meetings held in Kaitiaki by Elder E. H. Gates, and in the autumn of 1892 accepted the Seventh-day Adventist faith, with his parents and brothers and sisters. Soon after this, with his father and his brothers Fred and Charles, he attended an annual conference of the church in Napier. At this conference the world's need of Christian ministers and teachers was pressed upon their hearts, and soon all three of the Paap brothers had consecrated their lives to the Master's work.

Early in 1893 John was on his way to California, to attend Healdsburg College. He came on the missionary ship "Pitcairn" when she returned from her second voyage. Entering the scientific department of Healdsburg College, he was soon graduated, and then taught two years in the college.

While at the college he met Miss Jessie Creamer, student and music teacher, to whom he was married Aug. 29, 1895. To them were born two daughters, Hilda and Marian. Hilda, now Mrs. Harold Davison, resides in Washington, D. C., and Marian is attending the academy at Lodi, and was assisting her father with his office work at the time of his death.

In the autumn of 1899 Brother and Sister Paap responded to a call from the Australasian Union Conference to join the faculty of the Avondale School for Christian Workers, he to be science teacher and she to teach music. In that school they worked for eleven years.

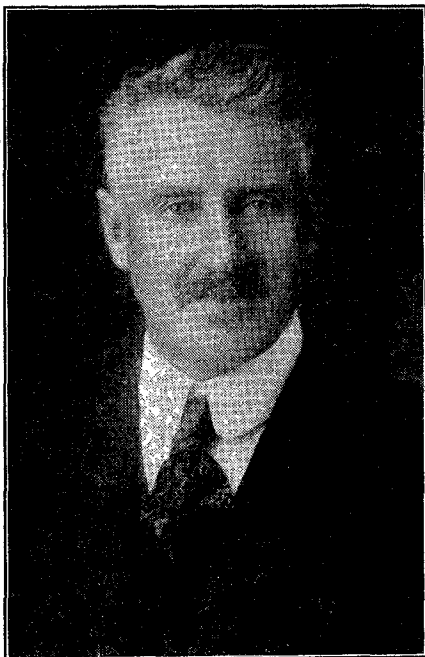
The Paaps are a stalwart race, and upon John's broad shoulders were laid heavy burdens. For years at Avondale he was science teacher, farm manager, and preceptor of the boys' hall, besides carrying burdens in connection with the church.

In 1910 Brother and Sister Paap were called back to California to help in the development of Pacific Union College in its new home at Angwin, eight miles from St. Helena. Here the work of teaching in the science classes, and the superintendence of forty young men doing the work of the school in orchard, farm, and forest, gave ample scope for his versatile experience and magnificent energies.

In 1914 he was called to serve as principal of Lodi Academy. Here he labored with marked success until called so suddenly to lay down the burden, put off the armor, and rest until called by his Master to awake and take up the joyous activities of the new but endless life.

He was attacked by Spanish influenza on Sunday, January 5. Dr. Robert Buchanan attended him, and skilled nurses gave him the best of care and treatment; but a few days after his seizure, severe heart trouble set in, and could not be allayed. He grew worse and worse until Sabbath morning, January 18, at seven o'clock, he died.

Professor Paap was a steadfast Christian, kind and courteous in his family and in the church. He was always deeply interested in the welfare and progress



John Henry Paap

of his students, and his burden for them increased as the years went by and his experience lengthened.

Lodi Academy will greatly miss him. The church will miss him. And above all, he will be missed by his faithful wife, who stood by his side and shared all his labors for twenty-three years, and by the two daughters, who have depended upon him for guidance and instruction.

During his sickness his mind dwelt much upon the work that our young people might do for Christ if fully consecrated to his service.

His remains were taken to the undertaking parlors, and all day long friends came to see him for the last time. Beautiful floral tributes were sent to convey respect and sympathy. At ten o'clock Sunday morning services were held on the steps of the church. Elder E. W. Farnsworth spoke comforting words. He was assisted in the services by Elders Clarence Santee and D. T. Fero. Friends gathered from far and near. After this service the body was taken to the train and brought to St. Helena for burial, where so many of our loved ones are sleeping. After a brief service held in the church at St. Helena, he was laid to rest in the cemetery lot where his wife's father was buried only thirty-two days

before. The service was conducted by Elder Farnsworth, assisted by Elder Stephen Hare, an old schoolmate and countryman of Professor Paap, and the writer.

He leaves to mourn, his wife and daughters; his aged father and mother, in Australia; his brothers, Frederick, in Washington, D. C., Charles, in South Africa, Leonard, in New Zealand; and his sisters, May, in England, and Carrie, in Sydney, Australia. It will be a great grief to his parents, for they were called upon only about a month ago to lay Georgia, the oldest daughter, to rest in New Zealand, stricken by the same disease.

W. C. WHITE.

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WORKERS' MEETING, BIRMINGHAM, ALA.

ONE of the most important workers' meetings ever held in the South was held at Birmingham, Ala., Jan. 27 to Feb. 10, 1919. While this was primarily a meeting for the Southern Union Conference, it was much more. In addition to the convention of the home missionary, publishing, Sabbath school, and Missionary Volunteer departments of the Southern Union, meetings of the constituency of the Southern Publishing Association and of the Oakwood Junior College called together the executive committees of the Southeastern, Southern, and Southwestern Union Conferences, with a number of the secretaries of the various departments of these conferences. These, with the laborers from the Southern Union, made a large company of representative workers from the South. Comfortable accommodations at a very reasonable figure were secured in the hotels for all who came. Most of the meetings were held in the church on Nineteenth Street, which has recently been purchased. In addition to the workers from these unions and the various institutions, Elder A. G. Daniells, W. E. Howell, N. Z. Town, W. W. Eastman, Meade MacGuire, Mrs. L. Flora Plummer, and the writer were present and rendered assistance.

The first Sabbath school convention ever held in the South was conducted during this meeting by Mrs. L. Flora Plummer, the General Conference Sabbath school secretary. The secretaries from the various unions rendered much appreciated assistance. All very greatly enjoyed this part of the program, and the splendid instruction which was imparted by Sister Plummer. We feel sure that no part of the convention was more appreciated, nor more helpful in strengthening and building up the message, than the instruction given in the Sabbath school work.

