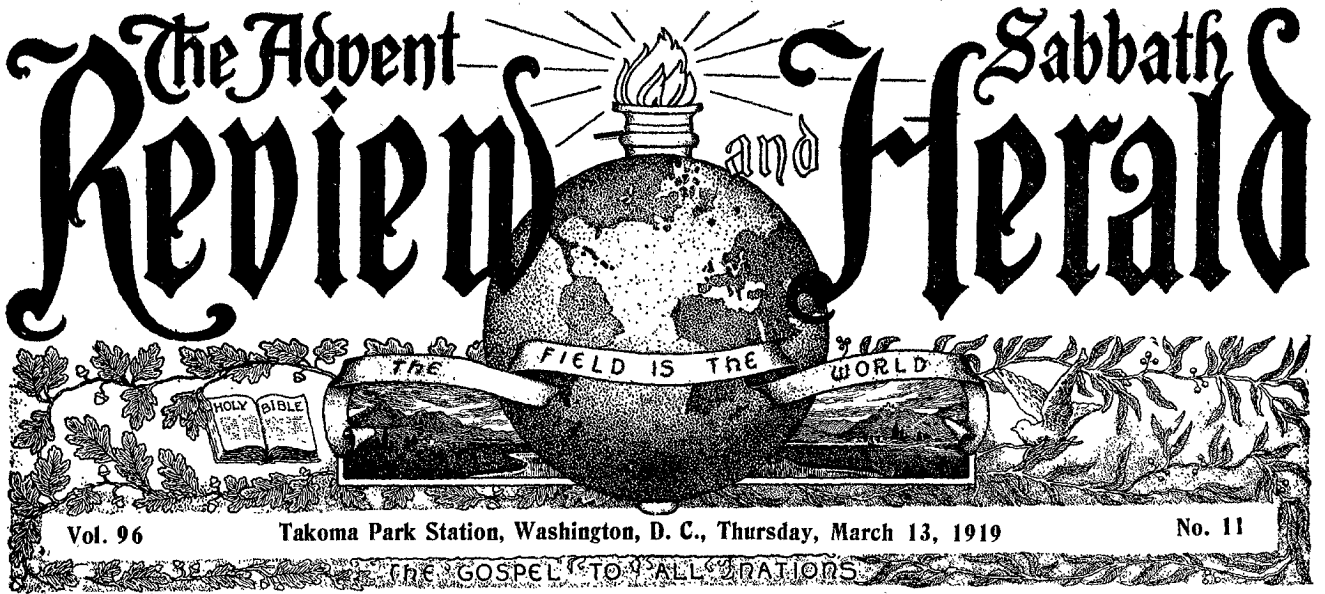


The Advent Review and Sabbath Herald

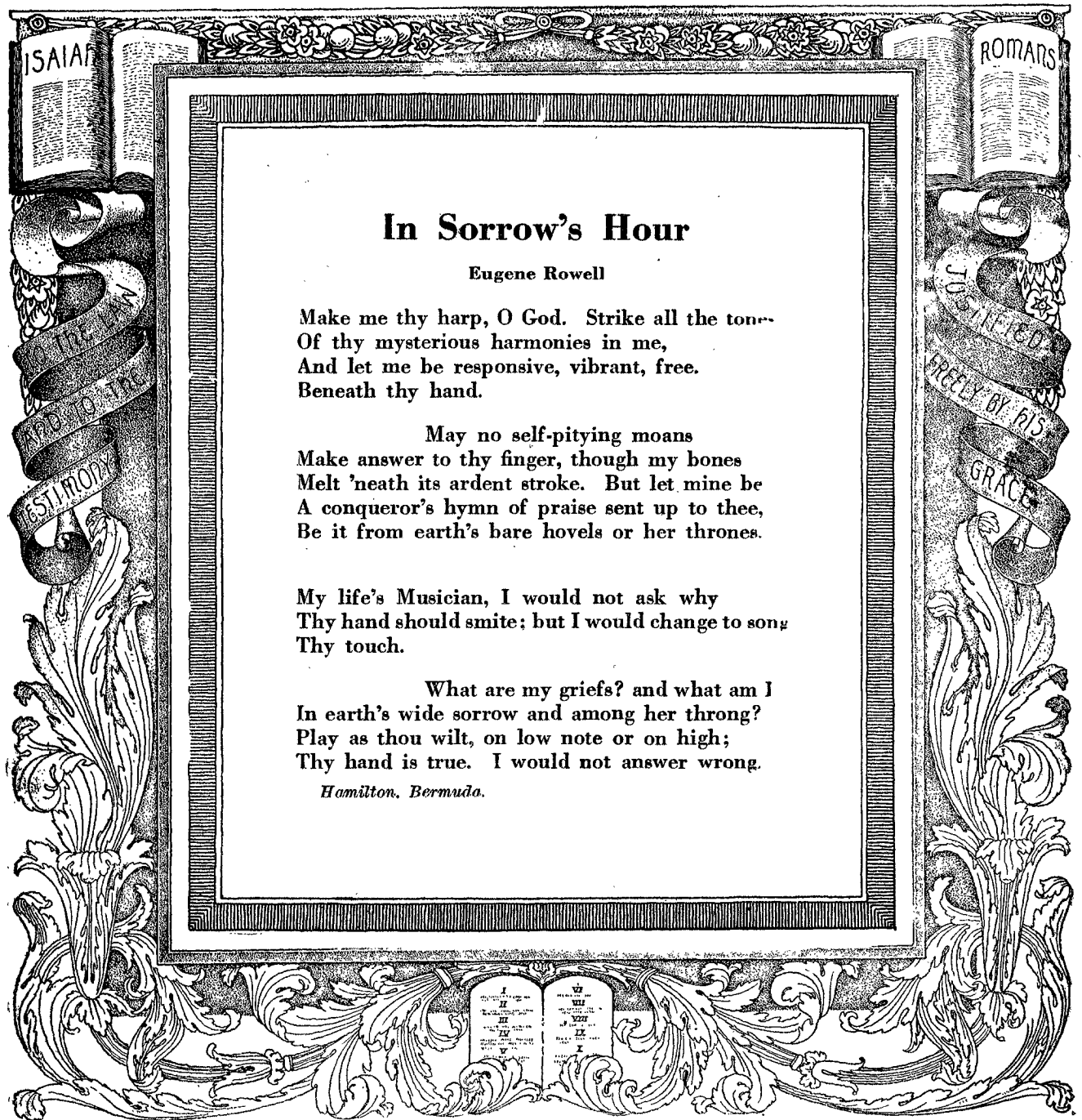


Vol. 96

Takoma Park Station, Washington, D. C., Thursday, March 13, 1919

No. 11

THE GOSPEL TO ALL NATIONS



In Sorrow's Hour

Eugene Rowell

Make me thy harp, O God. Strike all the tones
Of thy mysterious harmonies in me,
And let me be responsive, vibrant, free.
Beneath thy hand.

May no self-pitying moans
Make answer to thy finger, though my bones
Melt 'neath its ardent stroke. But let mine be
A conqueror's hymn of praise sent up to thee,
Be it from earth's bare hovels or her thrones.

My life's Musician, I would not ask why
Thy hand should smite; but I would change to song
Thy touch.

What are my griefs? and what am I
In earth's wide sorrow and among her throng?
Play as thou wilt, on low note or on high;
Thy hand is true. I would not answer wrong.

Hamilton, Bermuda.

University Paganism Out of the Pit

By a Recent University Graduate

Copyright, 1918, by the Sunday School Times Company, and reprinted by permission.

THERE will doubtless be some readers of these articles on "The Paganism of American Universities" who will wonder at the author's blindness to the great encouraging movements in modern education. There may be on the part of some the same uprising of impatient protest that greeted me when I spoke to a returned missionary about some of the conditions in my college. The missionary was himself a brilliant thinker, a man deeply read in the educational problems, and had been following with interest the development of religious and secular education in America. He told me that the conditions in my university must be very unusual, and asked if I did not realize that all over the country and all over the world there was a strong movement toward accepting the standard of education which the Lord Jesus Christ stood for. The one goal toward which we have been aiming, he said, is to get educators to recognize the fact that *character* must be the center of education. He gave very striking illustrations, from some of the great institutions of the country, of the rapid progress of this new standard, and to show how the ethics of Jesus Christ were penetrating all education.

"But these colleges and these teachers you are speaking of will not put the cross of Christ into their teaching, will they?" I asked him.

"Of course not," he answered with impatience at my dulness. "They are secular schools. They cannot teach the Christian doctrine or the doctrine of any sect."

My missionary friend had a very clear view of the situation in education. I heartily agreed with him that a movement toward putting the ethics of Christ at the center of education was proceeding at a rapid pace. I did not try to tell him that this movement was one of the strongest allies of the New Paganism. If our schools reject the cross of Christ, which is the power of God unto salvation and unto character, of what avail will it be to put character at the center of education? That is just what Paganism is doing, putting character at the center, that is, a man-made character, a character achieved by evolution.

The journals of education in the coming months will be filled with articles on the effect of the war upon religious and secular education. We may expect to find these articles exulting in the new basis of religion in our colleges, a religion which will interpret democracy, a religion which will get down to practical things and will put aside questions of doctrine,—such as the fall of man, the atonement, the deity of Christ, and regeneration. All this will mightily advance the New Paganism, which finds its strength not in an appeal to Bacchic revel but in its appeal to the highest and

noblest things man is capable of. But —in the creed of Paganism—*these highest and noblest things must be had without the cursed stumblingblock of the cross of Christ.*

There are two things these educators are forgetting, or rather, two things that they are not ready to receive as the revelation of God. The one is that this high ideal, this character that is made the goal of education, can never give life. It can give nothing but death. God's Word has said that "if there had been a law given [that is, a high ideal or an ethical standard] which could make alive, verily righteousness would have been of the law." Only a sad end can come to men's proud attempt to adopt the ethics of Jesus Christ the while they trample underfoot the atonement-blood of Jesus Christ.

The other truth these educators are blinded to—a solemn and portentous truth—is this: There is but a thin veil between the beautiful culture of the New Paganism and the black hideousness of the old Paganism. The immoral Bacchic revel is not the expression of a coarser age; it is the normal outworking of the natural human passions when the restraining hand of a moral standard is lifted. And what the New Paganism is doing is obliterating the sense of an absolute standard of right and wrong. In the creed of Paganism—"the unwritten creed of Youth," as its author calls it—which was quoted in an earlier article, were these sinister sentences: "I believe in the natural man, the health of his instincts, the purity of his functions, and in his divine potentialities. I believe in the soundness of the human heart, the goodness of life, the beauty of all experience."

When I read that last expression, "the beauty of all experience," a shiver ran through me, for it was as though an echo had come of a devilish thing that was said in the little conference of students in my literary society in college, the account of which began this series of articles. The professor was saying in his mystic, impressive way something about the value of *all experience*, even of those that one would instinctively shrink from till he had come out of them. I could hardly credit the implication of his skillfully worded suggestions, and I put the best construction on them, laying aside the suspicion I had. After our conference that night, when the students were talking things over as they walked home, I learned that some of them were sure that the professor meant just what I feared but was loath to believe, and one of them said that this professor had actually recommended to one student that he should try the experience of a visit to the red-light district of the city.

This incident is not recorded here as an accusation against an individual professor in a university, and these impres-

sions that the students gained from his words would not be sufficient to convict him of guilt. I am mentioning this hellish thing here because it is not the expression of the evil mind of an individual professor, but it is the normal, logical outcome in life-morality of the Paganism which rejects the revelation of God in Jesus Christ, the Paganism which, I repeat (without any fear of contradiction on the part of those who know), is the essential characteristic of our American universities. God is not mocked. Whatsoever is sown *shall be reaped*. Our modern education is sowing, boldly and proudly, the seeds of learning which refuses to have God in its knowledge,—the God who can be known only through Jesus Christ,—and the whirlwind of a reprobate mind and a moral wreckage *shall be reaped*.

Teutonic "Kultur," so long as it presented itself to the world chiefly as a philosophy of Germany's universities, met little opposition from a slumbering world. Kultur translated into action is meeting a different fate. But its Waterloo might have been hastened had the world been awake to the planting of the poison germs of false philosophy and to their certain harvest of disease and death. Now let educators ponder this well: that every philosophy and teaching which is contrary to Christ, the crucified Saviour and the Son of God, is a poison germ as deadly as Teutonic Kultur.

(Continued on page 29)

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 96 MARCH 13, 1919 No. 11

Issued every Thursday by the
Review & Herald Publishing Assn.
Washington, D. C.

TERMS: IN ADVANCE

One Year \$2.50 Six Months \$1.50
Two Years 4.50 Three Years 6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all drafts and express money orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918

The Advent HOLY BIBLE AND SABBATH **REVIEW HERALD**

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

VOL. 96

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

No. 13

Help at the Instant

IN the opening of work on Formosa, that great island off the coast of China, now belonging to Japan, George L. Mackay, one of the missionary pioneers, met determined opposition. In Marion Keith's book, "The Black Bearded Barbarian,"—the name by which Mackay was known,—we are told how the way was providentially opened to establish work in the city of Bang-kah, the Gibraltar of heathenism in Formosa. Not even a foreign merchant was allowed there. Mackay longed to enter. Twice he had been driven out; no one would consider renting him the smallest room. But apparently there was just one man in the city whose heart had been touched. Mackay and his helper, A Hoa, "stumbled" upon him on a dark night:

"As they turned a dark corner and plunged into another black street, they met an old man hobbling with the aid of a staff over the uneven stones of the pavement. Mackay spoke to him politely and asked if he could tell him of any one who would rent a house. 'We want to do mission work,' he added, feeling that he must not get anything under false pretenses. 'The old man nodded. 'Yes, I can rent you my place,' he answered readily. 'Come with me.'

"Full of amazement and gratitude, the two adventurers groped their way after him, stumbling over stones and heaps of rubbish."

The rooms were old and dilapidated and dirty; but with joy and thankfulness Mackay paid the money for the lease, and the old man disappeared into the night. They were in Bang-kah at last! But what would the morning bring? The story continues:

"As soon as morning came the little army in the midst of the hostile camp hoisted its banner. When the citizens of Bang-kah awoke, they found on the door of the hut the hated sign, in large Chinese characters, 'Jesus' Temple.'

"In less than an hour the street in front of it was thronged with a shouting crowd. Before the day was passed the news spread, and the whole city was in an uproar. By the next afternoon the excitement had reached white heat, and a wild crowd of men came roaring down the street. They hurled themselves at the little house where the missionaries were waiting, and literally tore it to splinters. The screams of rage and triumph were so horrible that they reminded Mackay of the savage yells of the head-hunters.

"When the mob leaped upon the roof and tore it off, the two hunted men slipped out through a side door, and across the street into an inn. The crowd instantly attacked it, smashing doors, ripping the tiles off the roof, and uttering such blood-thirsty howls that they resembled wild beasts far more than human beings. The landlord ordered the missionaries out to where the mob was waiting to tear them limb from limb.

"It was an awful moment. To go out was instant death, to remain merely put off the end for a few moments. Mackay, knowing his source of help, sent up a desperate prayer to his Father in heaven.

"Suddenly there was a strange lull in the street outside. The yells ceased, the crashing of tiles stopped. The door opened, and there in his sedan chair of state, surrounded by his bodyguard, appeared the Chinese mandarin. And just behind him—blessed sight to the eyes of Kai Bok-su [the Chinese name for Mackay]—Mr. Scott, the British consul of Tamsuil."

The mandarin asked the consul to send the missionary out of the city. The consul said he had no such authority; but that the mandarin must protect British subjects in Bang-kah. The mandarin ordered the people to let the mission alone. The victory was won, and the work continued.

W. A. S.

* * *

Be Not Deceived

THOUSANDS today rejoice in the hope that we are on the eve of settled and lasting peace. They believe that some scheme of world government will be worked out by the Peace Conference at Versailles which will insure to the world future freedom from international strife and war.

We wish with all our hearts that this hope might be realized. We sympathize very fully with the noble efforts of the high-minded statesmen, headed by President Wilson, who are seeking to accomplish this result. If their hope is not realized, it will be due in no measure, we feel assured, to lack of noble purpose or earnest effort on their part. Peace for a little time may be secured, but the maintenance of lasting peace is outside the pale of human possibility. Just as long as human nature remains unchanged, just as long as the human heart is filled with unholy ambition, with envy, malice, and hatred, just so long will these evil traits manifest themselves in the lives of men, and their natural fruits will be reaped in war and bloodshed.

The Peace Movement a Subject of Prophecy

This world-wide demand for peace has been made a subject of prophecy. In the second chapter of Isaiah and the fourth chapter of Micah the nations are represented as demanding that war shall cease, and that general peace conditions shall prevail. To what extent this desire on the part of the nations will be realized the prophecy does not indicate, but it is clearly revealed in the sacred Word that this general demand for peace is a significant sign of the times, that it is made in the very closing days of earth's history, and that it precedes the destruction of the world at the last great day. 1 Thess. 5: 1-5.

It is revealed further that at the very time this pressure for peace is being exerted, the nations are continuing to arm for the fray. (See Joel 3: 9-16. Rev. 11: 18, 19, and other scriptures.)

And what an anomalous situation is presented in world conditions at the present time! The statesmen of earth's leading nations are demanding enlargement of navies and better equipment for future warfare, believing that only in this increased armament will national safety be found. Where could we find a more striking fulfilment of the prophetic word than in these two peculiar and conflicting demands which are being made at the present time?

A Realization of the True Situation

We believe, as we have said before, that we should favor every effort for the prevention of war. We owe this to Heaven, to ourselves, to the thousands who will suffer in consequence of active strife. But let us realize this: that while for a little time this effort may appear to check the floodtide, the rising waters of strife, discontent, and hatred will again break forth. The little time of peace will be but a truce in the conflict of the nations, but a rift in the cloud, but a lull in the storm, before the final outbreak.

The great danger to the world is that thousands will be deceived by the siren song of peace and prosperity, and will lose all sense of the significance of the events taking place in the world. The great danger to the church of God is that we shall be carried away by this spirit of optimism which is filling the minds of thousands at the present time. We believe in optimism; we should hope for the best, work for the best; but may the Lord keep us from that spirit of optimism which will blind our eyes to the actual conditions which exist and the dangers confronting the world.

No Time of Settled Peace in Which to Finish the Work

We should welcome the lull in the storm, and faithfully improve every opportunity which Heaven affords us. But let not one Seventh-day Adventist settle down in the belief that we have before us a long period of quiet and peace in which to carry this message to the world. Some Seventh-day Adventists we fear will accept this view of the situation, and to the extent that they do they will partake of the spirit of the world around them. They will turn to the world for trade and barter, they will embrace the opportunities which come to them to secure wealth and influence. In thus partaking of the spirit of the world they will say in their lives, even as they say in their hearts, "My Lord delayeth his coming."

There await the church of God trial and hardship, opposition and persecution. Even the short period of political peace may prove a time of persecution to the church. We must nerve ourselves for the conflict before us. Our reliance is not on the arm of flesh, but in the power of the living God. Consecrating our lives anew to his service, placing every earthly possession upon his altar, we must take hold of his strength for the accomplishment of the work which he has given us to do. We must put sin out of our lives. We cannot afford for a single moment to dally with its insinuating, seductive influence. We must stand clear before God, living in his sight with a conscience void of offense. We must take hold of the power of his holy Spirit, that we may be able to stand in the evil day.

And not alone shall we face opposition to our work, but we shall be called upon to face disease and disaster. Fire and flood and pestilence will do their destructive work in the earth in the days before us. Through these visitations God will seek to draw to himself the inhabitants of earth. We shall find deliverance from the power of evil only by resting under the covering of Christ's righteousness. The church of God needs to heed well the admonition, "Be not deceived," in these days in which we live.

A Bright and Joyous Uplook

But if the outlook and the surroundings are dark, the uplook is wholly bright. The morning is soon to break. God lives. The Captain of our salvation is going before his children. His tender care is over

us. He asks us to travel no road that he has not traveled before us. He will hold our hands in his strong hands of power so firmly that if we will yield to him he will not let us slip. He will not let us fall. He will prove our hope and our rejoicing in the days before us; and even in the midst of the turmoil around us we may find in him, through simple childlike faith, abiding joy and peace. And this joy and peace which we shall find we must seek to impart to those around us. For those in darkness we must labor while still the day lingers, before the pall of earth's great night enshrouds mankind.

"The day is now, the day in which for Christ
All labor must be done. Too soon the night
Comes on when toil must cease, and what is then
Ungleaned fore'er must lie ungleaned and lost."¹¹

F. M. W.

* * *

The Greatest Thing in the World

ARE you among those seeking to be truly great? Most people naturally long for fame and to be known as among the great of earth. Some seek this through the gateway of politics and statesmanship. Others seek it through the power of wealth. Many are willing to dance around the altar of the money god, if by so doing they can be reckoned among the great financiers of the world, and known as Napoleons of finance.

The prince of this world takes the youth upon some mount and bids them behold the world and all its splendor and greatness. He promises to give it all to them if they will but worship him. But all these are but mere baubles. Decay and failure is written upon all things in the earth. Only that which is done for God will live forever.

In the life of Moses we see an example of true greatness. Forsaking the honor and wealth of Egypt, he gave his life to the service of God, and identified himself with God's people, then a nation of slaves.

We are told of his greatness; that he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." But the acme of his greatness is expressed by the divine writer when he speaks of "Moses, the man of God." 1 Chron. 23:14. He was God's man. Forsaking all, he gave himself without reserve unto God.

The following beautiful comment on these words will be read with interest and profit:

"It is a grand thing to be a man of wealth and to command the means of adorning home with the highest creations of art and the richest treasures of literature. It is a great blessing to be able to travel in distant lands, to trace the path of empire amid the monuments and the ruins of the olden time, and to behold the glories of nature in her solitudes and palaces. It is a grand thing to be able to open fountains of healing, of instruction, and of charity that shall flow for ages and gladden the hearts of millions. But it is a greater thing to be a man of God, a favorite child and lineal heir of him who made all worlds, a sharer in the work and Spirit of him who fills the universe with blessing.