The home missionary department received special attention. All were greatly encouraged by the deep interest shown by Elder Daniells in this branch of the work; and also by the fact that, in the midst of many duties, he was able to spend a number of days at this meeting, counseling with the various committees and giving careful study to the problems which must be met and solved in this field.

A very successful council of the educational and Missionary Volunteer secretaries and members of the faculties from the Southern and Oakwood Junior Colleges was held during the convention. Prof. W. E. Howell and Elder Meade

MacGuire were present, and this made it possible to do real constructive work in these departments.

The bookmen's convention began February 3, led by Brethren N. Z. Town and W. W. Eastman. In no part of the field has there been a more encouraging growth in the sale of our publications during the past year than in the South. Surely God has blessed in most abundant measure. Courage and consecration were the keynote of every meeting.

The meeting of the Southern Publishing Association constituency was encouraging in every way. The publishing house showed a gain of nearly \$70,000 for the year, the sale of publications amounting to more than \$800,000. When we contrasted this with some of the dark days which the association had gone through in the past, we could not but exclaim: "What hath God wrought!" Like Paul, we all thanked God and took courage. Truly the outlook for the Southern Publishing Association and for the future sale of our publications in the South is bright.

A meeting of the colored workers of the Southern Union was also held at this time. Here, too, the Lord blessed. The secretary of the department, Brother W. H. Green, was present. The reports of the workers given at the meeting were very encouraging. Some strong churches are being raised up. There is a substantial gain in tithes and offerings. The report of the president of the Oakwood Junior College was very encouraging. A number of strong workers are now in the field who secured their training at this school. If given the united support of all our colored people, it will succeed, and prepare many more workers to fill the calls which are coming in for laborers. At this meeting two of our faithful colored brethren were ordained to the ministry, F. S. Keitts, of the Southern Union, and F. A. Osterman, of the Southeastern Union.

Taken as a whole, the work in the South is making progress. All the workers returned to their fields of labor with renewed consecration and courage to press forward the work in all its branches, and gather souls for the Master's eternal kingdom.

G. B. THOMPSON.

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A NEW church, with a membership of twenty-four, has been organized at Pensacola, Fla. Writing of his recent visit to this field, Elder W. H. Branson says: "It was a pleasure to visit the Winyah Lake Academy (the new Florida Conference school). This school is well equipped. The buildings consist of two splendid dormitories, an administration building (with a spacious chapel and good classrooms), a dining-hall, and an industrial building. In the latter has already been installed a small steam laundry. A small printing plant will soon be set up in the same building, and perhaps one or two other industries will be added. We were pleased to meet a student body of thirty-five, and we believe they are glad to be in the school.

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THERE are nine new Sabbath keepers in North Paris and Redding, Maine, as the result of Elder A. J. Verrill's efforts in that vicinity.

Medical Missionary Department

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

A CHURCH EFFORT FOR SOCIAL HYGIENE

THE United States Public Health Service asked the ministers of the country to set aside February 23 as Health Sunday, on which day they were to deliver a sermon stressing the social responsibility of the nation to protect the returning soldiers and the community at large, and to inaugurate vigorous measures to combat venereal diseases, at all times an important factor in the general health problem, and at this time of demobilization a national emergency.

It is recognized that the return of the soldier boys creates an emergency which should be met. They will be honored with parades and celebrations of all kinds. It is feared that the profiteers of vice will take advantage of the days of festivity to dishonor the boys, and that demobilization may mean demoralization.

The Government, in its campaign against the venereal peril, recognizes that cities and towns throughout the country now face the most important crisis in this battle. Under military control four million soldiers and sailors received greater protection against venereal diseases than they received in civil life before the war. The Federal Government must, of necessity, in the next few months give up its war-time control. The responsibility is now upon cities and towns to make their communities fit places to receive their returning soldiers.

In "A Message from the Government to the Churches of the United States," the following facts are given:

"I. Before the war, physicians and public health officers knew:

"1. That gonorrhea was every year causing blindness among infants, countless surgical operations on women, and sterility in both men and women.

"2. That syphilis was being transmitted to offspring, causing physical and mental defects, that it was a prolific cause of locomotor ataxia, paralysis, paresis or softening of the brain, insanity, miscarriages, and diseases of the heart, blood vessels, and other vital organs.

"But people generally did not know these things, and few protective measures were taken. The war opened our eyes.

"II. Our military authorities did not evade the problem of venereal disease.

"1. The Government maintained the position accepted by the best medical authorities, viz., that continence is entirely compatible with health, and that irregular sexual intercourse is the most prolific cause of venereal disease.

"2. The denizens of the underworld were driven out of the zones around each army camp and naval station.

"3. All men in camps were given extensive instruction.

"4. Those exposed and infected were given prompt treatment.

"5. The seven co-operating agencies

furnished interesting, wholesome recreation.

"III. This program brought results. The venereal rate was lowered below that of any army of any nation in the history of the modern world.

"IV. In spite of the lowering of the venereal rate, the army lost more days of service from its men on account of venereal disease than from any other cause.

"1. From Sept. 7, 1917, when the first draftees began to reach camp, until Nov. 8, 1918, just before the signing of the armistice, there were 197,391 cases of venereal disease in our army in the United States.

"2. This means a loss of approximately two and one-half million training days.

"3. Add to this the cost of medical care and hospital equipment and the loss from a possible relapse later, and the amount venereal disease costs a nation at war may begin to be seen.

"V. Venereal disease is not, however, a war epidemic.

"1. It has been estimated from examinations of drafted men that five men came into the army with venereal disease for every one who contracted it after he was in the army.

"2. The above shows that the large proportion of venereal cases in the army originated not in the cities near army camps, but in the home towns from which the men came and the cities through which they passed on the way to camp.

"VI. Army medical men have shown that venereal diseases are preventable; and by a system of education, healthy recreation, repression of prostitution, isolation, and treatment, they have cut down the venereal rate in the camps.

"VII. All these methods are applicable to civil communities."

The message referred to above was accompanied by the following communication. Our own churches can make use of it as seems best:

"The Government of the United States is asking the churches of the country to take an active part in meeting a great national emergency.

"The war made it necessary for the nation to face frankly and courageously the menace of venereal diseases. Now the war is over and the period of demobilization has begun. Drastic measures must be taken to prevent during this period those conditions in civilian life which made these diseases the greatest cause of disability in the army.

"In the army and navy a program of law enforcement, medical measures, education, and provision for wholesome recreation, was adopted. This program brought results. The venereal rate was lowered below that of any army of any nation in the history of the modern world.

"Now that the war is over the cities and towns through which the soldiers and sailors will go and to which they will return upon demobilization must be made as safe as the camps from which they have come. The fight against this menace to our national vitality and to our homes must be vigorously continued.

"It is the social responsibility of the communities, of which the churches of every denomination are a part, to continue the work carried on in time of

war in order that the world may be made safe not only for democracy, but for posterity."

We believe that this Government effort, which is being supplemented by various organizations, should receive the most hearty support of all who are interested in general social welfare.

L. A. HANSEN.

* * *

AM I MY BROTHER'S KEEPER?

A VIRULENT pestilence is abroad in the earth; the air everywhere is tainted; a grievous plague is decimating the ranks of men. It sweeps through the world as a storm sweeps through a city, striking with equal force the house built on the sand and the house built on the rock. We who have the light of God-given laws of right living, should have our houses built, and should continue to build them, on the rock. For there will come yet more furious and more devastating storms.

It happens many times that the house on the rock goes under because its neighbor on the sand crashes down and falls upon it, and carries it along with it to wrack and ruin. So, though we have the light of God and may build our houses on the rock, we see that our real safety lies in also imparting that light to our neighbor, that he, too, may build upon the solid and everlasting foundation.

Invariably, in blessing others we bless ourselves. Teaching our neighbor to combat disease and dirt raises a bulwark about our own lives, teaching him to escape the wiles and snares of the devil adds one more ally for the salvation of our own souls.

N. D. ANDERSON.

* * *

KNOWLEDGE AND POWER

ALL are agreed that a little learning is a dangerous thing. And it is especially dangerous to the one who doesn't possess it; for however little it may be, if one only knows what he knows, the world will give him standing room. "A man's gift makes room for him." And there is no place where this is more decidedly true than in the sickroom, in the presence of disease and apprehension of death.

The world has a wholesome, profound respect for the man who knows, extending even to the man who thinks he knows. To counteract this tendency on the part of humanity, Shakespeare says that he had rather tell twenty what they should do than be one of the twenty to do, showing that much good advice freely given is not expected to be followed, or not worth following. Commenting on this, Josh Billings says: "I had rather not know so much than to know so much that is not so." The part, "not so," composes the bulk of our education today, even in medical lines. Medical books that sold for from five to ten dollars eight or ten years ago may now be bought for one or two dollars in secondhand bookstores. Why have these books diminished four fifths in value? Simply because a portion of their contents was not true, and further experience has shown that their theories would not work. Theories that will not work are like men of the same character; as some one has expressed it,

"A man of words and not of deeds,
Is like a garden full of weeds,"

which means a job for somebody else who will work. For the price of knowledge is doing; as the Scripture puts it, "If any man will do, . . . he shall know." A beautiful illustration of the kind of men that are always needed is found in the record of the sons of Issachar, whom prophecy designates as the burden bearers. Of them it is said that they were men who had understanding of the times to know what Israel ought to do. And if there remains any of the descendants of Issachar today they are found among the true medical missionaries—the burden bearers of the world.

Many of us know what Israel ought to do, but the trouble is we cannot influence them to do it. Notice what is said of these men of Issachar: Their brethren were at their command, ready to do. Do you remember that when Mr. Hoover suggested food conservation measures, all were ready to co-operate? Why was this? It was because he had understanding of the situation, and all realized it.

Important as it is to know, more important is it to know *how*; and still more important is the determination to carry out knowledge. But knowledge, ability, and grit, important as they are, will not send a Livingstone to Africa, nor a Judson or Carey to Asia, nor a medical missionary into the field. He must get a vision. "Where there is no vision, the people perish." The kingdom of Israel was established by David, and enriched and embellished by Solomon. But Solomon, in his latter days, began to backslide, and each successive king that followed him led Israel farther and farther into sin, until it looked as if destruction was the only hope for the nation. At this critical time for Israel, among the hills of Gilead there was a young cowboy, tending his herd and reading his Bible. He was uneducated and untrained, but he got a vision that gripped his soul. He did not stop to see who would care for the stuff and look after the cattle, but started out, stopping neither night nor day until he stood before the wicked king of Israel. There he stood before the leading monarch of the world, in his herdsman's garb, unsophisticated, uncouth, unsolicited, uninvited, unwelcome, and unwanted. But he had a message more unwelcome than himself, and he delivered it at any peril. The wild untutored child of the desert had observed the backslidings of Israel and knew that the frown of God was upon his people. But what could he do? How could he act? There was but one thing,—the recourse of all much-tried souls,—he could pray; and he did, as we are told by James. And as he prayed his mind was led back to a denunciation made many years before by Moses, that if Israel turned to worship other gods the rain of heaven would be withheld. Terrible as it may seem, he prayed that it might not rain, and his prayer was heard. Physical suffering is a smaller calamity than moral delinquency. God does not shrink from inflicting suffering if the plague of sin may be stayed thereby; just as the surgeon does not shrink from cutting deep into normal flesh that the malignant cancer may be removed.

As Elijah prayed the conviction was wrought into his mind that Moses' prediction must come to pass in order that

good might come, and that he must acquaint Ahab with the fact, whatever be the hazard to himself. King and people must connect their calamity with the true cause; and evidently they did, for his words were plain, "There shall not be dew nor rain these years, but according to my word."

What a meeting that was! Where it occurred we know not, but it was certainly a memorable occasion. The old religion against the new; the child of nature against the effeminate child of the court; camel's hair against soft clothing; moral strength against moral weakness. The interview needed no ordinary moral strength. It was no child's play for the untutored child of the desert to go on such an errand to that splendid court. What chance was there of escape? Surely he would fare no better than the prophets who had not dared so much as he. Yet he went, and came away unhurt, impelled and protected by a might that seemed invincible.