"It is a great thing to be a man of genius; to touch the harp with so skilful a hand that nations listen with rapture to the sound; to illuminate the canvas or to carve the marble with such magic art that beholders stand 'dazzled and drunk with beauty' and are never weary with gazing. It is a grand thing to draw forth the secret life of the soul in such living expression that readers are startled at the revelation of themselves. It is a grand thing to throw one's own thoughts into the life current of the world, and cause them to live on in all languages and to speak for men in all ages. But it is a greater thing to be a man of God and to become associated in sympathy and nature with that one infinite mind whose thought lives in everything that has life, and whose will is the one force that makes and moves in the harmony of infinite worlds.

"It is a great thing to be a man of power, to command armies, to control senates, to make laws for millions, to stand at the fountainhead of influences that encompass the globe and fill the records of history for a whole generation. But it is a greater thing to be a man of God, to become a portion of the power, a messenger of the mind, that determines all destinies for everlasting ages."—*"From Dark to Dawn," Daniel March, D. D., pp. 248-250.*

"We are now far down the stream of time. The history of the world is nearly finished. The clouds of trouble and distress are thickening. It is truly no time now to build our hopes on this world. To be a child of God, God's man, is now, as it ever has been, the highest achievement to which we can attain.

G. B. T.

Unselfish Missionary Work

It appears almost incongruous to imply that there can be missionary work performed with other than disinterested or unselfish motives. But is there not much so-called missionary effort put forth which has after all some selfish purpose for its motive?

Bread may be dealt to the hungry, clothing given to the naked, relief furnished to the sick, not for love of the souls of the needy and a desire to promote their temporal and eternal welfare, but from motives wholly sinister and selfish. One who bestows all his goods to feed the poor and gives his body to be burned, without love as the impelling motive, does so with no credit to himself, and surely the Lord cannot add his blessing. Selfish motives may also govern the more spiritual phase of missionary labor. It is possible even to preach the gospel, hold Bible readings, sell or give away religious literature, or perform any phase of what is termed religious work, with motives far from those which actuated the Man of Nazareth in his life and labors of love.

The despised outcast may never connect with the family of heaven; the sick may never find in Jesus a spiritual physician; the naked may never clothe himself with the robe of Christ's righteousness; the hungry may never go to Christ for the heavenly manna, nor the thirsty, for the living waters. But because we may believe that this will indeed be the case—that these poor unfortunates will never find a home in God's kingdom—are we to withhold from them comfort and assistance? We surely cannot if the same motives which actuated our Saviour, govern in our labor.

True missionary labor knows nothing of class distinctions or caste differences. It sees in poor, fallen humanity, precious souls for whom Christ died. The despised, the rejected, the outcasts, are objects of tender, loving ministrations, equally with the respectable and esteemed. If there be any difference, it is in favor of the unfortunate. The deeper the misery and suffering, the more deeply will true love be enlisted in their alleviation.

Every neighborhood has its poor and needy. What an excellent opening is afforded our workers to act as ministering angels to these needy ones! But few may be possessed of an overabundance of worldly goods, but, in giving to the poor, even of our poverty, there is a richness of blessing such as hoarded wealth or undivided benefits can never give.

Seek out the needy and the suffering. Pass none by because the world may count them unworthy. Let their need be the only argument required to draw out our sympathies, whatever may be their religious views or their social standing.

F. M. W.

The Conditions in Russia

A most illuminating presentation of the present conditions in Russia appears in the statements of an Englishman, H. V. Keeling, who went to Russia five years ago to teach Russian workmen certain new lithographic processes. He was admitted to membership in the Russian printing trade union, and during 1918 he traveled about Russia opening workshops for repairing all sorts of things.

Mr. Keeling's statement, which we present as given in the *Washington Post* of Feb. 27, 1919, seems to limit itself to a presentation of the way class rule is actually working out in the land of the Bolsheviks:

"The population was originally divided by the Bolsheviks into four categories, which exactly turn upside down the social classes of other countries. These are, first, manual laborers; second, clerical workers, provided they employ nobody; third, everybody who has employed anybody, from a small householder employing one servant to a manufacturer employing a thousand hands; and fourth, all former idle rich, princes, aristocrats, landowners and courtiers of every description. The penalty for failing to please the Bolsheviks is to be degraded from the class in which you get some food to the class in which you get scarcely any.

"Autocracy Starved or Dead"

"In the last few months there has not been anything like enough for the first class and scarcely anything for the others. Class 4, the former rich, I should say, has disappeared. They have either got out of the country or been starved to death or shot or have turned themselves into workmen in order to get food. I cannot tell you more, for nobody knows. Other classes are those that get some food and those that get hardly any officially. To get food you must be in with the Bolsheviks, and then they put you into the first class. It is very difficult to get there, and very easy to get out. They degrade you for slight reasons which you cannot discover, and then you starve. Whole trade unions have been degraded because they opposed the Bolsheviks, or offended somehow.

"One has cards and coupons, but all private trading is forbidden and nearly all the shops in Petrograd are shut. There are a few hundred municipal shops, and you are supposed to receive half a pound of bread a day.

"Potatoes, butter, meat, and sugar are fixed at reasonable prices, but as a matter of fact for a long time past nothing has been sold but bread, and even that failed for seven days in December. I have been six days without bread, three days without anything to eat except the so-called public dinner, which consisted of watery soup, a small piece of salt fish, and one eighth of a pound of bread. Sometimes they offered me oats, as if I were a horse, when there was no bread. All children are in the first class, for the Bolsheviks' idea is that all children should be a charge of the state, while their parents go to work; but the children are starving in great numbers.

"If you are not in the first class or are degraded from it, you have to prowl about and try to get food secretly, but this is a punishable offense for which sometimes people are even shot. People go to the country, taking anything they think the peasants will take in exchange for food, and get a bag of flour or a few potatoes.

"Unlawful to Buy Food"

"But it is illegal to go out of town without a permit or to buy anything when you get there, so the Red Guard stop them and search them as they come back, and if they find anything, confiscate it and often arrest the people and carry them off. I saw a woman who had gone to the country and got thirty pounds of flour from her native place for her children, who were starving. She was seized by the guard at the station when she was trying to get back, and they took it from her, although she fell on her knees and implored them with sobs to let her keep only a few pounds. Then when she found it was no use she threw herself under a train and was killed.

"It makes it worse that you can have money in your pocket, but you can buy nothing. I have had rubles worth £600 (\$3,000) in my pocket and have not been able to buy a piece of bread. You don't trouble about money. You pay 5 shillings a lump for sugar if you can get it. A workman's wages are £100 (\$600) a month at the old values, but though he can still buy a watch for £5 (\$25), he cannot buy a roll of bread for £50 (\$250).

"Food for All, but Hidden"

"People who have food will not sell it for rubles, because they are worth nothing, and there is nothing to buy with them, so the Bolsheviks cannot get food, though they are always trying to, and having fights with peasants in consequence. I believe myself there is enough food in Russia to keep every one alive, for the last harvest was good, but it cannot be got, and it is all being hoarded and concealed.

"Nine tenths of the people who keep in with the Bolsheviks have to pretend to like them and would do anything to get rid of them, if they knew how, but you have to remember the Bolsheviks are clever, feeding the people who are likely to fight. Every man who joins the Red army is sure of his own food and also gets food for his wife and children. The army is fed before any one else and out of all proportion to the other classes.

"Even Workmen Must Wait"

"Even workmen get nothing until the army has had enough, so large numbers of men join the army for the sake of getting food, and then have to keep at it for fear of losing their food; besides, if they try any tricks, they not only are punished and shot themselves, but their wives, families, and parents are starved.

"A man will stand almost anything rather than see his wife, children, and parents starved to death, and the use they make of this kind of coercion is devilish. Soldiers have to be careful, for there are lots of spies among them, and when they go into action there are always machine guns behind them. Then, besides the regular Red army, there is a special picked army which gets everything it wants,—food, or anything else, —and all these men know if they don't fight they will starve, so they fight to save their own food and to prevent their wives and children from starving. That is their way of keeping alive."

"Obliged to Keep On"

"How can men at the top, Lenine, Trotzky, and the rest (Lenine, at all events, is supposed to have some intelligence and humanity), sit there and let this go on? Are they devils or maniacs?" Keeling was asked.

"I suppose you would say they are not quite sane, according to our notions, but as things are they cannot help themselves, and could not stop it if they chose. They have made monster areas helpless.

"Bolshevism, in fact, as I summed up, has become a vested interest for its privileged class, and Lenine and Trotzky are obliged to go on feeding a few, starving the many, and shooting the objectors."

What a comment this all is on the apostle James' prophecy of the last days as a time when the rich will weep and howl for the miseries which are coming upon them:

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." James 5: 1-5, A. R. V.

Surely the time spoken of by James has come to the rich in Russia. And the inability of many, even those who have money, to buy food, unless the Bolshevik government permits it, is just one more illustration of how difficult it will be for the saints of God to obtain food when that image to the beast, of which John speaks in the Revelation, is formed. Of that power we read:

"He causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." Rev. 13: 16, 17, A. R. V.

But, thank the Lord, we shall not have to depend on smuggled or hidden stores of food, as some now do in Russia. We can claim the promise of him

whose ear is ever open to the cry of his needy children. In that day our bread and water shall be sure.

"Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high; his place of defense shall be the munitions of rocks; his bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold a land that reacheth afar." Isa. 33: 14-17, A. R. V.

L. L. C.

* * *

Voices from the Field

EVERY week brings us letters from the field expressing appreciation of the warning which is being sounded through the columns of the REVIEW against the evil influences operating in the great educational world. A deep concern exists in the hearts of many parents regarding the education of their sons and daughters. Particularly do they feel concerned as they have noted during the last few years the trend in our own church toward university affiliation and ideals. Expressive of this feeling which exists, we copy the following from a letter from one who has taught nearly a dozen years in our denominational schools and is still actively engaged in this work. He writes:

"I cannot refrain from expressing my deepest appreciation of the campaign you have launched in behalf of our denominational schools, and the unmasking of the seductive fallacies of university education. I have been for years watching and hoping that just such a stand would be taken by some of our publications. I had come in touch with the strong fight which the *Sunday School Times* and others have been making, and it seemed to me we were away behind the demand of the times. I have been teaching for the last eleven years, and have had a very good opportunity to mark the rapid development of the university spirit as it has exerted its influence upon our schools in shaping our academic courses. I have had reason to feel this pressure, for I have exerted every iota of my influence in an effort to encourage the practical and Biblical lines of our school work. I want to tell you that you are touching a chord which will meet a response in thousands of hearts throughout the denomination. I was so stirred by the questions propounded to our educational leaders on the subject of Christian education that I could hardly sleep. It seemed almost like the summoning of our educational system to the bar of judgment. I shall await with deep interest the symposium on this question."

Others write us in similar manner, expressing these same sentiments. Many are feeling that the instruction given years ago by the spirit of prophecy to our schools should be studied now as never before.

In taking our stand firmly upon the great principles of truth contained in the Word of God, and heeding the warnings which have come to us through the spirit of prophecy, lies our only safety as a denomination in the evil days before us.

* * *

OUR Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom he has purchased with his own blood. He longs with inexpressible desire that they should come to him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love which shows that spiritual life has begun in the soul.—Mrs. E. G. White.

“Seek Meekness”—Zeph. 2:3

MRS. IVA F. CADY

SIN originated in a spirit of self-exaltation. The author of sin said in his heart: “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.” Isa. 14: 13, 14. And ever since man yielded to the tempter and fell, the natural heart has coveted popularity, influence, and power.

But the Saviour took just the opposite course from that of Satan. In his rightful position he was honored and adored by the whole angelic host; but he condescended to lay aside the glory that he had in heaven, and come to this earth as one of the poorest and lowliest of men:

“Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Phil. 2: 6-8.

And we are exhorted to let this mind be in us which was also in Christ Jesus. He himself invites us: “Take my yoke upon you, and learn of me; for I am

meek and lowly in heart.” If we are followers of Christ, we will partake of his meek and lowly spirit: instead of seeking to exalt self, we will humble ourselves.

And if we humble ourselves in the sight of God, we shall not lose by it; for in that case, when the proper time comes, he will exalt us, according to his promise:

“Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” 1 Peter 5: 5, 6.

We are to humble *ourselves*, and that is not always an easy thing to do. Yet we admire the grace of meekness in others, and we naturally enjoy the society of those who are meek and gentle more than that of the proud and froward.

And since we are told that it is the meek who are to inherit the earth after it has been restored to its Eden beauty, it is expedient that we follow the admonition to “seek meekness,” that we may be true disciples of the Lord, and have the privilege of sharing the eternal inheritance with him.

The Peace Council

LEON A. SMITH

WITHIN the Council Hall a high conclave—

The great men of the earth, the potentates,
And war's chief captains, sit with aspect grave.

A mighty problem their solution waits,
Brought to their hands upon a crimson flood—
The problem of a world baptized in blood.

An age-old problem, that received its birth

When on mankind first came the scourge of wars;
The problem of a lasting peace on earth,—

How from his stamping ground to banish Mars;
How from man's hate and greed to bring forth love;
How from the eagle's egg to hatch the dove.

Many the schemes by worldly wise men tried

For such salvation; still no human art
Hath reached and stayed the ever-flowing tide

Of evil from the unregenerate heart.
Each came with stamp of truth, each promised fair,
Each proved a bubble vanishing in air.

The past repeats itself, in efforts vain

To build from earth to heaven; first essayed
In that freak enterprise on Shinar's plain.

And oft the like experiment is made
By church and state; and lo, up toward the skies
Men see another Tower of Babel rise.

Has Federation now the power to still

The tempest of the nations? Will it bring
The long-expected era of good will?

Of peace and safety shall the nations sing?
Has earth at last attained the age sublime?
What answer trembles on the tongue of Time?

The Council sits, and with grave judgment weighs

Its mighty problem; but perceiveth not
The mighty shadow of the Day of days

That hasteth on with God's solution fraught.
The long-awaited dawn when wars shall cease
Comes with the advent of the Prince of Peace!

Rejoicing in Affliction

BENJAMIN H. WELCH

IN 1 Thessalonians 5: 18 the apostle Paul uses these comprehensive words: “In everything give thanks.” He does not say this as giving his own opinion simply, neither does he leave it indefinite as to the persons concerning whom he is speaking; for he says, “For this is the will of God in Christ Jesus concerning you.”

True gratitude to God is what we need. We cannot give what we do not possess. We cannot do effectual service as workers in God's vineyard without it. We need it, to inspire in others new courage when in trial—not only in times when life is joyous and happy, but in the hour of temptation and trial. When weighed down by sorrow and trouble, when nearly crushed under the load, even then, he says to us, “Give thanks.” It is quite natural and easy to be

happy when surrounded with pleasant associations in a home of plenty; but when losses come, and we are left destitute and in trouble; or when sickness or death enters the once-pleasant home, and we are left alone in the world without home or earthly friend, how can we be thankful at such a time as that? The apostle makes no reserve. He says: “In everything give thanks.” It includes the very worst condition in which one can be placed.

The apostle James expresses the same thought in other words: “My brethren, count it all joy when ye fall into divers temptations.” Chap. 1: 2.

We may not at the time see how such trials may work for our good, but he who sees the end from the beginning, he who weighs every motive, every de-

sire, and every sigh and heartache, says: "All things work together for good to them that love God." May we not even then be thankful that we have such a Friend who can help us in every time of need? He knows just what we can bear, and will give us help to bear it, and will cause that even the trial shall make brighter the crown of glory. 2 Cor. 4:17.

Notice the precious words of the prophet: "Thus saith the Lord that created thee, . . . Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." He first calls attention to his great power and wisdom as Creator, and to his infinite love and mercy as Redeemer. He gives these facts as a reason that we need not fear. This is in harmony with the words of Christ: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." His heart of love seems desirous of imbuing us with a deeper sense of love and gratitude and confidence in him, for unless we learn this lesson, we cannot inherit eternal life.

In the following gracious words he continues to inspire us with his love: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:2, 3.

These promises have been literally fulfilled in the past. The three worthies in the fiery furnace came out without the smell of fire upon them. It was the power and love of God that held those gigantic walls of water on either side of the hosts of Israel while they passed through the Red Sea. It was infinite love for you and me that brought the King of glory from his shining courts above, that led him to give

up his beautiful home, the sweet communion with his Father and with holy angels, and to give himself into the hands of the powers of evil to be spit upon and mocked, and finally to suffer the most cruel death that demons and wicked men could inflict. What was it all for? It was that you and I, while yet rebels against his government, alienated from him, sinners by nature, subject to death, without God and without hope, might be brought back to share with him that beautiful home, with all the glory and happiness an infinite Creator can give.

Let us, in the language of the apostle, "behold, what manner of love the Father hath bestowed upon us." Let us give our hearts to him. Do we fear that when opposition, or the scoffs and sneers of the world come, we shall not be able to stand? He says, "Fear not; . . . for I am the Lord thy God, the Holy One of Israel, thy Saviour." Again Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" and again, "My grace is sufficient for thee."

Jesus stands at the door of your heart knocking. Will you not open the door and invite him in? He will fill you with praise and gratitude, and your voice will be tuned to sing his praise and talk of his goodness, both now and in eternal ages.

Let us each heed well the admonition to behold his love, and then the desired result will follow, as expressed in 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." We behold Jesus by studying and meditating upon his character. Let us do this, and become heirs to an immortal crown of glory.

Washington, D. C.

The Evolutionary Theory

ROBERT TREIBLE

EVOLUTION leads to conclusions absolutely destructive of morality and fundamental Christian truth. The believer in evolution must finally conclude that there is really no difference between right and wrong, and that the moral law is mere arbitrary imposition; for he holds the sinful state to be merely a lower step in the evolutionary process. "Whatever is, is right." The sinner is simply man in the irrational stage, and from him will evolve the righteous or rational man. Evolution brings the belief that might is right. If might is right, there can be no justice, liberty, or morality. When men no longer respect the ten-commandment law, there can be no peace nor safety. Men are taught that they are evolved from animals, that they are merely a highly developed form of animal life. Animals follow their instincts, knowing no difference between right and wrong, and need no ten-commandment law to guide them. The human evolutionist animal comes to believe his inclination is the supreme and proper law to obey, hence desire leads him, and conscience is silenced as a childish fear. Conscience or the ten-commandment law should sift our desires, separating the good from the evil. Otherwise murder, adultery, and dishonesty will be unrestrained.

The old-fashioned spiritual man held himself strictly accountable to his Maker for the deeds done in the body. The modern evolutionist has no god but himself. Might is right, and his pleasure is his guide.

Morality means the square deal to the other fellow. Evolution means the survival of the fittest, i. e., the strongest. Weakness is unfitness; so the unfit, or the weak, perish, as they ought to do, out of the way of the fit (the strong).

According to evolution, salvation will come to the race through education and gradual development. Preachers preach, teachers teach, and statesmen joyfully predict and point out the approach of a better age. We are always progressing,—from snails to monkeys, to men, to supermen, to gods. The united voice of modern learning re-echoes the devil's first lie: "Ye shall not surely die: . . . ye shall be as gods."

The miraculous, the mighty, the glorious creation about us speaks clearly of a Creator. But the world, unwilling to acknowledge him as Creator, seeks to account for the universe by the evolution theory. But the very fact of an intelligible world, orderly, and moving according to fixed laws, proves that there is an intelligence constantly upholding it all, in whose image we are. Not all the scientists in the world can make one blade of grass. Can we believe that the great oak tree, with its trunk, branches, and leaves all unfolding from a little acorn, is an accident of matter? Surely not. "When I behold the beauties of nature. I am but thinking the thoughts of God after him:" but God's inspired Word tells us that "the world by wisdom knew not God."

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Gen. 1: 1, 2.

Then in six days, out of the chaos, God brought forth a place of light and joy and life.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was; he commanded, and it stood fast." Ps. 33: 6-9.

The better age, the kingdom of Christ, will not come gradually through evolution. On the contrary, this degenerate, sinful world will be purged by fire, and created anew. The world is not to grow better and better. Christ will not come to rule this present world. When Christ takes his kingdom, there will be a sudden, mighty change.

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Ps. 2: 7-9.

"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and

rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Rev. 11: 18.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? . . . For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 3-13.

Evolution is a great modern deception. Do not let it charm you or belittle the Word of God in your mind. Man is in the image of God, but degraded by sin; yet God cares for him, and has given him great promises of a new creation.

Vosburg, Pa.

The Office and Work of the Holy Spirit

GRACE JORDAN

THIS subject is so broad, so deep, so far-reaching, that we shall never fully comprehend it in this life, and yet its study is so helpful and encouraging that it must draw us nearer the Author of the great plan of salvation.

In that last precious talk with his disciples, recorded in the fourteenth, fifteenth, and sixteenth chapters of John, the Saviour tells them about the coming of the Holy Spirit, and his mission on the earth; and how clearly we see portrayed the tender, pitying heart of this "Elder Brother" in the name "Comforter," which he here gives to the Spirit whose presence would mean so much more to them than they could then appreciate!

They listened with sorrow and dismay to the words of their beloved Master as he told them of his betrayal and death, so near at hand, and of his subsequent departure from the world; and as they pictured the future without his companionship, dark indeed seemed the prospects. But knowing their thoughts, and knowing, too, their need and helplessness, he told them of the Father's provision to meet that need. How compassionately fall the words:

"Let not your heart be troubled. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Then very carefully, very simply, he unfolded to them the work of the Comforter:

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment."

Thus we see that the first work of the Spirit is to convince of sin; for "all have sinned, and come short of the glory of God," and "the wages of sin is death." Then, since sin means death, our only hope of eternal life is in being freed from sin, and it is love, a Father's yearning love, that points out to us through his Spirit,

the defects in our character, the wrong things in our life, that we may put them away. Not one of us but has recognized often this reproving voice. It was the voice of the Spirit that first brought us to realize our need of a Saviour. Over and over, day after day, year after year, from childhood to manhood and womanhood, God's Spirit is pleading, but how few, how very few, heed the call!

When we have at last yielded to his beseechings and started on the Christian pathway, how diligently this heavenly guardian watches our footsteps, pointing out the quicksands, warning of danger, whispering close to our ear, "This is the way, walk ye in it," so that we need never stray if we will but listen to a wisdom infinitely greater than our own. Sometimes we are convicted of a sin that we do not want to give up; it is so dear to us that we do not realize its real ugliness. While we argue and cling to it, the Spirit pleads with us till we surrender, or, in wilful blindness, refuse absolutely to yield. Sad, indeed, our fate if we choose the latter course; for one sin, however small, if harbored, will eventually bar us from the glories of eternal life. But how sweet the peace that fills our hearts when we relinquish the sin and feel the sunshine of the Spirit's approbation; for he not only convinces of sin, but of righteousness as well.

And each time we thus confess and forsake a sin we are given a new measure of the Spirit. The space in our heart that heretofore held the sin is, as it were, now filled with this divine Presence; and as more and more space is given to him, so more frequently and with greater distinctness will the sins that are still usurping territory be pointed out, until at last, if we are faithful soldiers, the enemy will be entirely routed, and God's seal will make sin's future entrance forever impossible.

It is not alone in the larger matters that the Spirit guides, convinces of sin or of righteousness, but no less in the little things of our everyday life. Every pure, noble thought, every kind, honest word, every

true, helpful act, is approved by him; yea, more, they are all prompted by him. How blessed to live each day in such a manner that the "Spirit itself beareth witness with our spirit, that we are the children of God!" This is the life it is our privilege to live, the life God made possible to us in the gift of the Holy Ghost.

"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth: . . . will show you things to come."

What fulness of blessing! What richness of grace! Could anything be added? Who is to blame if we do not understand the way of life? We have God's Word; his Spirit stands ready, waiting to teach as we study, to open to our understanding the vital truths written so many ages ago, and preserved for us who are living in these last days. And as we store our minds with the precious gems, how encouraging to know that, though we may for a time forget some of them, yet God has promised that when we most need them his Spirit shall bring them to our remembrance.

Christ promised his disciples just before he was taken up to heaven:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

How richly that promise was fulfilled! With what convincing, compelling force and power the apostles told the wonderful story of salvation! Hearts were melted and repentant, and with earnestness contrite sinners cried out, "What shall we do [to be saved]?" Souls were converted by multitudes. The blessed work spread till, Paul tells us, not many years later the gospel had been preached in all the then known world.

That promise of power through the Holy Ghost is as much for us today as it was for Christ's followers of old.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call."

Therefore, if God has called us, the promise is ours to claim. We *know* he has called us, and we have prayed earnestly for the outpouring of his Spirit. Why, then, have we not received it? Why are our lives so barren of that power which characterized the lives of the apostles? Christ says, "Ask, and ye *shall* receive." He assures us our heavenly Father is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Yes; and he has sent the Spirit to us over and over again in answer to our prayers, but we have refused to recognize him because he did not come in the way we had planned. We seem to have forgotten that the apostles were to "tarry" at Jerusalem, to "wait for the promise," with all that this waiting implied. Ah! those days of tarrying were earnest days, days of such heart searching as we have never known, days filled with "strong crying and tears unto Him that was able to save," as men saw the terrible sinfulness of their hearts, and realized for the first time their great need of the Saviour they had so little appreciated during his earthly walk with them. That alone is the secret. That upper-room experience *must* be ours before we can ever know the power that followed. The outpouring of the Spirit from God must be an inpouring of that same Spirit into our heart, and that can never take place till the heart is entirely emptied of sin. The apostles were "*filled* with the Holy Ghost."

Oh, how little we comprehend the great work to be accomplished in our lives, and the danger in delay! May God help us, that we no longer grieve the Holy Spirit whereby we are "sealed unto the day of redemption."

"Take my heart, O Father, take it,
Make and keep it all thine own;
Let thy Spirit melt and break it—
This proud heart of sin and stone.

"May the blood of Jesus heal me,
And my sins be all forgiven;
May the Holy Spirit seal me,
Guide me in the path to heaven."

Milton Junction, Wis.

"Blessed are the Merciful"

L. A. HOOPES

"Blessed are the merciful: for they shall obtain mercy"

MERCY is defined as "a disposition to treat an offender better than he deserves." What grace! What an attribute of character! Is it any wonder that the Saviour laid down the exercise of this as a basic principle for his disciples? Their work called for just such an attribute to be developed in their lives. They were to preach that the kingdom of God was at hand. The eternal principle which must ever be the foundation of such a kingdom must be that which ever breathes forth the benign character of the Eternal Father.

When Moses was called up into the mount to meet God, he wanted to behold the glory of God. It was evident that Moses did not, at first, realize just what that would do for him. But God displayed his wisdom and mercy to Moses by doing what was the very best thing for Moses, and that was to let all his goodness pass before him. Then it was that God came down upon the mount and proclaimed the name of the Lord. This was the *goodness* which passed before

Moses. It was all contained in the blessed name of Jehovah. And what a blessing it would be could we all see just what the name of our God is, and what it is to the believer!

Just notice what God said of himself in that wonderful statement of Exodus 34:6, 7:

"The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It was then, and not till then, that Moses could see the futility of his first request. When he saw the terrible and sublime majesty of the Self-existent One, then it was he saw that the only place for poor frail humanity, so full of sin and iniquity, was with his face in the dust in the attitude of worship.

How full, how replete, is this attribute! How inseparable from every other attribute! Full of mercy, full of grace, full of long-suffering, abundant in good-

ness and truth! And while the Lord is compelled to visit man's terrible iniquity upon posterity, yet his mercy is an ever-present, acting grace, ever seeking to release man from his terrible bondage, thus making the "disposition to treat an offender better than he deserves" one of the most comprehensive qualities spoken of in Holy Writ. Mercy is one of the words which set forth the infinite character of the Deity. Merciful—full of mercy, full of the disposition to treat an offender better than he deserves! The extent to which God possesses this quality is best described by the words of the psalmist:

"As the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103: 11.

So, were it possible to measure the distance from earth to heaven, then could one measure the extent of the disposition of God to treat offenders better than they deserve.

The prophet Micah, speaking on this subject, also treats mercy as an attribute of God's character. Note what he says:

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19.

He will in no wise clear the guilty; but recognizing that every sin must meet its just due, he makes provision for every sinner to have full and complete deliverance from all the iniquitous bands that bind

him—from all the wickedness to which the flesh is heir. All will be subdued if we will only permit him to do it. And how comforting to know that our every sin is committed to the depths of the deep, dark sea, hidden from our view! He removes them from us. There is no backbiting, no tattling, no cruel, cannibalistic criticisms. All, out of regard for the offender, have been put out of remembrance just as quickly as it is possible to do it. It is just such a trait that he wants us to develop—just such a trait as we must develop if we are ever to have a place in his kingdom.

What a different world we should have did every professed follower of Christ possess such a spirit! And since every provision is made for our having just such a spirit, why not cultivate it? Why not encourage it in others? Why live at such a great distance from them? Why not be more neighborly? Why not enter more into sympathy with our neighbors and help bear some of their burdens? It was God in Christ that came to this world and took our nature upon himself, thereby making it possible for us to share in the same helpful ministry.

If a brother be overtaken in a fault, it is the "spiritual" who are to restore such a one, in the *spirit of meekness*. This condition of spirituality is within the reach of every Christian. If we have Christ enthroned within, then we have the same grace of mercy that he had. Then we shall be merciful. Then we shall be "blessed." Then ours shall be "the kingdom of heaven."

The City of Jerusalem

E. HILLIARD

AMONG all the cities of the world none figures so prominently in Holy Writ, and is so widely known for its history, as Jerusalem. Just at its outskirts, within full view of the city, stands the noted Mount of Olives, on whose summit the world's Redeemer bowed in prayer. His heart of infinite love was burdened for the sinful people who slumbered within the walls of Jerusalem. With strong crying and tears he offered his petitions, long after the dusky mantle of night had wrapped its careless inhabitants in midnight slumber. He prayed until the morning light gilded the mountain top and the rays of the rising orb of day gleamed from the windows of priestly dwellings. Then rising from communion with his Father, he entered the city to heal the sick, comfort the mourners, bind up the broken-hearted, and set at liberty, soul and body, Satan's captives.

This city, graced with the personal presence of the world's Redeemer, was a subject of prophecy by the patriarchs and prophets of old. It was the seat of the Jewish Sanhedrin, and the abode of a tenth part of the people, who cast lots to see who should dwell within its walls. The Passovers were celebrated in Jerusalem, and here the smoke of the sacrificial offerings ascended for centuries. These offerings that so long prefigured the coming Messiah had lost their meaning to these Hebrew worshipers, and when he came they knew him not. The city had been polluted with the blood of prophets and saints, and its religious teachers had become so noted for persecuting the innocent that Christ said, "I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Luke 13: 33.

When the last day had passed that he was to be with them prior to his crucifixion, he was led forth by the custodians of the law, through the street now known as Via Dolorosa (the mournful way) to Calvary's cross.

He had prophesied that the beautiful temple—the pride of the Jewish nation—would be destroyed, and this increased their thirst for his blood. Those proud Jews mocked at the idea of their temple's being thrown down; but before that generation had passed away the Saviour's prediction was fulfilled. After seeing their lofty temple in ruins, they were banished from the city. In Constantine's age, however, they were permitted to view the city from the adjacent hills. At length they were allowed to purchase a permit from the Romans to enter once a year—on the day that the city fell before Titus.

Three times this city, famous for its rejected favors and heinous crimes, lay in ruins, and as many times was it rebuilt. Today the feet of aliens tread her streets, while her once-favored people are scattered throughout every nation of the globe. Once more, when He who wore the purple robe within the walls of this wicked city, shall come again, not only Jerusalem will be reduced to ruin, but all the cities of the nations will fall. Rev. 16: 19. Temples, churches, with the dwellings of the rich and the poor, will lie in indiscriminate ruin. The Mount of Olives, where the Saviour prayed and wept over the rebellious inhabitants of this ancient city, will part asunder under the touch of the feet that once trod its summit, becoming a great plain, and the New Jerusalem, with its ineffable light and glory, will descend upon it. And

where the King of glory was mocked and crucified, will stand the throne of universal dominion. Where the rabble cried, "Crucify him! crucify him!" the saints will gather and sing the song of redeeming love through endless ages. That city is to be the peaceful abode of all who wash their robes and make

them white in the blood of the Lamb." "The gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it." Nothing that defileth or maketh a lie shall pass its pearly portals; only those will enter there whose names are in the book of life.

Early Experiences—No. 9

The Secret of the Lord

JOHN ORR CORLISS

JUST as surely as the Bible is the inspired Word of the Most High, in whom is centered all power (Ps. 62:11), so certainly is his promise infallible that "the secret of the Lord" will dwell with those who reverence his name and might (Ps. 25:14). But the revelation of the divine secret is now reserved, as it has ever been, to be given to humanity through God's chosen prophets, whom he has made instruments for that purpose. Amos 3:7. This method was made necessary in order to reveal to sinnedarkened minds the wondrous mystery by which God can and will save men from their sins, through the offering of his only begotten Son.

Clearly discerning the consummation of his covenant intention from the first, God foretells each distinct act in a progressive series. One familiar incident may suffice to illustrate the point. Looking into the future nearly two hundred years from a given moment, God announced through the prophet that he had in reserve an "anointed" one by the name of Cyrus, who would be his instrument to deliver Judah from Babylonian captivity. Isa. 45:1-5. The time of the giving of this prophecy being more than one hundred years before Judah went into captivity, so far as one may judge, the bare suggestion of a Babylonian thralldom had not entered their minds. Yet when the time was ripe, as had been perceived in the divine mind and was actually revealed through the prophet, the wonderful event came to pass as prophesied so long beforehand.

This remarkable prediction, as well as the extended views given to the prophet Daniel, wherein were revealed all the principal experiences before God's people to the very end of time (Daniel 7-12), proves that minute secrets of heavenly courts were open to these chosen agents, for the benefit of all who were afterward to be surrounded by the circumstances themselves. But those conditions of ancient times were no more characteristic of those years than God would have them be of all later times. Why, indeed, should not similar conditions now obtain? The fact that the New Testament is in hand does not afford any objection; for the people of olden time had much of the Old Testament, especially that part which was their main stay, the five books of Moses. Then the fact that John the Revelator, at the close of the first century of the Christian era, was permitted, and even commanded, to portray the many minute changes yet to overtake the cause of Christ down to the end of the controversy with sin, is evidence that God gives continually fuller views of the world's future events that are to influence moral decisions.

It requires no more stretch of imagination to conclude the same regarding the visions given in the early days of this message, and, in fact, throughout the entire history of this last gospel message, when

Satan's wrath is to be especially manifested. Rev. 12:12, 17. One has only to read the book, "Early Writings," to be impressed with the reasonableness of its statements concerning the future, agreeing as they do with the sentiments expressed by the Patmos prophet. Take, for instance, the single chapter treating of the sealing time. One who has read carefully the same line of thought from the book of Revelation, cannot fail to be impressed favorably with the similarity. Then, too, one must become aware that the writer, from the graphic description given, had really been permitted to see the entire future, as revealed by Him who knows the end from the beginning.

One item should follow by way of attestation: Quite early in the history of the three messages, when no one seemed to think of making book sales a general occupation, testimony was borne that books and pamphlets should be carried "into thousands of families" that were then sitting in darkness. Instruction was also given that those carrying the books should engage in conversation with, and pray for, those whom they might visit. The subject was made so specific, even, as to say that "hundreds of men should be engaged in carrying the light all through our cities, villages, and towns." But whispered doubts were held regarding the suggestion. Some were heard to say that while popular volumes might thus be handled with success, they could not see how books containing such unpopular truth as filled our publications, could thus meet with public favor.

There was, however, one person found who was willing to attempt such work. "Thoughts on Daniel" and "Thoughts on the Revelation" were the titles of two small trade books then held in stock, but they were designed more especially for our own people to read. Taking these books, Brother George A. King traversed several counties of central Michigan, exhibiting them to the people in a house-to-house canvass. Having demonstrated that they were good sellers, he went to Battle Creek, and pleaded with the author to have the contents of the two books consolidated in a single volume, as in that way, he said, he could more readily place them by a single exhibit.

This seemed like good sense, and so it was finally agreed to make the experiment. But in order not to incur the expense of resetting the matter in large page form, adapted to the bulk of such a book, it was decided to use the unbound signatures of the two books yet in stock, and unite their small-sized pages into single volumes. The only addition made was a new index, and an encircling line around each page to give it the appearance of larger proportions. The writer remembers well the time he spent in assisting to do the needed work. Soon men were found who succeeded in taking orders for the production, and the

necessity soon became apparent for an improved type and better illustrations.

By taking up the work of selling this and other truth-filled books, many young men have developed their talent, and have become efficient evangelists in the message, thus fulfilling the prediction that to engage in selling books would "educate men and women to do pastoral labor." Besides this, it has been fully demonstrated that no more important work can be engaged in, because multitudes have received the truth from reading the literature.

It is, moreover, doubtful if such a work would have been undertaken had not the Testimonies so earnestly and persistently urged the matter forward. Indeed, results show that it was God's counsel to have such a movement inaugurated, and that at the very time when it would prove most likely of adoption. It should be a matter of deepest gratitude to the Most High that he condescends to communicate to persons, through a human instrument, concerning the manner in which they may best, as a body, become workers together with him.

The Blessing of Giving

H. M. L.

ABOUT five years ago I had the habit of dropping a penny into the mission collection every Sabbath at the Sabbath school.

It was a rather small offering, but I did not think very much about it; and if I did not give more, it was partly because none of the other people did — most of them anyhow.

Then I attended an annual meeting, where the leading brethren called our attention to the needs of foreign missions, and urged us to raise the donation to five pence a person per week. This I did quite willingly, though I was a rather poor man at that time; my wife had been ill for some years, and I was greatly in debt. My own health was not the best either. I remember one Christmas morning I had only coarse, dry bread for my breakfast — no butter — and only cold water to drink. But I thanked the Lord that I had even that.

Then an accident happened which was the beginning of a change in my affairs. I had borrowed an implement — an American compositor's stick — from one of my friends, and was unfortunate enough to lose it. I was rather sorry because I was unable to find it; I should, of course, have to pay its worth to the owner.

Then the thought came to my mind that the Lord knew where the stick was, and he could help me to find it. I sought him earnestly for help. I found the stick a few days later, and gave a shilling the next Sabbath as a thank offering.

Two weeks later I lost my raincoat, and tried in vain to find it, visiting several places and asking for it. I also advertised, but the coat seemed to be totally lost. I was on the way to buy a new one, when I remembered my experience with the compositor's stick, and again sought the Lord for help. Three days later I found the coat in a machine shop, where I had left it. This time I gave two shillings into the collection as a thank offering.

The next Sabbath I heard the Sabbath school leader expressing his joy over the fact that the collection was rising, and he said that he had intended to change a sixpence the former Sabbath in order to give a part of it, when he noticed a two-shilling piece among the collected money. He felt somewhat ashamed, and dropped his sixpence into the collection. I found this rather inspiring, and it caused me to give two shillings the next Sabbath also.

The following week I was favored with some unexpected good business, and thankful to the Lord for this, I gave two shillings in the next collection.

From that time not a week passed during two years that I did not find some reason to bring the Lord a

thank offering, and I kept up the two-shilling standard until two years ago, when I felt so thankful to the Lord for all his goodness and also felt so burdened to bring the good news of salvation to the heathen, that I enlarged my weekly donation to five shillings.

I kept this up for two years, and in this time my business affairs all changed. I have paid all my debts, and saved money besides. I have a nice home and a good supply of clothes, besides being able to help people in want with considerable money. Some time ago I enlarged my weekly Sabbath school collection to ten shillings a week, and at the same time I began to help more liberally some friends who were in want.

Then I wrote down my experiences in a small paper I am publishing. A copy came into the hands of a rich gentleman, and he wrote that he would place £5 at my disposal, to give away to poor people. I gladly accepted his offer, and had great joy in distributing his generous gift.

Encouraged by the good example of this gentleman, I decided to give £5 into the collection the next Sabbath. Two days after I was able to earn £55 in one business deal. I have made it my aim to be able to give £5 into the Sabbath school every week. By the grace of the Lord I have already been able to do this a few times, and the spiritual blessings I receive from the Sabbath school — the peace of mind, passing all understanding — I consider worth more than all the riches of the world.

* * *

THERE are days in our lives when our hearts seem filled
With utter confusion and pain,
And into the darkness of heavy hearts
Comes naught but the fall of rain;
And the web of our lives stretches onward
In a tangled mass of threads;
And our God has forgotten, and stoops not toward
The sad and bowed-down heads
Of his children, helplessly calling, calling.

Hush! did I say forgotten?
Does the Father ever forget?
The web of our lives shall stretch onward
In perfect beauty, while yet
Sweet Faith keeps her foot on the treadle,
And Hope lifts her beautiful eyes;
For God's finger smooths out the tangles,
And lo! aloft in the skies
Is the sun still cheerily shining, shining.

— *New York Observer.*

* * *

THE wise use of money is all the advantage there is in having money.— *Benjamin Franklin.*

IN MISSION LANDS

Northern Luzon Mission, Philippine Islands

ELMER E. ANDROSS

IN company with Brother J. S. Barrows, the treasurer of the Philippine Union Conference, Brother C. W. Flaiz and the writer made a brief visit to Baguio, the summer capital of the Philippines, and an ideal resort. It is situated in the midst of the pine-clad peaks of the Benguet Mountains, some of which rise to the height of 8,000 feet above the sea level. The city stands on an elevation of 4,800 feet. The climate there is said to be beautiful the year round. It was certainly delightful when we were there. The city is provided with all the equipment and conveniences of an up-to-date modern town. I take the following statement from "An Official Guide to Eastern Asia:"

"The beautiful scenery, crisp atmosphere, and fine roads make outdoor exercise a delight. The climate is so ideal as to insure speedy recovery to those suffering from the effects of tropical heat and from tuberculosis."

This would certainly make an ideal resting place for our workers in this union conference who are unaccustomed to the heat of the tropics. Here they could spend a few weeks each year recuperating their wasted energies. Some of our brethren have already done this, to their great advantage.

Here we came in touch with the Igorrote people who inhabit Mountain Province. They are still quite primitive in their habits, and constitute in the fullest sense virgin soil in which the gospel seed is yet to be sown.

From Baguio we journeyed north by auto, leaving Brother Barrows at Bauang, to a point near Amarao, where we changed to a bullock cart. At this place we were met by Elder R. E. Hay, the superintendent of the Northern Luzon Mission. We arrived at Amarao Friday forenoon. This is a *barrio*, or village, in a narrow valley at the base of the mountain range, and contains perhaps five or six hundred inhabitants, who speak the Ilocano language. About half a mile distant, on a hillside, is another *barrio* composed entirely of Tinguians, who closely resemble the Ilocanos. Each of these villages is inclosed with a high bamboo fence, the gates of which are supposed to be guarded day and night, and only such as are thought to be desirables are permitted to enter.

We have a thriving church of about thirty members at Amarao, where Brother Juan Afenir and his devoted wife are stationed. He is laboring quite successfully in the gospel ministry. Sabbath keepers from seven different families of the near-by Tinguian village are members of this church. They constitute the first fruits of this message from among this people. We spent a very blessed Sabbath day with these dear believers. We lodged in their homes and ate at their tables, greatly enjoying their kind hospitality.

Sunday morning we bade them adieu and started on our journey to Vigan, the headquarters of the mission. About noon we arrived at Candon, where Elder Leon Z. Roda and his family are stationed.

A good work has been started there, which is to be followed up by a tent effort. We had a very pleasant meeting with the company of Sabbath keepers there, who form the nucleus of what we hope will soon be a strong church.