Where was the secret of that strength? It was not inherent, as we shall see later on. It was in the vision. "As the Lord God of Israel liveth,"—to all others Jehovah might seem dead, but to Elijah he was the one supreme reality; and if we would be strong, we too must be able to say, "I know that my Redeemer liveth." "He ever liveth;" and because he liveth, we shall live also. The death of the cross was bitter, but he liveth; the spear made fearful havoc, but he liveth; the grave was fast closed about him, sealed with the Roman seal, but he liveth; men and devils did their worst, but he liveth; and the man who has heard Jesus say, "I am he that liveth," will also hear him say, "Fear not; be strong; yea, be strong, for, lo, I am with you;" and the consciousness of that presence lifts us above all earthly fear.

David says, "I foresaw the Lord always before my face," and that vision led him on to fortune. But Elijah needed a preparation for the mighty task before him; for he was a man of like passions as ourselves, weak where we are weak, failing where we would fail. And yet he stood, single-handed and alone, against his people, and stemmed the tide of idolatry and sin in its full course, and turned a nation back to God. And he did it by the use of resources within the reach of us all. There was no secret, no hidden charm, about his life. This pillar in the temple of God was naturally but a "reed shaken by the wind." This prophet of fire, who shone like a torch, was originally but a piece of "smoking flax." Faith made him all that he became, and faith will do as much for each of us. But before this can happen we must pass through the same education that he did. We must go to Cherith and to Zarephath, if we would stand on Carmel. We must first learn the value of the hidden life. Every saintly soul that would wield great power with men must win it in some hidden Cherith. A Carmel always presupposes a Cherith; a Cherith always leads to a Carmel. We cannot give out unless we have previously taken in. The acquisition of spiritual power is impossible unless we can hide ourselves from men and from ourselves in some deep gorge where we may absorb the power of the eternal God as vegetation of long ages ago absorbed those qualities of sunshine which it now gives back as coal—burning coal.

¹An address delivered by Dr. L. H. Wolfson before the graduating class of the Boulder-Colorado Sanitarium Training School for Nurses, Dec. 23, 1918.

The great spiritual leaders of the world have all had their Cherith. God's servants are often called to sit by drying brooks of failing health, of vanishing wealth, diminishing prosperity, or waning popularity. Why does the Lord let them dry?—To teach us not to trust in his gifts, but in him; to educate us to turn from the failing brook to the un-failing Saviour.

This lesson learned, Elijah must be transplanted to Zarephath. We wonder at this transplanting process. But have we not seen horticulturists produce beautiful plants of extraordinary growth by a judicious system of transplanting? A few months ago, when the call to the colors came to our nation, our young men went through this transplanting process to inure them to the hardships of warfare. They were placed first in one camp, then in another, and finally behind the fighting lines in France. But they received the necessary preparation for the accomplishment of a great work. The transplanting process seems necessary in the development of Christian workers. The Lord seems continually transplanting some of us, and these plants growing here, we trust, are ready to be transplanted into the Lord's great vineyard. Some characters can reach the highest standard of spirituality and efficiency only by the disturbances and disciplinings in the order of God's providences. Our circumstances, we may rest assured, are the best suited to develop our character, to effect in us the highest finish of usefulness and beauty.

Faith awaits God's plans. Unbelief sees God through circumstances as we sometimes see the sun through smoke. But faith puts God between itself and circumstances, and looks at them through him. Elijah, as he came forth from his course of training, came with no fixed plan of his own, but filled with a consuming passion for the glory of God. "Let it be known this day," he said, "that thou art God in Israel." This was not more natural to him than it is to any one of us. It was simply born of the Holy Spirit, who is equally promised to all. He was also profoundly impressed that he was only a servant: "Thou art God, . . . and . . . I am thy servant." "Not my will," the Saviour said, "but thine."

We often miss doing what God sorely wants us to do because we insist on carrying out some little whim of our own. Elijah eagerly desired to know and to work out God's plans. "Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." When once a man feels that he is working out God's plan and that God is working out his plan through him, he is invincible. Men, circumstances, opposition are of no more account than the chaff of the summer threshing floor. And this was another of the elements of Elijah's splendid strength. He was ready for the Carmel experience, and nothing could stand before him.

There was another type of character developed in this experience of Israel, and that was the type to which Obadiah belonged. It is startling to find such a man occupying so influential a position in Ahab's court, governor of his house. Obadiah was a God-fearing man, and had given proof of his piety. When Jezebel

swept the land with the besom of persecution, hunting down and destroying the prophets of the Lord, he rescued one hundred of the proscribed men, hiding them in a cave and feeding them there. But though a good man, there was evidently a great lack of moral strength and backbone, of vigorous life, in his character. There is no possible harm in a Christian's holding a position of influence where he can do so at no cost of principle. On the contrary, he may render priceless service in the cause of God. Where would Luther have been, humanly speaking, without the Elector Frederick of Saxony? And what would have been the fate of Wycliffe without John of Gaunt? But very few can occupy such positions and not compromise principle. And this was the trouble with Obadiah. He did not believe in carrying things too far. He was often shocked at what he saw and heard at the court. It was hard for him to keep still, but then it was none of his business, and it would not do to throw up his position, and he would be sure to lose it if he spoke out. The poor man must often have been in a great strait to reconcile his duty to Jehovah with his duty to his other master, Ahab. Elijah shrewdly hints at it when he says, "Go, tell *thy* lord, Behold, Elijah is here."

There are scores of Obadiahs all about us. They know the right, and secretly try to do it, but say as little about their religion as they possibly can. They never rebuke sin. Many advise that the children of God should stay in the camp of the world with the hope that their presence there may help to temper and steady it, to level it up and make it Christian. It is a fair dream, but it is only a dream. "Come out of her, my people," is the Scripture plan. And there is no sacred record of any man who moved the world from within. The plan will not work. The man who goes into the world to level it up will soon find himself leveled down, even as the church which admits the world into its circle, will find that it becomes worldly, but that the world does not become Christian. The safest and strongest position is outside the camp, and thus a handful of Christians can influence their time if only they resemble Elijah, whose life was spent entirely outside.