Monday, about noon, we arrived in Vigan, and were soon enjoying the kind and generous hospitality of Brother and Sister Hay. Vigan is the chief commercial center of the northern provinces, and seems to be the natural center for our work in northern Luzon. It has no railway connection, and perhaps will not have for some time yet; but it has a very good auto service from Bauang, the railway terminus. In normal times the steamship service is fairly good.

Brother Hay has been quite successful in gathering together a good force of intelligent, consecrated native laborers. Thus far the evangelistic work has all been among the Ilocano people. So far as we could see, there appears to be no reason why this field should not in a short time develop into a strong conference. The membership at the time of our visit was ninety-one, while a number of persons were awaiting baptism. Another foreign family must be sent at an early date to assist Elder Hay in developing the work in this most promising field.

The two provinces of Ilocos Sur and Ilocos Norte, including the subprovince of Abra, constitute the northwestern part of Luzon.

"The North and South Ilocos, together with the province of La Union, which lies to the south of the former, are the headquarters of the Ilocanos, who make up a large part of the population of these provinces. The Tinguians, or 'Itnegs,' who closely resemble the Ilocanos, constitute the minority. The inhabitants show considerable skill in weaving cotton goods and textiles. Agriculture, however, is the prevailing industry, the staples being rice, corn, sugar cane, pineapples, etc. And since these provinces, as compared with the neighboring ones, are densely populated, many of the inhabitants settle in other provinces in search of work or lands."

The Ilocano people are among the most progressive of all the inhabitants of the Philippine archipelago.

* * *

A Sabbath Day of Blessing

MRS. J. C. BROWER

ABOUT 31° south latitude, built around a semicircular bay, facing the broad Pacific, lies one of the most important South American seaports—the port of Valparaiso, Chile. Besides its large number of southern-born inhabitants, it has a large foreign population; that is to say, French, Italian, German, English, as well as representatives from every other civilized country on the globe. There is much the same freedom of thought and action here that one finds in the same latitude in the northern hemisphere, considering the difference in environment. There is the same love and enthusiasm for imparting this message here as there.

This was emphasized in our minds by a recent baptismal service, in which several companies of commandment keepers living in Valparaiso and adjacent towns along the railway leading to Santiago joined. Early in the morning, the last Sabbath in November, about sixty members of the Valparaiso church entered

the coach reserved for them on the outgoing train, with their Bibles and Lesson Quarterlies and hymn books, and packages or baskets of lunch, for an all-day season by the riverside, near the village of Calera, two hours from Valparaiso.

As the train stopped at station after station along the way, other believers joined them, until the number had increased to 150 by the time the final stop was reached.

Under the cooling shade of tall trees they divided into little companies and partook of their food. Those who had more, generously shared with those who had less.

An interesting Sabbath school was held. Then there was given a short, practical lesson on the duties and privileges of the baptized believer and the significance and importance of the vows the candidates were preparing to take upon them,—about a dozen persons in all,—after which a very impressive and solemn baptismal service took place as these dear believers followed their Lord into the watery grave.

Looking about at the earnest, intelligent faces in the audience, we were reminded of just such earnest believers, with the same bright hope in the message, who used to be seen in our camp-meetings in Kansas years ago, with the same fixed purpose to advance to earth's extremest bounds with the message of truth until the whole earth should be lightened with its glory.

* * *

Inca Union Mission

ERNEST F. PETERSON

PAUL said, "We are made a spectacle ["theater," margin] unto the world, and to angels, and to men." 1 Cor. 4:9. We see the truth of this scripture fulfilled in the Inca Union Mission field. Our work among the Aymara Indians at Lake Titicaca has attracted the attention of prominent officials not only in that region, but at Lima, the capital of Peru. These men have seen the good results in the changed lives of the Indians who have joined our mission churches, and in the work of the primary schools for their children.

Recently a man came to our office in Lima, stating that a leading senator in the republic of Peru wished to interview us, and secure information relative to our educational work among the Aymara Indians. We gladly complied with this request. This senator is chairman of a committee that has in charge the framing of a bill providing for the establishment of schools among the several million Indians of Peru, for whom little or nothing has been done by the government up to the present time. He requested us to tell him how our work was conducted, and asked our opinion on the training of native teachers, and other phases of the work. He seemed very much pleased, and said to us at the close of the conference:

"I am very much in favor of the work you are doing for the Indians, and wish to see your work progress as rapidly and as extensively as possible among them."

The man who took us to the senator's office is a lawyer, and has written several papers on our work among the Indians, to be read before some of the leading educators of Peru. He is at present preparing other articles for the same purpose, and for the public press.

Another senator has introduced a bill providing for the formation of associations and corporations in Peru

to carry on religious, philanthropic, and recreative enterprises, these associations to be permitted to secure and hold the property necessary to the conduct of their business. This measure will greatly aid us in our work, as heretofore we have been unable as a church to acquire title to real estate. All our church and institutional properties have been held in the name of some individual. The senator whom we visited said he would exert all his influence to get this measure passed, so as to aid us in our work in Peru.

We thank the Lord for these tokens that he is working as of old upon the hearts of earthly rulers, to aid in the work of and for his people. It will, no doubt, be remembered by many that it was through the investigation made of the persecution of some of our Indian brethren at Lake Titicaca a few years ago, that the constitution of Peru was amended so as to grant toleration to other religions than the Roman Catholic. Now it is our work among the Indians that leads the leading lawmakers to enact new laws granting further privileges to people of Protestant beliefs.

In a recent letter from Elder C. V. Achenbach, acting superintendent of our Lake Titicaca Mission, he says:

"The work here is progressing. We have more than we can do. Invitations are coming from all directions for workers to visit different places and open schools and missions. Today two men came to me, and asked that we go to visit their place and open schools for their people. On inquiring where they lived, I found that they live about two hundred miles from here. We opened a school a few days ago about fifteen miles from Plateria, and the teacher has just informed me that he has eighty-five students, and expects more this coming week. We have at present twenty-six schools, with about 1,550 students. Every school is an open door for presenting the gospel to the people. I only wish I had more time to visit the schools."

We are confident that there are better days ahead for the Lord's work in this region. However, while the doors are open and such favorable opportunities present themselves, we must diligently press the work to a successful triumph. We need workers, and we need means. Where are the workers of sufficient stamina who will come over and help us? Let many say, "Here am I; send me."

* * *

Open Doors into Tibet

TYLER E. BOWEN

At last the closed doors so long barring the entrance of missionaries into Tibet have been thrown open. The hindrances, most of them at least, have not only been removed, but assurances are given of a hearty welcome; even assistance is promised to the entrance of the gospel.

In the January number of the *Missionary Review of the World*, Rev. Roderick A. McLeod tells the good news regarding the changed conditions in Tibet. His story appeared in the *Review* of February 20, and relates how a missionary physician had found entrance to the country and had ministered in sickness to some of the highest officials. It also tells of the changed attitude of the people toward foreigners.

Dr. J. N. Andrews has already pushed on to the border of Tibet, and a recent appropriation from the General Conference Committee has provided for the opening of a mission at a gateway city, where study can be carried on and literature prepared in the Tibetan tongue. Possibly a point in Tibet itself may be secured as a location, now that the country has been thrown open—at least to *medical* missionaries.

In this connection a few paragraphs about the country itself will be of interest. Brother C. C. Crisler gives the following interesting facts concerning what our missionaries will find on entering the land hitherto barred by high impassable walls of prejudice, but now opening to admit the gospel and the last message of mercy going to earth's inhabitants to prepare them for Christ's second advent:

"Despite the fact that Tibet is the highest country in the world, being comprised of table-lands averaging more than 16,500 feet above the sea, with mountain peaks running from 20,000 to 24,600 feet, and difficult passes from 16,000 to 19,000 feet, there are portions which have a salubrious climate and afford many advantages for permanent residence. Dr. Shao-ching H. Chuan, medical officer of the Chinese Mission to Tibet in 1906-07, describes the Po district at Lower Tibet, near Assam, as 'a region of great fertility, as is, though to a lesser degree, the Chumbi valley.' In the Tsangpo valley, near Lhasa, rich areas of cultivation are to be found. The villages thereabouts are reported by another traveler, Col. L. Austine Waddell, as 'pictures of agricultural peace.' 'The prosperous-looking inhabitants were busy harvesting, reaping, threshing the corn, and building stacks. So populous was this part that I counted more than a dozen hamlets within two square miles. The fertility of the fields here was amazing; the wheat, barley, peas, and beans were breast-high, and quite equal to the best English crops, as were also the vegetables.'

"Of the higher altitudes, it is said that 'pastures and low bushes make their appearance at 18,544 feet—2,800 feet

The Annual South American Executive Committee Council

W. H. WILLIAMS

A COUNCIL of the South American members of the General Conference Executive Committee was called to meet at Florida, Buenos Aires, Argentina, Sept. 15, 1918. One week of busy days was spent in studying the best plans for advancing the work in this great field. Most earnest supplications were offered to God for special help in this time of the world's crisis, and a deep sense of the solemn hours into which we have entered rested upon every heart.

This field is composed of eight nations, seven of which speak the Spanish, and one the Portuguese language. There are four organized conferences and fourteen missions, which have a total of 113 organized churches. These organizations are manned by a force of 117 employed laborers, which is an average of one laborer for every fifty-eight members.

Substantial gains were shown in every department of the work. God has greatly blessed the efforts of his workers, and what is known as the neglected and difficult field is coming to be most fruitful. During the year ending June 30, 1918, there were added 1,055

souls, or an equivalent of one soul gained for the effort of five and one-half members. It was also observed that since the fuller organization of the field,—covering a period of two and one-half years,—we have increased our membership nearly one third.

A splendid record has been made in tithes and offerings. The goal of five cents a week per member which was set for mission funds for 1917, amounting to \$12,747.80, was oversubscribed, the entire field raising \$13,410.19, or an average of five and two-tenths cents gold per member. Our believers throughout the field are rallying most nobly to the support of the work, and every quarter shows an advance.

The net increase in tithes and offerings for the first six months of

1918 over those of the corresponding six months of 1917 was \$10,682.15 gold, or more than thirty-four per cent. The total funds raised during this period amounted to \$41,796.79.

Unprecedented sales are being made by our colporteurs. The sales of books and periodicals for the first six months of 1918 amounted to \$54,326.92, which is but little less than the sales for the entire year 1916. The great increase in the demand from the field for our literature is a source of much encouragement.

Our missionary magazine for the Spanish fields, the *Atalaya*, has a circulation of between twenty and twenty-five thousand copies every month. Plans were laid to enlarge it to twenty pages, with a two-color cover, and thus make it more attractive and useful as an evangelizing agency. The January, 1918, special number had an edition of 75,000. Great enthusiasm is being put into the field, and the future is full of promise for this feature of our work.

The missionary organ for the Brazilian field is the *Sinaes dos Tempós*. It made its first appearance in



WORKERS ATTENDING THE ARGENTINE CAMP-MEETING

[This picture should have appeared with the Argentine camp-meeting report, on page 27 of the REVIEW for February 27; and the illustration which was printed with that article should have appeared with this report of the annual South American council.—Ed.]

higher than Mont Blanc, and 1,279 feet above the snow line on the Andes near Quito. Below this level extends a country of fair and scanty pastures. Owing to the great dryness of the air, trees (the cedar and birch) are met with only in a few scattered spots on the hills.

"In the great plains, the pursuits of the inhabitants are chiefly those of the pastoral tribes of the steppes of central Asia. In the valleys, however, the soil is more productive; and fruit trees, the vine, and the European grains are cultivated. The conditions of the climate render irrigation necessary, and the construction and maintenance of terraces along the slopes. This has given rise to a kind of agriculture characteristic of Tibet, which demands skill and continuous labor, and which has called into existence an intelligent, strong, and hardy population.

"In spite of the inaccessible nature of the country, and the absence of good roads and bridges, the rivers being crossed by inflated skins, a great trade is carried on with the neighboring lowlands. That with China is conducted chiefly at Sining, but partly at Lhasa, by caravans, the goods being conveyed on the backs of oxen, mules, and horses.

"Surely, from among these hardy tillers of the soil in Tibet, we may confidently hope for a goodly harvest of souls. Let us continue our supplications [this was written before the doors were thrown open] that the gospel may yet have free course in this ancient stronghold of Buddhism."

January, 1918, and although it has been issued less than one year, it already enjoys a wide circulation. We are informed by the manager of the Brazil Publishing House that the December number will be an issue of more than 20,000 copies.

An appeal was addressed to all the workers throughout our field by Elder O. Montgomery, setting forth the needs of the hour, and making a definite call to greater consecration. The calls from the field for men and means are manifold and urgent. Vast territories are untouched. Calls are coming from the heart of the continent and the unentered fields, which leave us perplexed to know how to fill them. Day after day the members of the committee faced conditions that led them to realize that the harvest truly is plenteous, but the laborers are few.

From the boundless region drained by the mighty Amazon to the frozen Straits of Magellan, among the lofty peaks of the Andes, and from coast line to coast line of this great continent, God is calling out a people who love this truth. Surely the agencies already in operation for the promulgation of truth in all parts of South America will continue to be blessed of Heaven until the way has been fully prepared for the coming of Jesus, our Saviour and King.

* * *

Experiences in Haiti

E. A. CURDY

(Concluded)

If you have trouble about believing in demon possession as recorded in the Gospels, go to Haiti. You will see there people going suddenly into fits of frenzy, claiming to be inspired, and talking in a mysterious way. In those moments they may grind an earthen jar with their teeth and say supernatural things. A woman who had had many attacks of that kind attended our meetings and found full deliverance. How thankful and faithful she is! What a pleasure to hear her talk in her modest way about the power there is in Christ!

Another woman, sixty-four years of age, was in poor health when she attended our meetings and saw the truth as it is in Jesus. Soon she had to keep to her room. She told me: "I do not believe I shall live long. Will you baptize me as soon as possible?" She went to the seashore in a carriage, and I almost carried her into the water. She went back home full of joy. Two hours later, what was our surprise to see her come in to attend the Communion service. We thought her at home in bed, exhausted, but she had walked a mile, and looked perfectly well. She walked home at the noon hour under a scorching sun, and came again to the afternoon service. She then told us that she felt perfectly well. This was a year ago, and she has enjoyed perfect health ever since. This work of the Lord became well known throughout the city. For a time it caused a certain fear among those who had opposed our message. A physician, a graduate of a medical college in Paris, who had treated this sister without success, said to her, "Your cure really puzzles me." "I should say so," she replied. "You have studied medicine in many places, but you have not studied it in heaven."

Two of our new converts are government secretaries. When they asked for the Sabbath off, they were flatly refused. They then thought to hand in their resignation; but because of their good behavior

and faithful services they were kept, and the church greatly rejoiced with them. It is considered a calamity to lose one's situation.

Another brother, apparently, was not so fortunate. He had been working for about eight years in the office of the railroad company. When he asked for the Sabbath he was told, "Choose between your situation and your religion; they cannot go together." To which the brother immediately answered, "It is an easy choice." And he left the office singing, "Christ is my wisdom, he enlightens my path." On reaching home his wife congratulated him for his firmness in the Lord, and the church had a song of joy that evening. For a month or so he was sorely tried. He was about to sell his furniture to get food, when he found a situation much better than the one he had offered on the altar.

Men and women smoke a great deal in Haiti, but they seem to give it up very easily under the influence of the third angel's message. A man was telling one of our converts that he had heard there was a cure for tobacco called "tobacco-boon," and that he was going to buy it.

Our brother said: "I was smoking day and night, as you know. I tried everything to get rid of the habit, and I could not succeed until I met Elder Curdy, who gave me the proper remedy."

"What did he advise you?" he was asked.

"He talked to me about the commandments of God and the faith of Jesus. They are sovereign as a tobacco cure."

Our meetings in Port au Prince were attended every evening by hundreds of people, and as many were at times turned back for lack of room. At first, for two or three nights, we were greatly hissed, as the press had made sport of us when the tent was pitched. Then we began to be applauded. This we did not encourage. During the last weeks, our meetings were so quiet and the people were so eager to hear that we could easily imagine we were in a Seventh-day Adventist camp-meeting. Those who had written against us apologized publicly. The priests had to answer so many questions that the archbishop thought it wise to announce a series of meetings at the cathedral where he would answer and correct our heresies. It seems that he met with but very little success. At the close of his meetings I said to my congregation one evening, "You have heard the cathedral and you have heard the tent on the Sabbath question, on the condition of the dead, and concerning the end of the world. How many here think that the tent is right and is preaching the truth as it is found in the Bible?" Instantly the whole audience sprang to their feet.

I am not ashamed of the gospel. I have seen it facing heathenism and Romanism, and coming out victorious. It is by preaching the whole gospel that men are brought to Christ.

Because of the work to be done, we were sorry indeed to leave Haiti, but because of our health, it became necessary for us to return to the United States. For four long consecutive months, bread never appeared on our table. Its price placed it entirely out of our reach. We can say the same for cooking oil and many other articles. Macaroni sells in Port au Prince for sixty-five cents a pound.

The believers of Port au Prince will not long be left to themselves, as the headquarters of our mission will be transferred to that place.



OUR HOMES



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

THE FAITH OF OUR MOTHERS

EUGENE ROWELL

The faith of our mothers! How closely it clung,
Though its power was unnamed and its fervor unsung.
How firmly the hand of the Father it pressed,
And left to his wisdom and mercy the rest.

How bravely the burden each day did they bear;
How trustingly lived on what fell to their share.
"The duty is hard, and the danger is great,"
They said, "but our stronghold is, labor and wait."

How fondly they held that for us was the prize.
How grand did we seem to ourselves through their eyes.
Though we might lose fortune and friendship and name,
The faith of our mothers in us was the same.

The faith of our mothers! God blesses the earth
With seedtime and harvest, and treasures of worth;
But give as he gives us of great things or small,
The faith of our mothers is richest of all.

Hamilton, Bermuda.

* * *

Words of Encouragement to the Young

MRS. RUTH SCOTT

"The Angel which redeemed me from all evil, bless the lads."
Gen. 48: 15, 16.

THERE is every reason why the young should be true to God and right. The joys of the world to come so far exceed any allurements that this world of change and uncertainty can give, that one can have no comparison with the other. One reason why you feel as if it was not so much a matter of consequence that you should be true to your vows and to God, is that you cannot see how God could care for or love you.

But let me tell you, dear young people, that God does care, and you grieve your heavenly Father beyond my power to tell, when you so far forget him as to listen to the temptation to go out into the world. Do not do it. I beg of you, do not go. There are the strongest reasons why we should be true at this time. Away back before this world was made, God thought of you and loved you as distinctly as if you were the only child born. He carried you on his heart of love from of old, and because he loved you he drew you to himself, to be his child.

He has nothing but good to give you. Be true to God as never before. Jesus is coming soon, and joys eternal will be yours if you but trust God now. In Jesus' name I plead with you, Be true, and glory will crown your life shortly.

When I was a girl I attended church where there was an old gentleman who would get up to bear testimony for Jesus every time an opportunity offered, and he had a way of speaking the name "Jesus" that has followed me all my life. Oh, it was because he had Jesus in his soul! He could speak from experience.

One of the greatest soul-winners this world ever knew, said that when he was a boy an old gentleman came to their home. He was a godly man, and at day-

break would call him up, and they would go out into the arbor, and there in the sweetest way he would tell the lad about Jesus and his love, and of the blessedness of trusting and loving him in childhood.

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

As God has been good to you, dear aged friends, "bless the lads." Tell the young that it pays to serve the Lord. There is something about the words of experience that stick fast. Oh, you with whitened locks, who have long been in the way, tell our boys the story of love, and your words will fall in blessing on the heads of our children.

In blessing our children we, too, are blessed. May the Angel that redeemed us, also bless our children.

Swanton, Ohio.

* * *

You are the One

LOUIS A. HANSEN

You are the one upon whom falls the heaviest responsibility in caring for your health. True, the doctor makes a specialty of such questions, and it is particularly his business to look after the health of people, but after all you have the first responsibility so far as you are concerned. It is very much the same as with questions of morals; you are the one who must answer for yourself.

You are the one to apply health regulations to yourself. Health boards may pass them, and more or less law enforcement may accomplish something, but after all you are the one individual who can make them effective in your own case. A public health service may do a great deal in the control of diseases dangerous to the public health; but many other diseases just as dangerous are subject to control, if only sufficient individual effort can be secured.

You are the one to do the most to make yourself well if you are sick. A sanitarium is a splendid place for sick people, and a good doctor is a great help, and faithful nurses are a godsend, and rational remedies are a blessing, but none of these can make you healthy any more than jails and prisons and discipline can make you good. You must personally recognize that God is the giver of health, and that all the helps in this world are but means in his hands of accomplishing his purpose. It is for you to appreciate the willingness of God to make you well and to appropriate to yourself that blessing.

You are the one that should know most about yourself. Your family physician, by his long study of your case, may know a good deal more than you do about your organism, but you are the one that should know your possibilities and your limitations. Self-study and self-knowledge are possible only to yourself. Others may teach you physiology and laws of health, but your own body and its workings can best be understood by you.

You are the one that should know best what you should eat, how much sleep you need, when you should

rest, and all the other details that would insure to you good health. You are in position to observe the operation of your physical schedule and to regulate it.

You are the one that will suffer most from your violation of health laws. Your loved ones and friends will suffer, your work will feel it, and the community may sense the loss, but you are the one directly concerned, and you are the one who can best safeguard against future suffering to yourself and loss to others.

You are the one to find the greatest joy in your own good health. Others will benefit by what your life and health and strength and work may accomplish, and by what you are to them, but after all you are the one to realize in your own being what it means to be sturdy, vigorous, and well.

* * *

The "Do Be Careful" Box

THE "Do Be Careful" box was mother's own idea. She had been ironing that afternoon and had just put away the third and last tablecloth. It is hard work ironing big tablecloths, and mother sighed a deep sigh of relief when she snapped off the electric current in the iron and sat down to rest. It was then that the idea came. Mother was doubtful at first; perhaps it wouldn't work, perhaps the boys would demur. But luckily, the more she thought about it, the more possible it seemed in the accomplishment. In a twinkling, tiredness was forgotten, and her hands went quickly to work.

It was easy to make the box. A little wooden box, long discarded, answered the purpose very well. Mucilage held the cover on securely, and Dick's penknife neatly cut a narrow slit in the cover. Then, with ink and pen, the final touches were added, the "Do Be Careful" in large letters on all four sides.

Mother surveyed her work with well-deserved pride. The box was neat and tasty, but, after all, would the plan work? Time alone could answer that.

Supper time came, and with it came grandpa, always smiling, father, Dick, Adolf, and Gus. Their laughter and good cheer filled the whole house and enough spilled out through the keyholes to send a gladsome echo down the street. Mother was glad when the last one found his accustomed place.

Now for the box! Who would be the first to discover it? Not grandpa, with his failing sight; not Adolf, with his keen appetite that kept his eyes on his plate; but Gus, of course, Gus with his curiosity and adventuresome spirit. He was speaking now.

"I say, mother, what's this box? 'Do Be Careful.' Well I declare!" Five pairs of eyes searched mother's face. A guilty flush had dyed her pale cheeks crimson. Had she been wild to suggest it?

"O yes"—mother was bringing all her tact to the front—"you see, the little box is to encourage you, all of us I should say, to be careful at the table. From now on, I expect to charge a copper for every spot on the tablecloth, two coppers for a knife dropped, and a broken dish will bring a nickel. The 'Do Be Careful' box is the bank, don't you see?"

"It's as clear as mud," laughed Adolf, reaching for another potato.

"If it works, it will save on the tablecloths, won't it?" asked father.

"I'll be treasurer and cashier of the bank," put in mischievous Gus.

"What are you going to do with the money?" demanded Dick.

"Can you throw off a per cent for poor eyesight?" joked grandpa.

After all, it had been taken better than mother had dared hope. She must see it through now at all hazards. "I shall depend a great deal on each one's sense of honor to pay his dues," resumed mother, "a copper for a small spot, and more according to size; improper table manners, one copper to a nickel."

"And the money, mother; who is going to spend it?" interrupted Gus, his hands on the jelly glass and his eyes on his mother.

"There," returned mother somewhat triumphantly, "there goes the first spot on the clean tablecloth, and a jelly spot too. One copper, Gus, in the 'Do Be Careful' box."

Gus's eyes widened. The spot was there, sure enough, but paying for putting it there was a new thing. "I haven't the change; I have only a nickel," challenged Gus, in no humor to give up his hard-earned coins so readily.

"Here are five coppers for a nickel, if that will help you any," father spoke up, piling a stack of pennies beside Gus's plate.

Gus was caught at his little game. With reluctant thanks he turned over his nickel, one he had earned just that day carrying papers, and jingle went the first toll into the "Do Be Careful" box.

"The money from the box will go a long way toward having the tablecloths done at the laundry," said father, trying to soothe Gus's injured feelings.

"And a long way toward teaching us all proper table manners," added grandpa, smiling broadly.

"But the money is going to be used some other way—a better way," corrected mother. "Do you remember what Aunt Kate wrote?"

"And you're going to let us go?" cried Adolf.

"And the 'Do Be Careful' box is going to furnish the funds," finished mother; "though we are not going to go until the little bank is put away on the shelf because spills and accidents are no longer known."

"That's fair enough!" shouted the boys.

"Watch out there, 'Dolf," added Dick roguishly, "a minute more and that butter knife would have landed on the floor. Mother, what does it cost to drop the butter knife?"

In the days and weeks that followed, the weight of the "Do Be Careful" box grew steadily. True, there were days when not a single coin found its way into the little box, and as the time went on, these days grew more numerous. One week mother had only one tablecloth to make white and clean again, and never were there more than two, now.

"I think," said Dick one evening at the supper table, "that it's time the 'Do Be Careful' box was put away. I don't believe I could spill my soup or forget my napkin if I tried."

"I was thinking of that too," answered mother. "Aunt Kate wrote—"

"And it's June time, too," interrupted father; "the cherries are ripe, and the meadow flowers are in bloom. You couldn't choose a better time to go."

That settled it. Preparations were begun at once for the long-looked-for visit to Aunt Kate's. Gus got out his long-neglected picture books, for Aunt Kate knew a story for every picture. Dick took down the skipping rope; he would let Elsie play with that; and Adolf got the fishing tackle and packed it in the grip.

Then mother put the house in order, wrote some instructions to the milkman, and they were off.—

Abridged from For Juniors.

"I Want to Hold Your Hand"

THE stories of Abraham Lincoln universally show his almost infinite tenderness. When he was President this tenderness, amounting even to melancholy, was ever present. "He was not ashamed to rock a cradle, or to carry a pail of water or an armful of wood to spare a tired woman's arms."

A day in May, 1863, found him visiting a camp hospital. He had spoken cheering words of sympathy to the wounded. Presently he reached the bedside of a Vermont boy of about sixteen years of age, who lay there mortally wounded. Taking the dying boy's thin, white hands in his own, the President said in a tender tone: "Well, my boy, what can I do for you?"

The young soldier looked up into the President's kindly face and asked: "Won't you write to my mother for me?"

"That I will," responded the President, and, calling for writing materials, he seated himself by the side of the cot and wrote from the boy's dictation. It was a long letter, but he betrayed no sign of weariness, and when it was finished he arose, saying: "I will post this as soon as I get back to my office. Now, is there anything else I can do for you?"

The boy looked up appealingly to the President. "Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist; so he sat down by the boy's side and took hold of his thin hand. For two hours the President sat there patiently, as if he had been the boy's father.

When the end came, he bent over and folded the pale hands over the young soldier's breast, and left the hospital in tears.—*Selected.*

* * *

Training Little Children

Simple Things Please Children — and Simple, Loving Methods are Successful in Controlling Them

How many things can be made by folding ordinary wrapping paper! Soldier caps for small boys keep them amused a long time. A house and furniture, with a few cut-out dollies, make such busy little girls. After all it is the simplest things that make children happiest.

When at my mother's home one time, my little girl folded and cut a house, windows, doors, and all. Her grandmother was delighted, and the little one said, "We'll keep it to show grandpa." With a little thought mothers can learn how to fold, and teach their children to fold, a number of things. It is excellent practice in accuracy and neatness, besides affording the joy of making something.

At home a child should have a place for his toys. A playroom is ideal, but if this cannot be provided, some place surely can be found, even in a small flat, which a child may have for his very own to keep his toys in. From the age of sixteen months, I insisted that my little girl put her toys away neatly. We began it as play, and now it is a habit. Of course, sometimes she is in very much of a hurry to do something else, but the toys are put away in the end. We furnished her with a large drygoods box, standing up on end. My husband put cheap castors on it and two shelves across it. There all the small toys are kept. The blocks have their own boxes; the small things have baskets; and crayons, pictures, and papers go into a

box with a cover. All of them fit into the shelves; also the animals, dolls' trunks, washtubs, and many other such things. The picture books have a compartment in the large bookcase. "A place for everything and everything in its place" when little folks have finished playing, makes a good rule.

One day when my child was not at home, a little girl came in for a visit. I took her into the playroom and left her there very happy. After a short time she went home. When I returned to the playroom I found everything so scattered over the floor that there was hardly room to walk. The next time the little girl came, I had a talk with her. I have made it a rule — and it is a hard rule to keep, for some mothers are offended — that if a child will not help put away the toys carefully when he is ready to go home, then he cannot come back to play with that toy again until he is ready to do what I ask. My little girl was playing at a neighbor's a few days later. When it was time to come home I went for her. The children were cutting out pictures and had made a dreadful mess on the table, chairs, and floor. I told my little girl to help pick them up before putting on her things. The mother said, "O that's all right; Sadie never picks up scraps; I do that. So don't make your little girl do it." And my child smiled and calmly said, "It's all right, mother, I don't have to pick up here." Then I told the mother about my rule, and explained that it wasn't mere crankiness on my part, but a desire to form good habits in the children and to develop character.

All children are naughty at times, and it is so hard to know how to deal justly with them. One day when I was very busy, my little girl came in from playing in the garden. I suppose she was tired and hungry, but she did not herself know what was the matter. She began to try a new kind of naughtiness, lying down on the floor, kicking and screaming and saying naughty things to me. I was amazed, and quite puzzled as to how to treat such a proceeding. At first I ignored her, but she kept it up. I asked a few questions in a kindly way, but that seemed to fan the flame. I was busy, in a hurry, warm and tired, and began to get very angry. Nevertheless I realized that if I could not control my temper, I could not expect a five-year-old child to do so. So I pondered over what to do. Finally I went and picked her up and carried her to a chair, where we both sat, or flopped, down, as it was no easy task carrying a kicking, crying mass of humanity. I never said a word, but rocked her quietly. After a little while she stopped, and I began to sing softly. She almost went to sleep. Then I knew she was simply overtired, and I was so thankful that I had not indulged my own temper in any way. After a short time we had lunch, and then she went to bed for her afternoon nap. She slept hours, repairing the wasted energy and her nerves in blessed sleep. She has never tried that trick again.

I find a word of praise goes so much farther than blame, and the bright eyes give back such a grateful look.

Last autumn my little girl began to go to kindergarten. She loves the work, and is always so proud to show what she has made. I was very anxious for her to go, as she was shy and needed to learn "team work" and to rub up against other children in order to polish off the corners.

The kindergarten is the link between home and school. There is more freedom, more spirit of com-

radeship, more play, than in the classroom, and to me it seems like administering a rude shock to usher a child into definite studies fresh from the home. By attending kindergarten, the child becomes familiar with a school building, school hours, and necessary rules; he develops courtesy and kindness toward others, and enjoys listening at story time. He also likes working and playing in unison with others, and he learns to control fingers, and in fact to control the whole body. No school is complete without a kindergarten.—*Mrs. Isabel S. Wallace.*

* * *

Not So Strange After All

"I DON'T know what to do about my daughter Lucy," said a perplexed mother who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she is so irritable at times. I don't think that she has exercise enough, and I want to know what you think about my sending her to a gymnasium. She's tired of her bicycle, and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"O no; she knows nothing about cooking."

"Can she sweep?"

"No, my maid does all the sweeping."

"Does she take care of her own room and make her own bed?"

"No, I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No, I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor, frankly, "your daughter has no need of a gymnasium in which to spend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother weakly.

"I should advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium to make her helpful and happy."—*Selected.*

* * *

Duty and Privilege

"DUTY," says Dr. Frank Crane, "is the idea by which we rob ourselves of the joy of work."

How often the thought of duty transforms work—plain, congenial, soul-satisfying labor—into mere drudgery.

"Why, then," asks Dr. Crane, "not call it a privilege instead of duty? The one word connotes a banquet, the other a whip; one the chosen opportunity of a free man, the other the forced labor of a slave."

"It is a wife's duty to take care of her children, to keep the home, and to make her husband happy, but she is not much of a success if a sense of duty is all

that moves her, if she has not the inspiration of love that makes a woman glad to be a wife and mother.

"Duty is iron; privilege is golden."

"The college boy whom his father compels to go to school, and who has only the feeling of duty to keep him at his books, is not going to get the good out of his opportunities that that boy gets who is working his way, and looks upon the school as an inestimable privilege."

"Duty, unrelieved, made the hard Puritan."

"Duty, alone, makes a faithful clerk. But when it is lit up by a sense of opportunity, and the clerk transforms his duty by his enthusiasm, the first thing you know he owns the business."

"Duty is stern; privilege is joyous."

"The great Teacher called on us to take his yoke upon us; but it was a transforming yoke; 'Ye shall find rest,' he added."

"When we put enthusiasm, vim, and interest in anything we have to do, work becomes play, labor becomes craftsmanship, duty smiles and is changed to opportunity."

"Duty obeys the law. Privilege knows no law, but operates by love; and love is the fulfilling of the law."

"Duty, taken alone, is dead. The joy of doing comes from the emotions. Whatever we do without feeling, whatever is not the forthputting of soul energy, is second rate. We are artisans, not artists."

"Duty is cold. And cold contrasts. Duty, alone, makes life wintry and bleak."

"Pour love into your work. Let the labor of your hands be the gestures of the soul, and you are carried up to the heights of genius by the exhilaration of the outflowing forces."

"What the nation needs is not merely a sense of patriotic duty, but an overwhelming passion to serve."

"No nation is safe without enthusiasm."

"Neither can any man go far without it."

* * *

WHATEVER THE WEATHER MAY BE

"WHATEVER the weather may be," says he—

"Whatever the weather may be,
It's plaze, if ye will, an' I'll say me say—
Supposin' today was the winterest day,
Wud the weather be changing because ye cried,
Or the snow be grass were ye crucified?
The best is to make yer own summer," says he,
"Whatever the weather may be," says he—
"Whatever the weather may be!"

"Whatever the weather may be," says he—

"Whatever the weather may be,
It's the songs ye sing, an' the smiles ye wear,
That's a-makin' the sun shine everywhere;
An' the world of gloom is a world of glee,
Wid the bird in the bush, an' the bud in the tree,
An' the fruit on the stim o' the bough," says he,
"Whatever the weather may be," says he—
"Whatever the weather may be!"

"Whatever the weather may be," says he—

"Whatever the weather may be,
Ye can bring the spring, wid its green an' gold,
An' the grass in the grove where the snow lies cold,
An' ye'll warm her back, wid a smiling face,
As ye sit at yer heart, like an owld fireplace,
An' toast the toes o' yer sowl," says he,
"Whatever the weather may be," says he—
"Whatever the weather may be!"

—James Whitcomb Riley.

* * *

"THE glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."



THE WORLD-WIDE FIELD



"HE IS COUNTING ON YOU"

"He is counting on you."

On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.

"Is this gold not all mine?
(Lord, I knew it was thine.)"

He is counting on you;
If you fail him —
What then?

"He is counting on you."

On a love that will share
In his burden of prayer,
For the souls he has bought
With his life-blood: and sought
Through his sorrow and pain
To win "home" yet again.

He is counting on you;
If you fail him —
What then?

"He is counting on you."

On life, money, and prayer;
And "the day shall declare"
If you let him have all
In response to his call;
Or if he in that day
To your sorrow must say,

"I had counted on you,
But you failed me" —
What then?

"He is counting on you."

Oh! the wonder and grace,
To look Christ in the face
And not be ashamed!
For you gave what he claimed,
And you laid down your all
For his sake — at his call.

He had counted on you,
And you failed not —
What then?
— Selected.

* * *

PROGRESS IN MAINE

THE State of Maine had a place of special prominence in the rise and progress of the third angel's message. It was in this State that Mrs. E. G. White and Elders James White, J. N. Andrews, and J. O. Corliss were born and began to labor in a religious movement of the greatest magnitude and importance ever committed to man. The fields and roads where these men engaged in manual labor for the few dollars that were necessary to print the first pages of truth, are remembered and pointed out by our older members here, and they seem to us like hallowed spots. The branches of the same trees where our first grove meeting was held are still swayed by that mysterious power which has carried to every land the truths that they then witnessed. The buildings used by the pioneers of the message as their first churches, still stand, and loyal hearts that beat with joy at the preaching of William Miller are still cheered by the assurances of their Lord's soon return.

The passing of the time and the introduction of the Sabbath truth aroused such strong prejudice and resistance that the laborers passed on to the great

West, but there was an assurance that the message would return to the East again with power. The believers here are greatly encouraged by the increasing evidences of the fulfilment of this prediction.

During the last four years, four new church buildings have been erected in the conference. The James White Memorial Church at Portland has been relieved of a heavy debt, and a commodious schoolroom has been provided and equipped; also an annex for conference headquarters has been added to the church building. In the city of Bath a large church building has recently been purchased, and hundreds are listening to the same truths that Elders White, Bates, and Andrews proclaimed in that vicinity more than threescore years ago. Church schools have been started in different parts of the conference, and Christian education has made rapid advancement.

Tithes and offerings are treble what they were four years ago, while the mission goals and conference expenses have all been met. The most encouraging feature at present is the prospect of selling our message-filled books. By the earnest efforts of Brother E. E. Covey, a colporteur class of more than thirty active brethren and sisters came together at the White Memorial Church, January 17, and spent ten days in diligent preparation for giving their entire time to selling our literature. The instruction resulted in deep and thorough consecration, the colporteurs not only dedicating themselves to active labor in the field, but also personally giving themselves to God for missionary service. The health principles which were so thoroughly taught in all the early writings of the denomination, were taught at this institute, and unanimously adopted.

A most encouraging home missionary convention, conducted by Elders R. D. Quinn, F. C. Gilbert, and Dr. D. H. Kress, followed the colporteurs' institute. The people grasped more fully than ever before the privilege and duty of each going to his friends and neighbors with message-filled literature. More than seventy went out to the homes of the people in Portland for one hour on the last day, and returned with many encouraging reports of visits with the people and sales of more than two hundred copies of our small books. The work is progressing in Maine.

H. W. CARR.

* * *

SOUTH TEXAS CONFERENCE

BELIEVING that there are those who will be interested in hearing of the progress of the work in this conference during the past year, we take this opportunity to pass on this brief report.

The Lord blessed the work in the South Texas Conference during 1918. The efforts of our workers were not in vain; a goodly number were added to the church, and about seventy-five were baptized.

Our finances show a good growth; the tithe made an increase of about \$1,500 over that of the previous year, the aver-

age tithe being \$37 a member. The offerings amounted to a little more than thirty-five cents a week per member, and we exceeded our goal by more than \$3,664. The Harvest Ingathering work showed good gains. While not so many papers were used as in the previous year, still we raised more than double the amount of money received during 1917.

Our book sales were good. Though there was a severe drouth throughout a part of the conference, still, through the efforts of a few faithful colporteurs, about \$14,000 worth of the various kinds of books were sold.

The departmental work kept pace with the other lines of work, especially the Sabbath school and Missionary Volunteer departments.

The Mexican work in this conference made some good gains, especially in tithes and offerings. The work among the colored people made advancement. In Houston they have purchased a good house for worship, which will be a great help in getting the work firmly established in that large center.

In spite of hindrances, especially last fall during the time of the quarantine, the work is moving forward. Our workers enter this new year with courage and faith, believing that 1919 will show much greater growth than the year just past. To this end we shall work and pray.

E. L. NEFF.

* * *

THE WORK IN MASSACHUSETTS FOR 1918

DOUBTLESS the readers of the REVIEW AND HERALD will be glad to hear of the progress of the work in Massachusetts, called by New England people the "Old Bay State." This State in the past, especially in the early days of the history of America, produced many sturdy men of sterling character. Massachusetts has always been foremost in defending the principles of the Declaration of Independence and the Constitution of the United States; in fact, it has led out in every great reform movement that has proved helpful to the American people. We are glad today that in this State, God is still raising up a band of faithful men and women to defend loyally the principles of truth.

Our gain in membership for 1918 would appear much larger than it does, were it not for the fact that during the year we have faithfully tried to clean up our church record books. By careful investigation, we found that we were carrying a large list of persons whose names should not appear on our records. We are down now to a good strong working basis, our membership at the present time being nearly 1,900.

We are glad to report the remarkable development in the work of our young people's Missionary Volunteer department. The goals apportioned us in this line of work for 1918 were: 67 young people to be converted (we reached the figure of 87); 22 Standard of Attainment Certificates to be issued (we reached the total of 62); and 57 were to read

the Bible through (60 actually did it). We were apportioned 69 Reading Course Certificates as our goal, while we actually issued 110. Our young people's goal for missions was figured at \$880.50, but we reached the sum of \$3,552.79. Thus, every goal in the young people's department was greatly exceeded. We feel very thankful for the work being done for and by our young people, and believe that Sister Ella M. Wilber, our State secretary for the young people's Missionary Volunteer department, is largely responsible for this good showing.

We have been anxious to increase the Thirteenth Sabbath Offering in our conference, and are glad to say that the Lord has graciously blessed us in our efforts. We decided to set the Thirteenth Sabbath conference goal at \$1,500 for the fourth quarter of 1918. This was the quarter in the year when the influenza epidemic was raging all through our State, and for a number of weeks, churches, schools, and public meeting places were closed. Notwithstanding these facts, the good people in our field co-operated loyally, and while we did not quite reach the \$1,500 mark, we reached the sum of \$1,485.42. Our total Sabbath school offerings for 1918 were \$13,518.01, a gain of \$3,490.55 over those of 1917.

The tithe of our conference for 1918, with a constituency of about 1,900, reached the sum of nearly \$60,500, this being a gain of \$16,000 over 1917. While this may be due in some measure to increased wages owing to war conditions, still it is also due to the fact that our people are proving more faithful in the paying of tithe than ever before.

As a conference we exceeded our foreign mission quota of twenty-five cents a week per member by more than \$8,000. Our Harvest Ingathering reached nearly \$7,000.

At the present time we are planning on strong home missionary campaigns in the State, from one end to the other. A large general meeting has just been conducted in Boston, at which the president of the Atlantic Union, Elder R. D. Quinn, was present, and Elders D. H. Kress and F. C. Gilbert. Church elders from all over the State, and all Conference laborers attended this meeting. During the last day of these meetings every one went out to dispose of at least one copy of the small book entitled "A World in Perplexity," and surely came back with a rich experience. We are planning a similar field day for each church in the conference, hoping and expecting that this will greatly increase the missionary spirit among our people. The Lancaster Junior College students and teachers recently had such a field day, when, together with persons in the village of South Lancaster, it would be safe to say that one hundred fifty persons went out to dispose of our literature. One thousand seven hundred of the little book, "A World in Perplexity," were sold, and hundreds of dollars were brought back as a result of the day's work.

We are looking forward to another field day here sometime before the school closes in the spring. We are also planning to use many, many thousands of *Present Truth* in our work. Altogether, there is a good spirit in the conference. We feel that the battle is not ours, but the Lord's, and realize that without him we can do nothing. Our courage was

never better, and our hopes for the future never brighter. We would ask the readers of the *REVIEW* to pray for the work in Massachusetts.