Where are the Elijahs of today who dare to oppose the perpetrators of evil? For this there is needed a positive imbue-ment of power which cannot be had by the half-hearted, but is the glad prerogative of those who are fully consecrated to the cause of God. Obadiah had no power of this kind. How could he have? But Elijah was full of it, and because he was, he succeeded in arresting the tides of sin when they were in full flood. Where are the Elijahs who are willing to remain by the drying brook of Cherith until they hear the summon to Zarephath and fully complete their course of training there?

When our graduating class went before the State examiners they were asked various questions, and certain tests on the preservation of health and the care of the sick, etc., were required of them. The Lord's standards are far above those of the world. His commission is: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." "And the seventy

returned again with joy, saying, Lord, even the devils are subject unto us through thy name." But the Saviour's admonition was: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." May it be the glad privilege of every member of our school to know that their names are written there.

Where is the Zarephath of today? If our training school is not that, it should be, and we hope that it may ever be. We trust that our band of seventy here today may not be diminished by sickness, death, or desertion, but may rather be recruited, strengthened, and increased into an invincible army who will deem it a privilege to cast their cultivated talents as fertile seed "into the furrow of the world's great need."

CAN A PAGAN UNIVERSITY HAVE A REVIVAL?

(Continued from page 2)

the outstanding fact of these institutions.

If this is true, the first thing to help us in right action is to give things their right labels. That is one of the purposes of these articles. Mr. Edward Lewis, in the article on "The New Paganism" previously quoted, discusses the benefit of labels, and remarks: "The Germans were rapidly conquering the world by a process of 'peaceful penetration,' but in a fatal hour they inscribed 'Pan-Germanism' upon a banner, hoisted it over a park of heavy artillery for all the world to see, and the world—saw it! William Sharp [the editor of the *Pagan Review*] may have thought that it was the Neo-Pagan element in his books which made them so attractive to a large and faithful company of readers, and he may have been quite right in so thinking; but he did not perceive the risks he ran in abstracting them from their imaginative and literary setting, and exposing them in all the nakedness of their proper name. It is one thing to have 'The Dominion of Dreams' upon our table; and another to be seen handling the *New Pagan Review*; the former might reveal the delicacy of your taste in modern literature, the latter would throw some shade of suspicion upon the correctness of your morals. The label killeth."

Let me give one more glimpse into my university classrooms in order to show the gain of seeing things as they are and calling them by their right names.

One very stimulating class was a course in philosophy taught by the most outstanding pagan in the university. It was stimulating to me because he was the only teacher who at all points was consistent with the spirit of Paganism. He considered it not worth the effort to prove or disprove the existence of God, but contended that really modern philosophers had gotten away from having the need of a God; and if there were a God we should not know to what use to put him; for God is only of use if there is an absolute standard of truth. But there is no such standard. Just as it is impossible to obtain the exact or absolute length of any object, so the obtaining of any other fact in the universe in anything more than a relative way is an impossibility. This professor took keen delight in recommending to his classes what he called "cuss books,"—in other

words, books containing most violent and outspoken attacks upon conventional modes of thought and morality. Books, for example, that sought to prove that sin is only a matter of the growth of customs, that marriage laws are a matter of evolution as are all other present institutions, and that the true spirit of progress looks to the further changing and radically reversing many of the present standards.

In this professor's class were two students from a theological seminary, and another student who was preparing himself as a teacher in moral philosophy. These young men were as vehemently opposed to the philosophical contentions of the teacher as was I. The student who was preparing to teach moral philosophy had entered the university with the purpose of preparing for the Christian ministry. After exposing himself for a year or two to the spirit of Paganism, he concluded that he could not preach the gospel without being a hypocrite. He had indeed been doing Christian work and preaching sermons, at the same time believing that the Bible was not inspired, that Jesus was not the Son of God, that men were not sinners, that there was no blood atonement, that evolution was the hope of the universe. Now this young man, were he wholly consistent, should agree with the outspoken Paganism of the philosophy teacher.

The Responsibility of Parents

The young men from the seminary had not so denied the verities of the Christian faith. The seminary was doing what is far more dangerous, holding on to the forms of the Christian faith, impregnating them with evolution and really robbing them of every vital meaning they have. This was the religion that the young students from the seminary had, and again I could not help observing that if they were consistent these students would have agreed with the philosophy professor in his outspoken Paganism. And it would be a helpful thing if the seminaries that are teaching the higher criticism could realize that they stand fundamentally for the same thing that the pagan universities are proclaiming. Let us give things the right labels; for if the label does not kill them it will at least warn many away from what they shrink from when the true character is uncovered.

Parents who send their sons and daughters into this atmosphere and receive them back poisoned at the heart-springs of their spiritual experience are responsible for the tragedy in the lives of their children. The most important thing for them to know about the college or school to which their child is going is not the standing of its football team, the wealth of its equipment, or the "high standing" of its professors, but "What is its relation to the Lord Jesus Christ? What will be its spiritual influence?" Not that the questions of equipment and high standing in science are unimportant, but they should be made secondary to the other question.

Are there colleges in America that are free from this anti-Christian influence? There are a few. A notable example is Wheaton College, Illinois, of which Dr. Charles A. Blanchard is president, which for years has stood on the solid rock of God's Word and which permits no teacher on its staff who does not hold to the ver-

ities of the Christian faith and have as well a high standard of personal living. Most of the denominations have one or more colleges that are standing solid for the Word. But a serious part of the problem is that many small colleges that are not noticeably pagan, and hold to belief in the Bible, are nevertheless spiritually dead. One Christian leader who has visited scores of colleges to hold meetings told me that out of them all he knew of but two colleges that had a real spiritual atmosphere. This should not bring discouragement so much as it should be a challenge to Christian students to get together and pray a revival into their own college.

If Christian parents and educators who know the truth recognize clearly this condition in our American colleges and universities, there is no reason why the number of colleges which are safe spiritual centers for our children should not be multiplied. There is a clarion call to God's stewards who know the truth to rally to the support of the colleges that are founded on the Rock of Ages. There is no reason why the equipment and personnel of such colleges should not rank fairly with those of the larger institutions.