J. K. JONES.

* * *

BRITISH COLUMBIA

THE work of the gospel in the province of British Columbia has made encouraging progress during the past year. In each department God has been leading the way to better things.

The most hopeful aspect of the work in this field today, is the deepening spiritual experience of those who are determined to win the kingdom. When the spiritual life becomes a matter of serious thought and action on the part of any person, the burden for souls increases proportionately. His contact with his fellow beings introduces a power and influence hitherto unfelt. Souls are saved as the consequence.

Our membership at the close of the year was 480. The amount of tithe received during the year was \$17,714.22. This is a gain over that of the preceding year of \$3,670.54. The Harvest Ingathering funds for 1918 amounted to \$1,813.77. Our Ingathering would have been much larger had it not been for the epidemic of influenza which hindered our work in all its departments. The Twenty-five-cent-a-week Fund was easily raised as the result of sacrifices on the part of our loyal people in British Columbia.

Our ministers and Bible workers are laboring hard, and are seeing results. Work is being started in the cities on the coast, and we hope ere long to have a fully equipped company in each of the cities of Victoria and Vancouver.

This field needs the earnest prayers of God's people as much as any other needy field throughout the world. With only a little while longer to work, and with thousands in these cities unwarned of what is coming upon the earth, we feel helpless of ourselves to discharge our duty. We can only pray, as we work, that the mighty power of the Holy Spirit will take hold of every legitimate plan and agency and accomplish the task that lies before us.

A. C. GILBERT.

* * *

OUR TABERNACLE AT CHARLESTON, W. VA.

A TABERNACLE built on the Billy Sunday plan is something new in the Seventh-day Adventist denomination. Yet one was recently built by Elder T. B. Westbrook, president of the West Virginia Conference, who asked me to do the speaking, while he attended to the operating details. So we opened up January 5, at Charleston, W. Va., for a five weeks' campaign.

Those who have worked in the Southern States consider West Virginia the hardest State in the Union in which to give the message. But God greatly blessed. Though Washington College and Columbia Union affairs called me away two weeks out of the five, yet at the end of the fifth week thirty-one signed the covenant. The interest is so great that, though I must leave, another six weeks' effort will be carried on by Elders Westbrook and J. S. Washburn. Both of these brethren were associated with me in the effort.

As Charleston is the capital of the State, and the legislature was in session during the time of our meetings, many of the members attended, and some of them are under deep conviction. An ex-governor of the State, an ex-Senator of the United States, and many business men, lawyers, and doctors also attended, some of whom are thinking seriously of accepting the truth. On the last Sabbath we celebrated the ordinances, most of the new converts being present. The meeting was Pentecostal in its nature.

B. G. WILKINSON.

* * *

NORTH WISCONSIN CONFERENCE

THE work in the North Wisconsin Conference for the year 1918 has been prosperous from many viewpoints. The laborers have been successful in finding those who are interested in the truth and have brought a considerable number into the message.

A number of church buildings have been erected during the year, and one at Luck, Wis., was dedicated last fall. Two more are ready for dedication, but this will not take place until spring, on account of the epidemic that has been so prevalent throughout the country.

We are carrying on the work in this conference in five languages, and success is attending each endeavor. The work among the Finnish people is just starting. Brother E. Hamara, who came to us last winter from New York City, is stationed at Houghton, Mich., and he is beginning the work among them. The work goes slowly where only one person is working, and lack of sufficient literature in Finnish makes it more difficult. However, plans are being laid to remedy this difficulty, and we hope by the close of this year to report a very substantial increase in the number of Finnish Sabbath keepers.

In a material sense, the work has also made splendid progress. Our tithe was several thousand dollars more in 1918 than it was in 1917. We were quite concerned about the mission funds during the last part of the year, for at the beginning of the last quarter we had a deficit, and then the influenza came and closed practically every church in the conference. It seemed at first as if sufficient funds would not come in; but in spite of the fact that in a number of places we were prohibited from doing Harvest Ingathering work and could not meet together to make regular donations, when we came to balance our books we found that instead of a deficit on mission funds, we had an excess of \$200.

I am more and more impressed with the importance of making our Sabbath schools the means through which we give our donations. In this field more than one half of the total offerings were given through the medium of the Sabbath school. One of our churches has set its goal this year to raise its full amount of mission funds through the Sabbath school, and then its other offerings will be used to help swell the surplus in the conference.

We are glad to report that this conference realizes the importance of the educational work and is endeavoring to provide church schools for its children. In addition to this, we are endeavoring to raise a large fund for the building up of our academy. Taken as a whole, we feel

very much encouraged concerning the work in North Wisconsin. The Lord has graciously preserved the lives and health of our workers, and there seems to be a spirit of unity and co-operation among them that means success to the work here.

J. J. IRWIN.

* * *

FIRE AT WALLA WALLA COLLEGE

On Tuesday morning, January 28, the main building of Walla Walla College was damaged by fire to the extent of about five thousand dollars. Starting, apparently, in a closet on the fourth floor, the fire burned through the ceiling and quickly made its way up a ventilator shaft leading out upon the roof. In a few minutes the whole attic was in flames.

The fire occurred during the time of chapel exercises. After the alarm was turned in, all fire-fighting apparatus was quickly and efficiently utilized, and in a short time the fire was under control. In the meantime nearly all the furniture and equipment in the main building and dormitories had been transferred to a place of safety on the campus.

The fact that no greater loss was incurred is due to the loyalty and heroism of the students and friends of the college. All classes resumed work as usual on Wednesday morning.

* * *

SOUTHERN UNION MISSION WORKERS' MEETING

THE meeting of the Southern Union Mission workers was held in Birmingham, Ala., Feb. 7-10, 1919. Laborers were present from Alabama, Kentucky, Louisiana, Mississippi, Tennessee, and from the union conference.

On account of the joint board meeting and other meetings of the committees of the Southern, Southeastern, and Southwestern Union Conferences, together with the constituency meeting of the Oakwood Junior College, many leading workers and educators were present, also a number of General Conference men.

Our workers received timely instruction from Elder S. E. Wight, the union president, and from Elder G. B. Thompson, who took the lead in seeking to have the workers get a deeper consecration and a broader vision of the work to be done, in order that all, by the grace of God, might do a more efficient finishing service for the Master.

About ten days before the meeting began, Elder J. H. Lawrence began a series of stirring meetings in a theater, to revive the church and proclaim the truth in the city and vicinity. These meetings are well attended by a good class of interested people. Some have already taken their stand on the side of truth by beginning to observe the Sabbath, even though Brother Lawrence has not yet reached that subject. The collections are very good, amounting to more than \$30 a week, with a steady increase.

Elder Daniells preached to the church on February 1, in the theater, admonishing all "to rise and shine" with the light of truth amid the great spiritual darkness that covers the earth, every word of which was sound and convincing throughout. The next Sabbath Elder W. H. Branson preached an able, soul-

searching sermon. The others who took special part in the preaching were Elder G. E. Peters and the writer.

At the Oakwood Junior College constituency meeting, Elder G. E. Peters, Southeastern Union mission evangelist; Miss Anna Knight, the union mission young people's and educational secretary; and several local workers were present; also Prof. J. I. Beardsley, president of the Oakwood Junior College, and most of the teachers. The whole gathering was a most inspiring and profitable one for our workers and visitors.

At the close of the meeting Brethren F. A. Osterman and F. S. Keitts were ordained to the ministry.

W. H. GREEN.

* * *

LATIN AMERICAN WORK IN THE UNITED STATES

STANDING on the international bridge at Laredo, Tex., I watched the registration of the Mexicans crossing the bridge. A soldier guard told me he had seen as many as two hundred registered in an hour. Many of them, of course, were the residents of New Laredo, the Mexican counterpart of this city, but many thousands come to the United States yearly, to return after the harvest.

As I watched their faces set homeward, I wondered if they had received what they came to get. They, doubtless, had no other object in coming than to get their wages and living. But God intended them to get more than that in their sojourn here. But they returned as empty as they came. And as I watched them I reminded myself that many of them, perhaps the majority, were to die soon, as the influenza raged there longer and fiercer than it did in this land, as it is blessed with medical supplies and a good government. I thought that if Isaiah were to visit our land he would ask the searching question: "What have they seen in thy house?"

That is the burning question before us today. God in his providence permits hundreds of thousands of Mexicans and other Latin Americans to come to our doors annually, and we turn them away empty. Meanwhile the Mexican question remains unsolved, for "no question is settled until it is settled right."

For years our conferences have maintained a small work among the Mexicans, but the native men in the employ of the conference have been men of limited experience. Nevertheless these workers, in the main, have proved themselves faithful to the cause and have been determined to labor on until a better day should dawn for the Spanish work in America.

The bright young people among the families who embraced the truth had little encouragement toward the getting of a training preparatory to entering the work, hence many felt that the call of the world was more to their liking than the call to the work of God, and have slipped away from us. But it is very cheering to see some of the young people loyal to the truth in almost every company. There are some who will, after training, become staunch workers.

From one of these I wish to quote a few words that were written in a personal letter to one of our workers. The writer says: "Be so good as to tell me

how I can go to study to be a missionary. Tell me how much it will cost me for a month or a year, and what kind of clothing I will need, etc. I want to know all about it, because I want to go to the mission fields to carry this precious message. Tell me how much it will cost for the ticket to go to where the school will be located."

The same earnestness is manifested by these young people that we see in the young people of our own speech. Such interest will not long remain unanswered. We are made very happy, and in turn make these young people happy, by the information that it is a settled fact that soon they will have a training school for their particular needs. It is inspiring to see their faces brighten up when we tell them that they, too, can go to school and can plan on getting into God's work some day.

There are many problems difficult of solution before us in the Latin American work in the United States, but one of the greatest problems is solved when a means is provided for the training of workers. We find the prophecy, "Thy people shall be willing," is being fulfilled before our eyes faster than we can satisfy the inquiries. We believe the time has come for our Latin work to enlarge the borders of its tents.

HENRY F. BROWN.

* * *

HARVEST INGATHERING WORK IN PANAMA

WE feel much impressed by some recent experiences which the wives of two of our conference workers have had in connection with the Harvest Ingathering work in the West Caribbean Conference. Not only did they raise a large portion of the conference goal of \$2,000 as the result of their efforts of a few days, but their success was an inspiration to all our constituency really to strive for greater success than ever before. Their work has forced the conviction that there are possible ways of reaching that portion of the population in our field which as yet has scarcely been touched—the Spanish-speaking people.

Mrs. R. J. Sype (who does not speak the Spanish language) and Mrs. J. A. P. Green, with but a few copies of the English Harvest Ingathering papers, solicited the Spanish merchants and officials in the city of Panama. Their collections were more than \$100 gold for nearly every day they worked. Many donations of \$5 and \$10 were received. We were entirely unprepared for such a record as this. Such success gave them courage to go to Costa Rica also, as their plans were to continue the good work until at least \$1,000 should be realized from among the Spanish. A severe epidemic of the Spanish influenza in the main city of the republic, however, caused them to turn back without having reached their goal; but as it was, for about six days' work, these sisters realized more than \$650 gold.

Part of this came from others than Spanish-speaking people. One or two copies of the Chinese Harvest Ingathering paper, kindly sent us by the China publishing house, were used to advantage, more than \$100 gold being gathered in one day by means of one paper. Another sister also found the Chinese people very liberal. We were disappointed that the

supply of Chinese papers ordered early in the year failed to reach us, for undoubtedly a good work could have been done with them.

We feel pleased over the results of the Harvest Ingathering work this past year, and happy that the conference goal of \$2,000 gold was passed. More Harvest Ingathering money was brought in this past year than in the five previous years altogether. This raised our mission offerings above ten cents a week per member for the first time in our history.

We feel more pleased and more concerned, however, over the prospects this experience has opened before us for the Spanish work. We cannot help but feel that if the work were properly conducted, much could be done among the millions of Spanish-speaking people in many parts of Latin America. We have not less than six million people of this one tongue in our conference, the majority of them in Colombia (South America), and hundreds of thousands in the republics of Panama, Costa Rica, and Nicaragua. They must have the message of truth carried to them in a language which they can read. And we have been strongly tempted to believe, since the recent accomplishments cited above, that a Spanish edition of the Harvest Ingathering paper would prove a great blessing in approaching thousands of these people in all the Spanish countries, and be the means of interesting a great many in the onward march of God's truth.

Surely a knowledge of the truth must be carried to all these people much more rapidly than it is being carried, and God's precious jewels searched out. While we can report good progress in our field, that progress, for the most part, covers merely the English work. O that we might put forth as extensive an effort for the millions of Spanish-speaking people in our field as we have been exerting for the few thousands belonging to the English-speaking classes!

H. C. KEPHART.



WATCHING FOR OPPORTUNITIES

A few days ago I started to go to Washington, but, on nearing the car station, felt impressed to go to the Columbia Union Branch office. It was noon-time, and the manager was out at lunch, but just at the time I arrived at the door a soldier came along the street and halted in front of the building. He turned, facing it, and stood still. I called to him, saying that in the building there were some books that would give him great help. I told him that if he would come in I would gladly show them to him.

Just then Brother Walters, the manager, came in. I asked permission to show the young man the books. Beginning with "Patriarchs and Prophets"—I sold him that; then "The Story of Prophets and Kings"—I sold him that. Then I showed him "The Desire of Ages," "The Great Controversy," "Early Writings," "Steps to Christ," and "Thoughts from the Mount of Blessing," in turn, all of which he purchased; also a \$6.80 Bible, making a total of \$20.80 worth of books, cash sale.

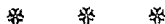
The young man asked me, "Who publishes these books?" I answered, "The Seventh-day Adventists." He said that

he had often thought they had the truth. I told him that our meeting was not a "just-happen-so," but that the Lord had directed in the matter; that I had felt impressed to come to the office, arriving there just as he halted in front of the building. "Now," I said, "read the books." He promised to begin with "Patriarchs and Prophets" and read them all through.

He took my name and address, with the promise that I should hear from him. His father is editor of a paper in Colorado.

Brother House, who was in the office at the time, saw the sale of these good books. A few days later a stranger came into the office and wanted to see some of Sister White's books. Brother House sold him "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "The Great Controversy," and other books, totaling a cash sale of \$31.75.

W. HENRY GEORGE.



SABBATH SCHOOL CONVENTION IN THE SOUTHLAND

The Sabbath school convention at Birmingham, Ala., was held according to appointment, Feb. 1-4, 1919, under the direction of Mrs. L. Flora Plummer.

After the regular session of the Sabbath school, which was held Sabbath morning at 9:30, the convention opened with an appropriate song.

Elder A. G. Daniells was the first speaker, and his topic, "The Sabbath School as a Soul-Winning Agency," sounded the keynote of the convention. Mrs. Plummer followed with a paper on "The Conservation of Our Forces." Both these topics, so forcefully presented, touched a responsive chord in the hearts of the hearers, and anew we resolved to make "the Sabbath school one of the greatest instrumentalities, and the most effectual, in winning souls to Christ;" and not this alone, but in *keeping the child for God*, instead of *winning him back* after years of wandering from the fold.

Topics of vital importance to the success of our Sabbath school work were discussed at each meeting of the convention, during the hours from 10:30 A. M. to 12 and from 2 to 3:30 P. M. From 8:30 to 10 A. M., and from 4 to 5:30 P. M., a secretaries' council was held. These hours were greatly prized by the secretaries present. The council partook of the nature of a round-table discussion, during which time the secretaries gave glimpses of their respective fields and exchanged helpful suggestions.

"The spirit of the Sabbath schools in the Southland is unconquerable. They are entitled to sing the song of the Panama Canal builders:

"Got any rivers they say are uncrossable?
Got any mountains you can't tunnel through?
We specialize on the wholly impossible,
Doing the thing that no one could do."

Appropriate mottoes adorned the walls. Many times during the convention we repeated in concert the words of a motto, "Every member of the church in the Sabbath school, and every member of the Sabbath school in the church," that filled

our hearts with a new courage and determination actually to take every advance step suggested there.

The convention was held for the benefit of the conference Sabbath school secretaries of the Southeastern, Southern, and Southwestern Union Conferences. Nearly all the secretaries of these unions were present. The presidents of the three union conferences, and many of the local conference presidents and laborers were also in attendance at this meeting.

Among other subjects presented were "The Daily Study of the Lesson;" "How to Conduct the Review;" "The Sabbath School Membership as Compared with the Church Membership;" "Relation of Our Sabbath Schools to the Mission Fields;" etc.

Among many other interesting items given were the following:

- 1886: The first gift to missions from the Sabbath schools was \$700.
- 1887: The plan for giving surplus Sabbath school offerings to missions was inaugurated; \$10,615.72 was given.
- 1901: A little less than one half the total contribution was given to missions.
- 1906: Vermont gave all Sabbath school offerings to missions.
- 1912: All schools gave all offerings to missions.
- 1917: The Sabbath schools gave an average of \$12,972 every Sabbath to missions.

On the last morning of the convention the secretaries took occasion to express to Mrs. Plummer their appreciation of the help they had received, not only during the convention, but many times in their field of labor. These secretaries feel that in Sister Plummer they have not only an efficient helper but a friend; and—

"'Tis friends who make this desert world
To blossom as the rose;
Strew flowers o'er our rugged path,
Pour sunshine o'er our woes."
MORRIS LUKENS.



ARIZONA CONFERENCE SESSION

The first biennial session of the Arizona Conference was held in the Seventh-day Adventist church in Phoenix, January 9-12. On account of the prevalence of influenza four of the conference workers were not in attendance, and as a number of the families of our people were in quarantine, the number of delegates present was quite small. Nevertheless, those who were able to attend, greatly enjoyed the occasion.

Four new churches were admitted, and there had been besides a large increase in the membership of our older churches. The total tithe for the year amounted to \$15,748.25; and the total offerings to foreign missions, to \$5,366.72. The increase in these two funds in three years, if we except a large legacy received in 1915, was nearly 150 per cent.

Not only has the work among the English-speaking people shown excellent results, but of late our work for the Mexican population has been established on a better basis than ever before. This work has been under the immediate supervision of Brother F. M. Owen, by whose labors, with the blessing of the Lord, a strong company has been brought out at No-

gales, the gate city of Arizona to old Mexico.

While the book work was crippled by the calling of our young men to the service of their country, yet two faithful men co-operated with Brother I. T. Reynolds in that branch of the work with very encouraging results.

Elder J. E. Bond, who has seen more than fifteen years of acceptable service in Arizona, continues in charge of the field. The growth of our work in this field is very encouraging.

The visiting workers were Elder J. W. Christian, Brother B. M. Emmerson, and the writer. This meeting afforded Elder Christian his first opportunity to become acquainted with our people in the Arizona Conference. G. W. REASEK.

* * *

REPORT OF THE GEORGIA CONFERENCE

THE message of truth which we all love is making progress in this conference, the same as in other fields. God has set his hand to finish the work, and we may expect that great things will be accomplished. It has been my privilege to be connected with the Georgia Conference for the past two years, during which time the Lord has blessed the work in all departments. Our workers have gone forth full of zeal and determination by God's help to bring souls to accept the message, and as a result of this united effort we have been able to add 382 souls to the conference, making the present membership, after deducting those who have been dropped for various causes, 925. We rejoice that so many have been led to accept the truth, but feel confident that had each member of the conference done his full duty the increase in souls would have been much larger.

Our brethren have been faithful in the payment of tithe, and as a result there has been an increase each year. In 1917, there was an increase over that of the previous year of \$3,132.41. In 1918 our tithe amounted to \$22,563.17, which is a gain over that of the previous year of \$3,479.47, this gain being only \$2,000 less than the entire tithe of the conference in 1916.

The Lord has also blessed us in raising our mission funds. In 1917 we more than paid our quota. For the year 1918 we were asked to raise twenty cents a week per member for the white membership and ten cents a week per member for the colored membership. Our books show that we exceeded our quota, raising a fraction more than twenty-five cents a week for the white membership, and a fraction less than twenty-four cents a week for the colored membership. This, we believe, is as it should be, and is pleasing in the sight of the Lord.

Five new church buildings have been erected in the conference, which has given stability to our work. We have also secured a deed for 295 acres of land, worth about \$15,000. We hope to see a good conference academy operated on this farm in the near future.

Our tract society has conducted a splendid business the past two years. When I came to the conference the colporteur work was in a very backward state. The Lord blessed us in getting some faithful men to take hold of this branch of the work, and our sales for

1917 were more than double those of the previous year. In 1918 we struck the high-water mark when the publishing house was paid \$51,046 for literature. Of this amount \$49,000 worth has been scattered among the people throughout the State. This places Georgia at the head in the sale of our literature in the Southeastern Union Conference.

When I was asked to take the presidency of this conference, Elders Evans and Thompson urged that I make every effort possible to have the conference self-supporting by 1919. I have endeavored to follow their advice, and God has blessed our efforts to the extent that we plan to carry the work without an appropriation from the General Conference. At the close of 1918 we had in our treasury several thousand dollars in tithe, and by careful management our workers can be supported from the funds received from Georgia.

We are thankful that the money which has been needed in the past to advance the work in Georgia can now be sent on to the foreign fields.

On account of my physical condition, caused by a street car accident, in which my leg was broken and crushed, making it necessary for me to undergo a serious operation which will keep me out of active work for several months, I have resigned the presidency of the Georgia Conference. It is with sadness that I do so; but the Lord, who rules over all, knows best. I have learned to love the people of this conference, and of the Southland. After spending more than eight years in Kentucky and Georgia, I am convinced that the people of the South are anxious to carry their full share in giving the gospel message to all the world. The money that has been spent by the General Conference to get the work started in the South has not been spent in vain, and by this report one can see that we as a people need not expect less from our brethren in the South than elsewhere.

We feel sure that the believers in Georgia will continue to do their duty until the work is finished. I have enjoyed my work in this field, and shall always remember our dear people who have so loyally stood by the work to make this report possible; and I bespeak a hearty welcome to Elder R. S. Fries, who has been chosen to take the presidency of the conference.

For the present my address will be 105 Bryan Street, Atlanta, Ga.

B. W. BROWN.

* * *

WORK FOR THE COLORED PEOPLE IN OHIO

JUST a little more than a year ago I was called to the Ohio Conference to take charge of the work for the colored people in Columbus. Upon my arrival here I found a scattered membership of ten, some of them quite disheartened. We had no meeting place, and upon the whole the outlook was somewhat discouraging. However, with unwavering confidence in God, we began to work, and although the enemy has contested sharply every foot of ground we have gained, yet through the unfailing providence of our heavenly Father we can look back upon a year of remarkable progress.

At present we have a very neat little church building which will seat about

one hundred seventy-five persons. Our membership has grown to twenty-five, with quite a few others interested; and we feel sure that another year will see even greater progress. The financial report which follows, shows a steady growth:

Tithe, 1917, \$168.10; 1918, \$352.15; gain, \$184.05. Harvest Ingathering, 1917, \$32; 1918, \$82.69; gain, \$50.69. Sabbath school, 1917, \$55.80; 1918, \$4.36; gain, \$28.56. Church expense, 1917, \$85.90; 1918, \$966.29; gain, \$880.39. Total increase in all offerings, \$1,147.54.

Recently the writer was also given the oversight of the Springfield colored church, which has been without a leader for more than two years. The members at Springfield have proved themselves loyal believers in the message, as their financial report shows:

Tithe, 1917, \$703.99; 1918, \$856.20; gain, \$152.21. Harvest Ingathering, 1917, \$61; 1918, \$110.72; gain, \$49.72. Sabbath school, 1917, \$196.20; 1918, \$228.87; gain, \$32.67. Church expense, 1917, \$173.67; 1918, \$178.13; gain, \$4.46. Total gains, \$293.94.

The work in Ohio is practically in its infancy, but is now showing a steady and rapid growth. One year ago there were two workers, now there are five, and the opening providences of God make this number inadequate to meet the rapidly increasing demands. Truly the Lord is blessing in this long-neglected work, and we request the prayers of God's people everywhere, in behalf of the work in Ohio. J. E. Cox.

* * *

GLEANINGS FROM THE FIELD

SEVEN new believers have taken their stand for the truth at St. Paul, Minn.

ELDER M. B. VAN KIRK was recently chosen president of the Oklahoma Conference.

A NEW church, with a membership of seventeen, has been organized at Scotts-bluff, Wyoming Conference.

MORE than one hundred fifty of our boys have been in training at Camp Lewis, Washington. The Tacoma church members have done what they could to make these young men feel at home as they came in from camp on Sabbath mornings, almost taking the church by storm. Now that the war is over, practically all of them expect to fit themselves for a part in our denominational work. Prof. W. C. Flaiz makes this plea for their encouragement and support: "A number expect to enter Walla Walla College as soon as discharged. The North Pacific Union Conference is making every effort to provide facilities for giving these men a quick start, and using their splendid energies in the accomplishment of the gospel work in the world. Your own soldier will soon be home. You thought you could never spare him, but you did. You sacrificed him to our country. Now make the sacrifice complete by sacrificing him to our cause, and doing what you can to make the sacrifice easy to him. You did all you could to back him up in the army. Can you do less for him in the new service for which he has volunteered, and in which he will need even more of your backing?"

TEN new believers were received into the church at St. Joseph, Mo., on a recent Sabbath.

THE brethren and sisters in the Northern Illinois Conference contributed to mission funds more than thirty-six cents a week per member during the year just closed.

NINETY-ONE new members have been added to the church in Minneapolis, Minn., by baptism during the past eighteen months. Eight candidates were baptized on a recent Sabbath.

ELDER S. A. NAGEL, writing from the Hakka field, China, reports eighteen baptized at Lan Lung as the result of the work of a native evangelist. In the Chong Lak district fifteen were baptized, and at Ka Yin Chin six more were received into the church.

THE headquarters of the South Wisconsin Conference have been moved from Fond du Lac to Madison. Eleven new believers were recently baptized in Milwaukee, and a number of others, who have taken their stand for the truth, are studying preparatory to taking this step.

AT a recent board meeting, steps were taken toward providing better equipment for Union College. Plans were laid to raise from \$65,000 to \$75,000 for building or securing a boys' dormitory and equipment, thus releasing East Hall for the use of the Normal Department. It will stand across the road and opposite the ladies' dormitory.

CLOSING one of the most important and enthusiastic campaigns ever launched by the students of Emmanuel Missionary College (Berrien Springs, Mich.) for the enrolment of 300 students during the year 1918-19, the goal was reached on January 22, at which date 301 young people had entered school. This is the largest enrolment the college has had in any one year of its history.

WE quote the following note of interest from the *Lake Union Herald*: "The Lord has added his blessing to the Wabash Valley (Indiana) Sanitarium this winter. The patronage has been exceptionally good. Our house is practically full, and new patients are coming every day. The sanitarium family has been blessed with good health. We have received two visits from the influenza, yet the Lord has heard our prayers and spared us all. We are glad to report that as the light of truth is presented to those intrusted to our care, some hearts are softened and accept the message."

REPORTING the recent colporteurs' institute held in Manchuria, Brother J. M. Johanson says: "At the time of our meeting in Mukden, the mission had only one colporteur in the field; but he had developed the stick-to-it-iveness that makes success. When invited to come in from his territory to attend the meetings, he wrote back and said that if they would write and tell him when it was time to sing and pray, he would sing and pray out in the field, as he preferred to stay by his work. However, when he fully understood what these meetings meant to the work and workers, he gladly came in, and we were much interested as well as encouraged by hearing from his own lips his experiences in canvassing in the northern part of Manchuria during a severe winter."

A NEW church has been organized at Otisville, East Michigan Conference. It has a membership of fifteen.

A NEW hospital building is to be erected in connection with the Boulder-Colorado Sanitarium. This institution has had an excellent patronage during the past year, and additional room is necessary in order that the surgical work may receive proper attention.

ABOUT seven months ago one of the students in our training school at Singapore was obliged to leave for lack of funds. He went to Bangkok, in Siam, where he found work. It was not long before the young man began holding Bible readings, and the number attending these studies soon began to grow. The latest report is that a company of forty have rented a meeting place, which they pay for themselves, and are holding regular meetings every Sabbath. The student writes that these believers are fairly well informed on the doctrinal points of our faith, and wish for baptism.

A GRATIFYING interest still continues in the meetings which Elder Carlyle B. Haynes is conducting in Washington, D. C.

The names of 250 persons desiring literature were received on a recent Sunday afternoon in response to a call, and our workers are following them up with personal visits and *Present Truth*. Many good experiences are being reported.

A further evidence of the deep interest is manifested at the evening Bible studies now conducted each Sunday, Tuesday, and Thursday evening at Memorial Church by Elder Haynes, and known as the "Prophetic Bible Institute." A number of business men and a very intelligent class of people are attending regularly, making an average attendance of about 350, and many show signs of conviction, or definitely express themselves as convinced of the truth of the things they have heard.

MRS. C. E. WEAKS, writing of the evangelistic campaign which is being carried on this winter among the women of Shanghai, describes the method of work as follows:

"The women who attended the personal workers' band last December were each urged to choose some non-Christian, and during the coming winter months make it a matter of special business to pray and work for this one, so that by the time of the coming meetings, which are to be held next March, this subject for missionary effort will be educated to the place where she can make an intelligent decision for Christ. The ticket for admission to the spring meetings will be the individual for whom personal work has been done. It is hoped that the campaign will mark an era in evangelism in China.

"The thought urged home at every meeting is that Christian experience and personal work are inseparable. Spiritual life in the heart, that vitalizing life from God which works the miracle of the new birth, cannot live unto itself. It must overflow into the lives of others. Its possessor is compelled to go forth to lead others into this same experience. And those thus helped must in turn become personal workers. This is the aim of the campaign."

ELDER F. C. CARLSON reports the baptism of ten new believers who have united with the Swedish church in Worcester, Mass.

REPORTS from the board meeting recently held at Emmanuel Missionary College (Berrien Springs, Mich.) indicate that practically the same faculty will be retained for another school year. A physician will be employed to give close attention to the health of the students; and instruction in public speaking, art, and domestic science will be added to the curriculum. It has also been decided to erect a men's dormitory during the coming summer, provided the money can be obtained, so that it will not be necessary to incur indebtedness.

THE Sabbath school at Rangoon, India, has decided to adopt ten Armenian children and support them during the year 1919. When the Armenian Relief number of the *Youth's Instructor* was read to the Sabbath school, every heart was touched, and every one was anxious to sacrifice that some of these poor children might have some of the blessings that we have in abundance. Those present made pledges, and some went to see friends to tell them about the needs and the plans to help. Before the close of the Sabbath, the pledges all amounted to fifty dollars gold a month; and this, according to the plans outlined in the *Instructor*, will supply food for ten orphans for the year.

THE following incident is related by one of our workers in British North Borneo:

"Some time ago there came to my knowledge the case of one woman who has had a remarkable experience. For more than five years she had been demon-possessed, and at times, when the trouble came on, she would almost lose her life. She told me that many times the devil had choked her until she became unconscious.

"One day our evangelist in his rounds among the gardens, called at hers. She and her husband seemed friendly, and he invited them to come to the meetings on the Sabbath. They came the next Sabbath, and listened very closely to the sermon, which was on the subject of faith and prayer. During the service the Holy Spirit impressed the woman that she could be healed, and she went home determined to try the new remedy. She did not know how to pray to God, so she simply knelt down without uttering a word.

"A day or two after this, the evangelist went to her place again. At this time she told him of her trouble. She said she wanted to know how to pray, and what to do in order to have the help of 'Shang Ti' (God). The evangelist told her that she must tell God all about her sins, and ask to be forgiven. She immediately asked all the questions she could think of, and the evangelist told her of the things that she must put away. As fast as he could tell her, the earrings and rings came off, the unclean meats were thrown out, and the place for the old idols torn down.

"From that day to this, she has had no more of those awful struggles, and is walking in the way of the Lord. Surely, the day of God's miracle-working power is not past. 'Even the devils are subject unto us in Thy name.'"

The Gospel Ministry

RIGHT METHODS IN EVANGELISTIC WORK

SUCCESS in evangelistic endeavor, or in winning souls, does not set aside or suspend the natural operation of divine law. Rather, it is the natural consequence of the right use of the appropriate and constituted means, together with the blessing of God on those means.

I would not be understood as meaning by this, however, that success in evangelistic endeavor can ever be obtained merely by the selection and use of the right means, without the accompaniment of God's power. The point I desire to emphasize in this article is, that God has appointed certain means to be used in evangelism, the understanding and use of which will certainly result in success if used under the guidance of the Spirit of God, and to emphasize in this connection the importance of every evangelist's learning what these means are, and employing them in his labors for the souls of men.

Success in winning souls may always be confidently expected when, under the guidance of the Spirit of God, the right means to accomplish that end are used, and God co-operates in their use. And the probabilities are that when these means are not used, the effort put forth to win souls will result in failure. Successful evangelistic campaigns are the result, not of chance, not of great organizing ability, nor of great brilliance in preaching, but of the working together of all the agencies which God has appointed by which to win souls.

It will be found that those men who have been successful in business, in law, in medicine, in statesmanship, or in any line of human activity, have won success because they have adhered to principles which, when rightly employed, can result in nothing else but success. Their success has not been a chance which happened to them, it has not been because they were favorites of Providence, but because they adopted principles and means which, with God's blessing, could produce no other result.

By what has been said it is not meant to convey the idea that success in evangelism can be gained with God ruled out, or without divine aid. What is meant is that the agencies and methods which God has appointed to win souls will produce success in that particular thing. Otherwise God would not have appointed them.

In the Scriptures, the word of God is likened to grain, preaching to the sowing of seed, and the results to the springing up and growth of the crop.

The use of agencies and means, however, even when they are the ones divinely appointed, will not result in success in soul-winning, as we all know, without the blessing of God. And no more will grain, after being properly sowed, produce a crop without the blessing of God.

Nothing places in jeopardy the prosperity of the church more, nor is there anything more unreasonable, than the idea which has prevailed altogether too widely that evangelistic endeavor has something peculiar in it and is to be considered entirely apart from the or-

inary rules of cause and effect. There are many who appear to believe that evangelistic endeavor belongs so decidedly to that mysterious realm of the sovereignty of God that there is in it no natural connection between the means and the end.

Such a doctrine when applied to the sowing of grain, and preached about among the farmers, would result in the starvation of the world. To tell the farmer that crops of grain will be produced only when it pleases God, and that therefore for the farmer to plow and plant and labor as if he expected a crop to appear, is wrong, as it takes the work out of God's hands, interferes with God's sovereignty, and is dependent on human strength; that there is no connection on which he can place dependence between the means and the result,—this would be to cut the nerve of special effort and deprive the world of its incentive to labor.

Equally harmful are the results when the servants of God are persuaded that success in evangelistic endeavor has no connection with the means used. Souls are being lost every day, who might have been saved if the church had not been dreamily waiting for God to save them without the employment of the appropriate means. Some have ideas on this subject so loose and unsatisfactory, and so obviously untrue, as to be positively harmful. They apparently believe that the gospel worker has no more agency in winning souls and in bringing about success in evangelistic campaigns, than in producing thunder or a hailstorm, and that success comes to this or that tent or hall effort just as showers do, the ministers and churches being just as unable to produce success as they would be unable to make it rain on their city when it was raining on some other city.

It has been supposed that success in evangelistic campaigns might be looked for in the summer time when a tent effort was held, but that nothing much in the way of progressive work could be done in the winter, or at seasons when the weather was bad. As if God would see to it that all whom he intended to save would accept the truth in the summer, and the workers could then rest eight or nine months until in the providence of God another harvest is prepared!

We are coming today to discern that "now" is a word belonging always to the present. "Now is the accepted time; . . . now is the day of salvation." There is no season of the year which is unfitted for success in winning souls. Winter and summer, spring and fall, the gospel worker should be at his task, in the most aggressive way possible. Souls are waiting to be saved. God is waiting for us to put forth an effort to save them. As soon as one evangelistic campaign is finished, another should be planned for. And success will crown them all, regardless of the time and season when they are held, just in proportion as the right methods, plans, agencies, and means are employed in them.

CARLYLE B. HAYNES.

* * *

BE at war with your vices, at peace with your neighbors, and let every year find you a better man.—*Benjamin Franklin.*

Medical Missionary Department

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

A SHORTER COURSE IN NURSING

It is very evident from the experiences of the late war, from the distressing conditions during the influenza epidemic, from the demand of the public for practical nurses, and from the many calls that are coming from all classes for First Aid courses, special courses in nursing, and even correspondence courses in the care of the sick, that training schools for nurses must furnish special short courses in the treatment of disease to meet the demand.

Much of the reason for this demand is said to have come from a feeling on the part of physicians and the laity that graduate nurses are placing themselves so far above the work of the public that people in moderate circumstances cannot afford the services of a uniformed nurse. The opinion is abroad and quite firmly fixed in the minds of the people, that nurses have formed a labor union, that they demand such high wages, that they are so exclusive in their service and demand so many concessions and favors when on duty, that none but the rich can employ them.

Whether there is much truth in this or not, it is a situation that must and will be met. People, especially those in moderate circumstances, must have care when sick. The poor seek relief in charitable hospitals. The rich can afford as many high-priced nurses as they desire, and can employ as many servants to wait on them as are required, but people in the common walks of life will not accept charity and cannot afford the services of a registered nurse. Such an epidemic as we have just passed through makes a great demand for nurses—practical nurses who can and will do what is necessary for the people.

The leading editorial in the *Journal of the American Medical Association* of Jan. 25, 1919, is entitled, "The Supply of Practical Nurses." Every nurse should read, study, and ponder this article and determine whether the charges there fit her or not. Surely they must not be allowed to apply to our own nurses. I cannot believe that they do. But this note of complaint and warning has been so long sounding that it must be heeded. Either graduate nurses must be more humane, and many more nurses who are practical and willing must be graduated from the present schools with present or possibly modified curricula, or shorter courses will be provided whereby practical nurses may be furnished to meet the demand.

There is one thing certain: Sufficient graduate nurses cannot be provided with long courses of training to meet the present and near-future demands. The present exclusiveness of the nurses' association cannot immediately be so modified as to provide the needed help in practical nursing that is so keenly felt at present. There is a great question whether the high requirements now held in nurses' training courses will permit of a sufficient number of graduates being put

out to meet present and near-future demands. It seems imperative that our sanitariums consider at once the advisability of providing short courses of training in the care of the sick that will quickly prepare large numbers of practical nurses to meet present demands.

Moreover, as a people we must apply the university extension plan to this medical training, and provide health extension courses in nursing, First Aid, and cookery. This instruction must be taken to the churches, schools, and even into the homes of our people and others.

Already a correspondence course in First Aid is being conducted by the Fireside Correspondence School, Takoma Park, D. C., which is doing something in this line; but that is not enough. Let our sanitariums be first in this popular movement of preparing many, yes, every one, of our membership to minister effectually to the sick.

W. A. RUBLE, M. D.

* * *

THE VENEREAL PERIL

It is said to be an ill wind that blows nobody good. The late war has brought us many blessings, not all of which have as yet been fully realized or even recognized. The amount of accurate knowledge along many lines gained from statistics in the army is great. The benefit derived from discipline both to those who have been in service and to those who have remained at home is greater. But the greatest blessing probably has come in the knowledge of our ability to grapple with great problems and master them. The carrying on of this war, the raising of billions of dollars for its prosecution, the food conservation program, and finally the abolition of the liquor traffic have been stupendous undertakings; but we came, we saw, we conquered, and are infinitely stronger for having done so.

There are still great things to be accomplished before we are the great, free, pure nation we ought to be. For example: Our greed for gain is responsible for the harassing strikes that so annoy us—greed on the part of the rich for greater gain, greed on the part of the poor for more money. Another great evil to be overcome is the tobacco habit—a practice in some ways more generally obnoxious than the use of liquor—a habit in which we are profligate to a degree next in importance to the waste caused by the liquor habit.

Just now an evil that is secretly accomplishing the greatest ill to its voluntary votaries, and working the greatest disaster to its involuntary victims, is the evil of illicit venery, the violating of the seventh commandment. There is no command of God or man which brings surer, swifter, and severer sentence against its transgression, than the command, "Thou shalt not commit adultery." The object of the command is, first, to protect the individual from the evils that accompany improper personal associations and relations; second, to protect the family, the home, and posterity from the terrible results that follow transgression in this matter; and, third, to regulate society and keep it pure.

Two of the worst diseases known to humanity, with the most terrible immediate results to the transgressor as well as to his victim, and the worst after-

effects to the erring one, to his victim, and to his offspring, attach to and arise from improper sexual relations. In the past this immoral practice, and the diseases resulting therefrom, have been so covered up by the thin veneer of society that it has been considered next to improper to even refer to any of them or to speak or write their names. The practice, however, has become so common, and the diseases resulting from it are so widespread, that the United States Department of Health is calling attention to it, and is urging ministers to speak out on the subject. The Government is urging physicians, ministers, and instructors everywhere to urge war against the social evil.

A few statements from reports published by the United States Public Health Service for public distribution will show the importance of this movement for publicity.

Speaking of venereal diseases, a Government document for general distribution says: "Drastic measures must be taken to prevent this greatest cause of disability in the army." "The army lost more days of service from men on account of venereal disease than from any other cause." "Five men came into the army with venereal disease for every one who contracted it after he was in the army."

This document shows "that gonorrhoea [one of these bad diseases] was every year causing blindness among infants, countless surgical operations on women, and sterility in both men and women;" "that syphilis [another of the bad diseases] 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." Some authorities show that seventy per cent of the operations on women are due to gonorrhoea.

Again quoting: "One of the compensations for the tragedy of war is the fact that an enlightened opinion is behind the organized campaign to protect youth against venereal disease. The campaign begun in war to insure the military fitness of men for fighting is quite as necessary to save men for civil efficiency."

This move on the part of the Government is a most necessary and a most worthy one. It takes the matter up from the only standpoint that a free government can, namely, a legal standpoint in dealing with its results, and from a standpoint of moral suasion and education as a preventive. Churches and families must go farther than that. The question is a moral and a religious one and must be considered so by the churches. "Thou shalt not commit adultery," is a God-given command. Christians may not content themselves with simply avoiding the results of these terrible diseases, and with teaching others how to avoid the results or even to treat conditions, but must attack the thing from the social purity standpoint. Purity in action, word, and thought is the only safe policy. In no relation in life is this scripture, "My people are destroyed for lack of knowledge," more applicable and more true than in this matter. Parents are the first in responsibility in this as in other educational questions. Teachers and min-

isters come next, and lastly, the Government should see that every citizen is thoroughly enlightened upon this very vital question.

Let Seventh-day Adventists take up this matter, become thoroughly enlightened on the subject, and be ready to cooperate with the Government in this important campaign.

W. A. RUBLE, M. D.

(To be continued)

Missionary Volunteer Department

M. E. KERN Secretary
 MATILDA ERICKSON Assistant Secretaries
 ELLA IDEN
 MEADE MACGUIRE Field Secretary

A PERSONAL APPRECIATION

We are often reminded of Sister White's last message about our young people. Among other things she said, "We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word."

That our Missionary Volunteer Reading Courses accomplish this result for many, we know. Hundreds of messages of appreciation like the following come to our conference Missionary Volunteer secretaries. A young woman writes concerning the book, "Making Good:"

"This book has impressed me from beginning to end, but the chapter on 'The Man Who Can Smile' surely is interesting. Even though others may be gloomy, I want to smile and be happy. So when there is sadness, I can think of the message of the Philippine soldier, and be cheerful."

Will not all parents see that their children and young people have access to these good books? Many a great man has attributed his success to a single book.
 M. E. KERN.