Under present conditions there appears to be no escape from having many Christian young men and women enter colleges and universities that are not soundly Christian, or at least are not warmly spiritual. How shall these children of Christian homes be safeguarded? They should have not only a clear knowledge of just where the institutions stand in relation to Christ, but they should have an original, vital experience of their own, not a second-hand religion obtained from parents or pastors or Sunday school teachers. In many cases no better plan could be followed than to have these young people take a one or two years' course in one of the Bible institutes that have a high spiritual standard. This will establish them in the kind of Bible teaching which will prove the best preparation for an understanding of the teachings of Paganism. The ordinary teaching of most of the seminaries and the Christian churches leaves a student practically helpless in meeting the New Paganism, for it is only one who knows the truths that center about the second coming of Christ who can discern the meaning of the program of Paganism, which is to head up in Antichrist.

There will be something more needed, however, than this solid grounding in the Word of God, something more even than the vital personal experience of Christ; for this vital experience cannot be sustained without Christian fellowship and Christian activity. It is only under extraordinary circumstances that God calls a child of his to live without rich spiritual fellowship and the strength that comes from co-operation in Christian service. A supreme need in these colleges and universities is a group of students who stand for the supernatural. We have noted the weakness of the Christian Associations in their attempt to compromise, to tone down to meet the conditions of the age, to avoid too great an emphasis on the supernatural, so as not to offend the kingdom of science and so as not to appear unreasonable to men they seek to reach. If the Christian students who know Christ cannot control the

spirit of their Christian Association let them form a small group for fellowship among themselves and for the purpose of winning their fellow students to Christ, not through an intellectual knowledge or acceptance of Christ, but through a supernatural experience that will rest in the demonstration of the Spirit. The only answer to unbelief is the supernatural work of grace which Christ stands ready to give in answer to prayer. The need at the bottom is a spiritual revival in the college, and the same old method of prayer and faith will bring it.

Christian parents and teachers should ever put first the question, "Where does the Lord want our son to go to college?" This would be a strange question in most Christian homes, for it is too rare that we find those who are certain that God will give them clear direction on such problems. If God should direct a student to go to a university or a college that is known to be unsound, then we may expect that God will provide the safeguard, that he will raise up a little group of the students who can unite together in Christ against the powers of the enemy in the college.

We had such a little group of half a dozen students in our university. We met once a week or oftener for prayer and discussions, and the chief burden of our prayers was for a revival in the university. Among the members of this group were workers in the Christian Association and in the Student Volunteer Band, and we sought to give the message there on the deeper spiritual truths, though there seemed no opportunity afforded to do this in a public way.

I recall a conversation with one of the members of our group who was being affected by the atmosphere of Paganism, and was troubled over the question of miracles. I asked him if he really expected God to give a revival in answer to our prayers. He was honest about it and said he was afraid he did not believe it. We decided that the question of miracles was not a question of what happened nineteen hundred years ago, but a question of our own day. For the outstanding miracle is the miracle of prayer. That God will do things because men pray is our present proof of miracles. And our faith that God will answer prayer is the practical test of whether we really believe in miracles.

Well, *the revival came!* It did not come through the work of this little group, nor did it come while the members of that group were in the university. But it was a genuine revival, where hundreds of students took their stand for Jesus Christ as their personal Saviour. For several weeks workers made visits to all the fraternity houses and to the men in their dormitories. I had the privilege of being present during the days of the meetings and in the follow-up work, and saw more than one genuine evidence of the work of the Holy Spirit. One evening on visiting the dormitories with a Christian worker from out of town for the purpose of interviewing men about their personal acceptance of Christ, we found the dormitories echoing and re-echoing with the hymns of the revival meeting as the students whistled them in the rooms or as they walked along the halls.

This genuine revival that began in my university was not followed up. There

was no one to follow it up. The leaders who invited others to come who knew how to start a revival, themselves did not know how to continue it. If it had continued, there would of course have been organized and bitter opposition from the forces of Paganism. As it was, these forces contented themselves with speaking in the classroom about "mob psychology," and sneering at the little outburst of "decadent revivalism." Some of the students who represented the advance movement and who were bitter over the bold presentation of the blood atonement, referred to the head of the university, who was chiefly responsible for the revival movement, as a back number and an old fogey.

To me, however, the deepest significance of this experience was that college and university students are open to the genuine gospel when it is preached in power without compromise, and preached to them directly as to sinners who need salvation.

Appointments and Notices

COLLEGE OF MEDICAL EVANGELISTS' ANNUAL MEETING

The regular annual meeting of the constituency of the College of Medical Evangelists will be held in Loma Linda, Cal., Wednesday, March 26, 1919, at 10 A. M. The purpose of the meeting will be to elect seven members of the board of trustees for the ensuing term, and for the transaction of such other business as shall properly come before the meeting.

J. W. Christian, President.
S. E. Merrill, Secretary.

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SOUTHERN OREGON CONFERENCE SESSION

Notice is hereby given that the biennial session of the Southern Oregon Conference will convene March 13, 1919, at Sutherlin, Oreg., for the purpose of electing officers and for the transaction of any other business that may properly come before the meeting.

J. A. Rippey, President.
E. C. Stiles, Secretary.

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SOUTHERN OREGON CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the biennial session of the Southern Oregon Conference Association of Seventh-day Adventists will convene at Sutherlin, Oreg., March 17, 1919, at 10 A. M., for the purpose of the election of officers and to transact any other business that may properly come before the meeting at that time.

J. A. Rippey, President.
E. C. Stiles, Secretary.

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A NEW BOOK FOR OUR MINISTERS AND WORKERS

In his recent travels and talks to our ministers and workers, Elder A. G. Daniells has made frequent use of a valuable little book by J. Lovell Murray, entitled "The Call of a World Task." The fifth edition has just been issued, and bears the indorsement of such prominent men as Dr. Robert E. Speer, Dr. W. L. Chamberlain, Dr. James L. Barton, and others associated with various religious boards.

In giving his opinion of the book, Elder Daniells says:

"Regarding the value of the little volume, 'The Call of a World Task,' I may say I have read this book with a great deal of interest and profit. The writer deals with intensely practical questions, as the follow-

ing chapter headings indicate: 'The Call for Reality in Religious Life,' 'The Call of Opening Doors,' 'The Call of the World's Present Need,' 'The Call for a World Program in the Church,' 'The Call for a Full Mobilization of the Christian Forces.' As all can readily see, these are vitally important questions for Seventh-day Adventists to study. They are questions we have been endeavoring for years to keep prominently before our minds. I have read the book, and now I am studying its most important utterances. The writer's views in most respects are clear and sound. They challenge the approval and hearty response of all Christians."

We have made arrangements with the publishers to furnish the book, and to those desiring a copy, would suggest that you send in your orders at once, inclosing 60 cents, to Washington Branch, Review and Herald Publishing Association, Box 27, Takoma Park, D. C.

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A GREAT PEACE NUMBER

A special edition of the Watchman will be issued for April, devoted to the great peace question.

"The Angels of the Seven Wars" is the subject of the beautiful cover design, and it is explained in Professor Videto's article on the Seven Trumpets, the fourth in his series on Revelation. By force of prophecy fulfilled on the six trumpets past, the writer



makes clear that eternal peace will come only after one other—the last—war.

Due honor is given to the World Peace Conference now meeting in Paris. The first inside page is a special pictorial presentation of the chief actors in that great effort to end war.

But the reader is pointed, in several articles, to the only sure means of peace.

"Enduring Peace, and the League of Nations," by Daniel H. Kress, is a clear statement of the obstacles in the way of man-made peace, and points to the one great Source of enduring peace. Thus also do the editorials,

"He Was Made Our Peace," and "Our Great High Priest," the sixth in the series of The Simple Truth.

"One of the Deeper Causes of the War," by George McCready Price, is not merely reminiscent: in convincing style it points out the dangerous teaching which lay at the bottom of the strife, and warns against its continuance.

"The Lesson of the Bud," by Floyd Bralhar, in which the story of the Redeemer and the resurrection are beautifully taught as revealed in nature.

"The Sabbath in the New Testament," by George B. Thompson, is a brief but convincing examination of the Sabbath during the apostolic age.

"When Do You Pray?" is Meade MacGuire's fourth question on the inner life.

"That Most Abused Organ, the Liver," by Dr. A. W. Herr, carries an even broader message of health than its title suggests.

Pictorially

This number is unusually beautiful. The color work is extended from the middle section, "Is the Volcano Extinct?" to the full-page illustrations, "The Garden of Gethsemane" and "The Garden of the Gods,"

both illustrating the special articles facing them, and to a beautiful full-page setting of Mrs. L. D. Avery-Stuttle's consolatory poem, "This Cup Shall Pass."

This is the number for a special whirlwind campaign for the threefold gospel message. It comes at the psychological moment, when men's minds are turned with desire toward peace. It points out the fallacies of man-made peace, but comfortingly it reveals the Saviour who makes peace within the soul now, and who will make external and internal peace at his soon coming.

Your neighbors and friends should all have this number; every person in your city or town should have it. It ought to go a million strong.

One union conference is planning to use 20,000 extra copies. Orders are coming in fast for this great number.

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OBITUARIES

Bendixen.—Mrs. J. W. Bendixen died at her home in Lake Charles, La., Jan. 1, 1919. Twenty-five years ago she accepted the third angel's message, and fell asleep in hope.

O. F. Frank.

Zirkle.—Thomas I. Zirkle was born Dec. 23, 1875, and died Jan. 21, 1919. He was reared in a knowledge of present truth, but did not fully unite with the church until 1915, when he was baptized by Elder Stewart Kime. He was married to Florence Neff Nov. 12, 1902. His wife, one son, and one sister mourn.

W. C. Moffett.

Dickey.—Rosanna Bennett was born in Wayne County, Ohio, Oct. 18, 1833. She became the wife of John H. Dickey in 1860, and in 1871 united with the Seventh-day Adventist church. She died at the home of her daughter in Battle Creek, Mich., Jan. 20, 1919. She is survived by three daughters and one sister.

O. F. Gaylord.

Isenberg.—Susana Woolford Isenberg was born Dec. 16, 1837, in Barree, Pa. She died in Michigan, Jan. 1, 1919, and was buried in Altoona, Pa. Her husband, Jacob Miller Isenberg preceded her in death by nine years. She leaves four children. She was a member of the Seventh-day Adventist church for thirty-five years.

H. A. Weaver.

Kurtz.—Jesse Kurtz was born in York County, Pennsylvania, Nov. 11, 1830, and died in Mansfield, Ohio, Jan. 16, 1919. In 1879 he was united in marriage with Alice M. Palmer, of Waupaca, Wis., and to them were born three children, two of whom, with their mother, mourn. The deceased was a member of the Seventh-day Adventist church.

H. A. Weaver.

Fry.—Verna May Fry was born in Altoona, Pa., May 4, 1885, and spent her entire life in this city, her death occurring Oct. 29, 1918. From the age of nine years she was a faithful member of the Altoona Seventh-day Adventist church, and fell asleep in hope of a part in the first resurrection. The parents, two brothers, and two sisters mourn.

H. A. Weaver.

Hackett.—Lewis Hackett was born in Pennsylvania in 1827. He lived in Minnesota from 1864 to 1901, when he moved to Washington State. Three years ago he went to College Place, making his home with his son, and there he died, Jan. 19, 1919. For many years he was a member of the Seventh-day Adventist church, and fell asleep in hope of a part in the first resurrection. Three children are left.

A. J. Breed.

Wildenberg.—Rose Galling was born in Stuttgart, Germany, July 19, 1858. She came to Brooklyn, N. Y., at the age of twenty, and was married to Morris Wildenberg two years later. Her death occurred at the home of her daughter in Battle Creek, Mich. Her two daughters, one son, three brothers, and two sisters mourn. The deceased was a member of the Seventh-day Adventist church of Harvey, Ill.

O. F. Gaylord.

A Surprising Sale

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Only five years ago there was launched a temperance campaign for a dry nation. Before that the temperance work was limited to local option. The most optimistic conception previous to that date, was State-wide prohibition. Today the nation is won for prohibition by law, and the temperance forces are now turning their attention to other nations, while permanently establishing prohibi-

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WASHINGTON, D. C., MARCH 6, 1919

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

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

ELDER W. T. KNOX is making a short trip to the Southern and Southeastern Union Conferences in the interests of the schools at Ooltewah, Tenn., and Huntsville, Ala.

THE International Tract Society of Lucknow, India, has changed its name to "Adventist Publishing House." The monthly paper, *Signs of the Times*, in English, has been discontinued. The weekly *Signs of the Times*, published by the Pacific Press, will be used in its place.

A CABLE from India has brought the sad news that Elder C. F. Lowry has died of smallpox. Our hearts are made heavy by this unexpected message. Brother Lowry went to Burma in 1916, and since that time has had charge of the work in that field. His death means a great loss to our work in Burma. We extend to Sister Lowry and all members of the family our deep sympathy in their great sorrow.

WE greatly appreciate the efforts of our brethren in the field to extend the circulation of our church paper. A number of the conference presidents are putting forth very earnest efforts to place the REVIEW in every Sabbath-keeping home. Regarding this matter, Elder A. E. Ogden, president of the Iowa Conference, says: "We have put forth a strong effort to place, as far as possible, our good church paper, the REVIEW AND HERALD, in every home in our conference, but have not quite reached the goal. We were able, however, during January, to secure 367 new subscriptions and renewals. I think perhaps more REVIEWS are coming to our State now than at any time in the past, and we shall make an effort to keep our list at the highest point possible, as I am firmly of the opinion that no believer can keep pace with the progress of this work and not be a reader of our good church paper. We endeavor constantly to keep before our people through the columns of our little conference paper, the importance of their all having the REVIEW."

THE REVIEW of February 13 stated that the Toledo (Ohio) church had raised \$11,071 in the Harvest Ingathering campaign. The exact figures are \$1,171.71.

A STRONG revival effort is now being made in the city of Battle Creek, Mich. Elders A. G. Daniells, R. D. Quinn, D. H. Kress, and others are associated with the movement. It is earnestly hoped that the rich blessing of the Lord will attend the earnest efforts of these brethren in this important church center. Elder E. K. Slade writes hopefully of the results which he believes will be accomplished.

CHRISTIAN EDUCATION SYMPOSIUM NUMBER

WE have received word from several of our college presidents that they will be glad to reply to the questions propounded to them by the editor, as published on the last page of the issue of this paper of February 20. We believe that this discussion will be read with great interest. We have invited the presidents of all our senior and junior colleges in the United States and Canada to contribute to this special number. We earnestly hope that every one will respond. Watch to see what the president of your school says regarding this great question.

A PLEASANT, PROFITABLE OCCASION

It is not very often that the office and the field workers of the Review and Herald have the opportunity of meeting. The Publishing Department of the General Conference has just held a convention of field and tract society secretaries in the Review and Herald territory. During this convention the opportunity was taken advantage of to hold a reception in which the office and field workers could become personally acquainted.

This reception, at which there were nearly four hundred in attendance, was held in Columbia Hall, Sunday night, February 23. One of the pleasant features of the evening was the arrangement made for each one to shake hands and speak to every other person present. This reception included not only the delegates and the employees of the institution, with their families, but also the office workers of the General Conference and the faculties of the college and the sanitarium. In order that no one should be deprived of attending the reception because of having small children, a room was set apart in which the little ones were entertained by competent attendants.

Following the hour spent in getting acquainted, young ladies employed by the Review and Herald, daintily gowned in white, under the efficient direction of Brother E. G. Fulton, of the sanitarium, served the guests with simple, light refreshments. Afterward all went to the auditorium, where an appropriate program was given. Those present considered the time very profitably spent, and departed with a greater realization of what God is doing in the earth through the instrumentality of our literature, and each one had a determination to consecrate himself anew to the finishing of the work.

An occasional evening spent in this social way, which causes the mind to dwell upon the work of God and his providences connected therewith, and which inspires all to greater and renewed activity in God's cause, we believe is profitably spent.

L. W. GRAHAM.

A PHYSICAL CULTURE CHURCH

AMONG the many human devices worked out by man's fertile imagination to secure salvation, the latest is a physical culture church. This has been established by Mr. Bernarr MacFadden, the prominent physical culturist of New York City. According to Mr. MacFadden, he has studied the beliefs of many denominations and has found none to which he can subscribe. He proposes, therefore, to establish a church of his own. As to its object, he makes the following statement to the public:

"Physical culture teaches a religion that is of use here and now, today and tomorrow; and furthermore, although it does not bind you down to any definite belief about immortality, it prepares you for the future world, because it brings out your real self. It enables you to know where you stand. It brings out and fully develops the god (good) within you—for to me God is simply another name for good. I cannot consider the Bible infallible. To me it is a wonderful history of the religious efforts of man; the inspired work of those who have tried to find and bring out the god within them. It has often been stated that when you find physical culture, you lose your religion. Let it be definitely understood from now on that you simply find a new religion, a new creed, that is concerned with your body as well as with your soul, that recognizes the importance of developing your individual soul to its highest attainable degree of perfection."

This effort on the part of Mr. MacFadden is perhaps somewhat more unique, but no better and no worse than a thousand and one human devices which have previously been inaugurated. They are all parts of one great system, the central idea of which is that man may become his own savior. They all reject the great central idea of the gospel—salvation through Jesus Christ.

No man can eat himself into the kingdom of heaven, nor can one exercise himself into that kingdom. Declares the apostle: "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." No man by fastings or penances or by any system of corrective eating or physical culture can save himself from the fearful doom to which the inherent sin in his own nature is inevitably driving him. He cannot change his own heart by external forms. His only hope is in taking hold of a power outside of himself, even the regenerating power of the Lord Jesus Christ, and experiencing a new birth through the recreative agency of the Holy Spirit. The votaries of a physical culture religion will find at last that they have trusted in a false hope.

In Christ may salvation be found. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."