UNIVERSITY PAGANISM OUT OF THE PIT

(Continued from page 2)

With all the faults and limitations that will be found in these sketches of my own personal experiences, I trust they may help Christians to awake to the meaning of these poisonous teachings which our sons and daughters are drinking in from fountains that are labeled "Truth." We may be able to save many individuals and many colleges, and in a measure our beloved nation itself, from the deluge of the wrath of God which must be revealed from heaven against the unrighteousness of men who hinder the truth of God by proclaiming the lie of Satan.

* * *

No nation lives for itself; no nation lives but through the service it renders to humanity.—Paul Richard.

* * *

"THE glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."

* * *

TEMPERANCE and labor are the two best physicians of man.—Rousseau.

News and Miscellany

Notes and clippings from the daily and weekly press

— Coal, it is said, costs \$80 a ton in Iceland, and salt is worth \$129 a ton.

— A bill granting Statehood to Hawaii has been introduced in the House by J. Kuhio Kalaniana'ole, delegate from Hawaii.

— Roy A. Conger has purchased a \$10,000,000 aerial fleet from the Canadian government. Commercial aviation is the plan, and the stock consists of 350 Curtiss planes and 1,000 engines.

— Army tanks are now being used by the farmers in France to pull heavy plows and pulverizers and tractors across their fields. They are driven by men taught to drive them on the battlefield.

— Lacking only one vote of the necessary two thirds, the amendment to the national Constitution, granting suffrage to women, failed of passage last week. Twenty-four Democrats and thirty-one Republicans voted for the amendment, and eighteen Democrats and eleven Republicans against it.

— A nation-wide movement, tending to prevent as much as possible street accidents resulting from carelessness, will be started by the Council of National Defense immediately. The loss in killed and maimed throughout the country during recent weeks has grown to such appalling heights that means to help reduce these ever-growing casualties must be taken at once. The general adoption by cities and communities of modern principles, embodied in carefully prepared highway traffic regulations would, the council believes, materially reduce the number of accidents.

— The Roman Catholics are deeply offended because the Pope was not asked to be represented at the peace conference. It is reported that the conference will be asked to give the holy see a strip of land uniting the Vatican with the sea, so that he may leave his "prison" without crossing Italian territory. The feeling between the Vatican and the Italian government is intensely bitter. When President Wilson visited Italy recently, he could not go from the royal palace to the Vatican. The Pope would not have received him. He was compelled to drive to the American Embassy, change carriages, and then drive to the Vatican.

— The strike terror is gaining a vise-like grip upon Great Britain's industries. The crux of the trouble lies in the demands for a reduction of the forty-seven-hour week to one of forty hours. "The workers have repudiated government intervention," says a prominent industrial leader, "they have scorned the advice of their own leaders, so that no alternative course seems possible save strike." "Demands made in certain industries cannot be conceded without disaster; if they were, the industries would promptly cease to exist. At Belfast, where more than one hundred thousand are out of work, due to the strikes in the shipyards, engineering concerns and nearly all factories are closed. The city has no light, no gas, no street cars working, as a result of these strikes."

— Railroad administration is proving an expensive pastime for the Government. The "Revolving Fund" of \$500,000,000 provided for railroad uses, is now practically exhausted, and the new director general, Mr. Hines, affirms that an additional \$750,000,000 is needed to carry on the work.

— Entrance examinations are to be discarded at Columbus University, New York City. Psychological tests will take their place, "the idea being to measure the candidate's intelligence rather than his knowledge." This innovation is regarded by the educational world as "interesting, not to say startling."

— During the second week of February the Boy Scouts of America celebrated their ninth anniversary. There are now in this country about 339,468 registered Scouts. The movement is founded upon a steadfast observance of the oath and law, which are: "On my honor I will do my best (1) to do my duty to God and my country, and to obey the Scout law; (2) to help other people at all times; (3) to keep myself physically strong, mentally awake, and morally straight."

— The death of Husein Ben Ali, grand shereef of Mecca and king of Hejaz, has been strangely overlooked. The interest in the European news is doubtless responsible. He was a descendant of Mohammed, had great wealth, and exercised a vast influence with the Arab tribes. He was bitterly opposed to the Turks, and when the war began declared himself king of Arabia and joined the Allies. He did much to prevent the holy war called by the sultan for the extermination of Christians. He claimed to be the head of the Mohammedan religion, and so united the warring tribes of Arabia against the Turks. He was a progressive ruler, and did much for the betterment of his people. He left three sons, all of whom sympathized with his beliefs and purposes. The eldest succeeded him, and will carry forward his work.

— The "grand old man" of Canada is dead. At the age of seventy-eight years Sir Wilfrid Laurier closed his remarkable career, as the result of hemorrhage of the brain. For nearly fifty years he was the most powerful figure in the political life of Canada. Laurier's political career began in 1871, when he was elected to the Canadian Parliament. He was re-elected in 1874, and that year became a member of the federal assembly. In 1877 he became minister of inland revenue in the Mackenzie cabinet. He was defeated at the general elections the next year, but was elected immediately afterward from Quebec, East, and was re-elected at the general elections from 1878 to 1917. In 1891 he became leader of the Liberal party, and five years later was made premier, being the first French Canadian to achieve that honor. He continued as premier until 1911, winning international consideration by his personal force. Sir Wilfrid was the champion of reciprocity with the United States, and this was responsible for the defeat of his party in 1911. He bitterly opposed compulsory military service in 1917, and again met political defeat. During his life countless honors were showered upon him by the countries of Europe.

— The American Government has formally recognized the provisional government of the republic of Poland, of which Ignace Jan Paderewski is the premier.

— The establishment of a great printing house in Jerusalem is one of the chief aims of the Zionists of the Middle West. The plan is to make Jerusalem the center for disseminating Jewish culture throughout the world. Destruction of Jewish printing houses in Russia and Poland has resulted in almost exhausting the world's supply of Hebrew books, according to Jewish authorities.

— Illiterate and non-English-speaking persons in the United States outnumber all the people that live in Nevada, Wyoming, Delaware, Arizona, Idaho, Mississippi, Vermont, Rhode Island, North Dakota, South Dakota, Oregon, Maine, Florida, Connecticut, and Washington combined. These eight million people must be educated at least sufficiently to read an American newspaper and to know something of what it means to be an American.

— Sailing as an "argosy of life and hope" to the 4,600,000 destitute people of the Holy Land and other regions of the Near East, the steamship "Leviathan" left New York last week for France with the largest contingent of missionaries, doctors, and relief workers ever sent overseas at one time on such a mission. They will reach Constantinople, their destination, about March 15, in another vessel sailing from Brest. The party, comprising 250 members, was preceded by equipment for fifteen hospitals donated by the American Red Cross, valued at \$3,500,000.

— In 1916 Harvard University and the Museum of Fine Arts of Boston sent out a research expedition to Ethiopia, under the direction of Dr. George A. Reisner. This expedition passed up the Nile, and near the site of Napate, the ancient capital of Ethiopia, commenced its archeological research. Among the mounds excavated was one which proved to be the burial place of one of the Ethiopian kings mentioned in the Bible. In 2 Kings 19: 9 we have the name of "Tirhakah, king of Ethiopia." This name has been lost to view so far as the history of Egypt and Ethiopia is concerned, and it remained for the Harvard Expedition to uncover the burial place of this Ethiopian king, and thus to confirm the accuracy of the Bible record.

— An anticrown revolution has developed in Rumania and is spreading swiftly, according to Bucharest dispatches via Budapest and Vienna. King Ferdinand was wounded—how gravely is not stated—when the car in which he and his family tried to escape from Bucharest to Jassy was stoned. Crowds of rebels surrounded the machine, stopped it, and forced the royal party to return to Bucharest Palace, which was subsequently attacked. Shouts of, "Down with the monarchy, long live the republic and the revolutionary proletariat," are resounding in the streets of the Rumanian capital. The Bratianu cabinet is reported tottering. Bolsheviki propaganda has a hand in the uprising, according to some dispatches. Food shortage is critical, and the whole country is in a state of unprecedented disorder.

—The Senate has set in motion an investigation of Bolshevik propaganda which will be nation-wide in scope and will seek to establish: (1) Whether the Russian propaganda has as its aim the overthrow of the government of the United States and the establishment of a soviet form of government here, or is aimed principally to secure the removal of American and allied troops from Russia; (2) whether the propagandists are maintained with Bolshevik funds, or have inaugurated their efforts on their own initiative out of zeal for the soviets; (3) how the payments, if Bolshevik funds are supporting the propaganda, are made; (4) whether there is any connection between the I. W. W. and the present Bolshevik government of Russia.

Appointments and Notices

LOMA LINDA SCHOOL FOR NURSES

The next class in the Loma Linda Nurses' Training School will begin on Aug. 17, 1919. An affiliation has been arranged with the White Memorial Hospital, Los Angeles, where student nurses receive a portion of their training. Write for information and application form to Superintendent of Nurses, Loma Linda, Cal.

* * *

PRESENT TRUTH SUBSCRIPTIONS

Subscriptions for current issues of Present Truth may be sent in at any time. All regular subscriptions sent in during 1919 will always begin with the first number of the year, and all 1919 issues will be supplied, in their order, for 15 cents, single subscriptions, or seven subscriptions for \$1, mailed monthly.

Every three months a new division of the 1919 list will be begun, in order that the latest subscriptions in any division may be brought up to the mailing date of the division by sending not more than two back numbers. These divisions begin in January, April, July, and October. To illustrate: To all subscriptions coming in during March (the last month of the first division of the year) the January, February, and March numbers are sent together, but after that, one number is sent each month. A new division is then begun in April, with sending only the first issue of the year.

In October, every year, a special weekly list is begun, which list supplies, in their order, all the issues in print from No. 1 to the last issue of that year. This is the only list mailed weekly. Subscriptions for this list are due between the first of August and the last of November. Subscriptions requiring all issues should be reserved for this special October list. The price varies from year to year according to the number of papers to be supplied.

* * *

CHANGE OF ADDRESS

Friends wishing to communicate with Elder J. W. Watt should address him R. F. D. No. 7, Mansfield, Ohio.

* * *

REQUESTS FOR PRAYER

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

A Kansas sister asks prayer for healing of herself and daughter, and for the conversion of her husband.

An anxious mother, writing from Oklahoma, asks prayer for the healing of her son, who is suffering from tuberculosis.

"I am fast losing my eyesight," writes a California sister, "and specialists give no hope for recovery. I beg of you all to have special prayer in my behalf."

* * *

PUBLICATIONS WANTED

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

Mrs. James F. Woods, Churubusco, Ind.

Walter Carlson, 2216 Routt Ave., Pueblo, Colo. Continuous supply of papers, pamphlets, and books.

Elder B. H. Palmer, Spur, Minn. Literature in German, Scandinavian, Polish, Bohemian, and English.

Mrs. H. M. B. Hardin, Ola, Ark., desires Our Little Friend, Youth's Instructor, Watchman, Present Truth, Life and Health, Signs Magazine, Signs weekly, for the present year.

OBITUARIES

Goodman.—Don C. Goodman died Feb. 8, 1919, at the home of his mother at Jamestown, N. Dak. He is survived by his mother, one brother, and one sister, who sorrow in hope. J. H. Roth.

Bell.—Eva R. Bell died in Sacramento, Cal., Feb. 6, 1919, aged sixty-nine years. She had been a believer in present truth for many years, and fell asleep in hope of a part in the first resurrection. A. J. Osborne.

Hurst.—Frank Hurst died at Hemet, Cal., at the home of his grandfather, H. F. Magoon, Jan. 20, 1919, at the early age of eight years. We hope to meet him in the first resurrection. Funeral services were conducted by the writer. A. C. Anderson.

Smith.—Emma Smith was born in Cornwall, England, and died in Sacramento, Cal., Feb. 6, 1919, aged eighty-three years. Sister Smith accepted the third angel's message in 1889, uniting with the Sacramento church. She is survived by a daughter. A. J. Osborne.

Morris.—Sarah T. Morris was born at Chesterhill, Ohio, April 21, 1858, and died near Bellefonte, Ark., Jan. 15, 1919. In 1885 she accepted the third angel's message, and remained faithful to the end of her life of service. She sleeps in Jesus. Mary L. Doan.

Mohr.—Died at Nekoma, Kans., Dec. 23, 1918, Mrs. Harry Mohr, aged twenty-seven years. She is survived by her husband and one son, her mother, two sisters, and six brothers. We feel confident that our sister sleeps in Jesus, and will have a part in the first resurrection. F. W. Stray.

Weatherby.—Emily Walker Weatherby was born in Stafford, Conn., April 30, 1858, and died Oct. 7, 1918. She accepted present truth in 1895, and was a faithful member of the New Haven (Conn.) church at the time of her death. The bereaved husband is comforted by the hope of the resurrection morning soon to dawn. H. C. J. Walleker.

Walker.—Rosetta T. Walker died at the home of her daughter at Stockton, N. Y., Feb. 9, 1919, aged 84 years. She accepted present truth about twenty-six years ago, and was a faithful member of the Stockton church to the end of her life. I. N. Williams.

Crutcher.—Cleo Waters Crutcher, seven-year-old daughter of Brother and Sister Lee Crutcher, of Philpot, Ky., fell asleep in Jesus Jan. 19, 1919. The sorrowing parents are looking forward to the glad reunion day when the King shall come to claim his own. R. I. Keate.

Smiley.—Mrs. Clara I. Smiley died in Joplin, Mo., Jan. 30, 1919, at the age of fifty-nine years. She was an earnest Christian, and helped every good cause as far as she could. She was greatly loved by children. She sleeps until the glad morning of the resurrection. W. H. Brown.

Bissell.—Susan C. Bissell was born in Illinois, June 1, 1857, and died at the home of her daughter in Topeka, Kans., Jan. 26, 1919. Eleven years ago she accepted the third angel's message, and united with the Seventh-day Adventist church at Holton, Kans. Her husband and six children mourn. W. F. Surber.

Aitken.—Vera Blanche Aitken was born near Severy, Kans., Dec. 15, 1897. She was baptized at Addington, Okla., by the writer, in 1914. She died near Devol, Okla., Feb. 5, 1919. She was an obedient daughter and a devoted sister. The sorrowing family are comforted by the hope of the Saviour's near return. I. A. Crane.

Ward.—Judie Giles Ward died at her home near Chandler, Ariz., Jan. 21, 1919, aged twenty-five years. About two and one-half years ago she accepted the third angel's message, and was faithful to its principles to the end of her life. Her life was hid in Jesus, and she sleeps in his keeping. Her husband and little son mourn. E. C. Boger.

Kilgore.—Alice Jane Thompson was born in Palestine, Ill., July 26, 1854. She was married to Elias Kilgore in 1879. In 1883 she heard and accepted present truth, uniting with the Seventh-day Adventist church at Farmersburg, Ind., of which she remained a faithful member to the end of her life. She fell asleep Jan. 24, 1919. Five children survive. J. W. Hofstra.

Van Duzer.—Mrs. Sarah Van Duzer was born in Mountainville, N. Y., Aug. 19, 1833, and died at her home in Newburgh, N. Y., Jan. 19, 1919, at the advanced age of eighty-five years. She accepted present truth under the labors of Elders M. C. Wilcox and H. E. Robinson years ago, and lived a consistent Christian life. One brother and three daughters survive. D. N. Wall.

Allen.—Anna P. Allen died in the home of her parents in Franklin, Tenn., Feb. 1, 1919, aged fourteen years. At the age of twelve she united with the Seventh-day Adventist church in Cuba, where her father was laboring at that time, and until her death was a devoted Christian. The sorrowing family and friends are comforted by "that blessed hope." W. E. Videto.

Hollingsworth.—Mary Elizabeth Brown Hollingsworth was born in Wayne County, Indiana, Aug. 27, 1844, and died in Ronan, Mont., Jan. 24, 1919. She became the wife of Isaiah T. Hollingsworth in Madison County, Iowa, Sept. 7, 1862, and with him accepted present truth in 1893. She was the mother of nine children, seven of whom survive. She fell asleep hoping for a part in the first resurrection. J. T. Jacobs.

Benton.—George Benton was born in Madison County, New York, Sept. 18, 1834. At the age of twenty-five he was married to Martha L. Brink. They were pioneer settlers in Ionia County, Michigan, and there nearly fifty years ago they accepted present truth. The deceased was faithful to this message to the end of his life. Death came to him at his home near Grand Ledge, Mich., Oct. 22, 1918. His wife and four children mourn. E. G. Benton.

Geates.—Mary Ann Dodds was born in Ontario, Canada, Sept. 5, 1849. In 1873 she was married to George W. Geates, of Portland, England, and to them were born five sons and six daughters. She united with the Seventh-day Adventist church in June, 1899, and her hope in the Saviour's near return remained bright to the end of her life. She fell asleep at North Battleford, Saskatchewan, Jan. 25, 1919. Her husband, four sons, and four daughters mourn. Thos. D. Rowe.



WASHINGTON, D. C., MARCH 13, 1919

EDITOR FRANCIS MCLELLAN WILCOX

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

SPECIAL CONTRIBUTORS
A. G. DANIELLS I. H. EVANS W. W. PRESCOTT

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

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

BROTHER HARRY COOPER and his family, of Kansas, sailed for China by the S. S. "Nanking," which left from San Francisco February 22.

By the same boat Brother O. J. Gibson and his family sailed for China, and Sister May Scott for Korea, returning from furlough.

BROTHER H. H. HALL, of the Pacific Press, was another of the workers who sailed on the S. S. "Nanking," February 22, for the Orient. He will be gone five or six months, visiting the various mission printing plants, and laying plans with them for putting their work on a good financial basis. The assistance he can give these struggling mission plants will be of great benefit to them and to the cause at large.

ELDER JOHN F. AND MRS. HUENERGARDT are spending a few days in Washington. Brother Huenergardt has been in Europe during the war, and bears testimony to the protecting providence of God over our work in war-stricken countries during these troublous times. We are thankful these tried workers have been spared in all the varied experiences through which they have passed, and that they are able to report such a hopeful outlook for the message in European countries.

ILLITERACY IN AMERICA

ACCORDING to Secretary Lane, more than ten per cent of the American people are unable to read and write. This, it should be added, however, includes some foreigners who, while able to read their native tongue, do not understand the English.

Declares Mr. Lane: "What shall be said of a democracy wherein ten per cent of the adult population cannot read their laws; a democracy which sends an army to preach democracy to the world in which in the first two million sent out 200,000 could not read their orders or understand them when delivered? What should be said of a democracy which challenges the world with the superiority of its system of government and yet is compelled to reach millions of its people through papers printed in other languages?"

SOME idea of the terrible losses in the great World War may be obtained by the following figures, which we copy from an exchange: "It would require ten days for the British dead (558,665) to pass a given point; twenty-one days for the French dead (1,400,000) to pass; twenty-four days for the German dead (1,580,000); thirty days for the Austrian dead (2,000,000); fifty-three days for the Russian dead (3,500,000), or 153 days for the slain in all the armies (10,097,143). The total casualties were almost two and one-half times this number (24,562,714). The soldiers in all armies number 58,514,700. From producers this vast number was changed to dependents. The effect upon the economic condition of the world must be tremendous."

A LETTER from Brother Roy E. Hay, of the Philippine Islands, inclosing an article for the REVIEW regarding that field, says: "The Lord is going before us in the work here. It is hard to give a correct impression of the work that is before us in giving the message to the inhabitants of this field. So far the greater part of our work has been with the Ilocanos along the coast. Although some twelve languages are spoken in this field, the Ilocano people and language predominate. They are loyal, and when trained make good workers. From them we must draw workers to carry the message to the five hundred thousand half-civilized mountain people. The Lord has given us a measure of success in reaching a considerable number of promising young men and women, and if we can secure the means to support them in the work as fast as they are qualified, we can expect to see the Lord using them mightily in the finishing of the work. We certainly appreciate the REVIEW. All our evangelistic workers read and speak English, and all but one are subscribers to the REVIEW."

ELDER C. H. WATSON, of Australia, writing of the spiritual awakening in Fiji, says:

"On Brother Fulton's arrival in Australia, it was thought wise for him to proceed to Fiji to investigate the interest that had arisen, and advise us as to the steps necessary to take care of the large number of people turning toward us. He has now returned, and reports that a very conservative statement must place the numbers added to the truth at more than a thousand, and that the work is still going on. It is extending to new localities, and from some towns and villages that have not yet been visited by our workers, we have received earnest requests to send our laborers to them. It really is a most wonderful work of grace, the most wonderful that I have ever witnessed among heathen people. That it is a genuine work none who witness it can doubt. Marvelous transformations are seen in the lives of these people. The use of filthy things and evil practices are being discarded, and grace and power are witnessed in the lives of men made free in Christ Jesus. We are sending a strong company of workers among these people, to lead them fully into the truth, and to continue the work begun by the Spirit of the Lord."

MARCH 5, the next day after the adjournment of the Sixty-fifth Congress, President Wilson sailed the second time for Europe to take part in the Peace Conference at Versailles. His stay abroad is indeterminate, depending upon the progress made in the decision of the great questions centering in this conference.

A GREAT METROPOLITAN MISSION FIELD

SUCH a field is the metropolis of the Western Hemisphere, now the largest city in the world. New York has a population of nearly six million. Out of this vast number only 330,000 are contributing members of Christian Protestant churches. Out of the 1,750,000 children registered in public schools only 185,000 attend Christian Protestant Sunday schools, and 158,000 Roman Catholic schools. This leaves more than 400,000 children in New York City who do not attend, so far as is known, any weekly religious service. What a field for missionary operation on the part of the great Christian church! What a field this city and its sister American cities present for the heralds of the last gospel message. The call of their great need should awaken a response in the heart of every Seventh-day Adventist.

A NOTABLE CONGRESS

THE Sixty-fifth Congress of the United States came to an end through Constitutional limitations at noon on March 4. It has been in many respects one of the most remarkable sessions of Congress ever held. It was the only Congress which has made two declarations of war, one upon the Imperial German Empire and the other upon the Austro-Hungarian government. It passed the greatest tax law in the history of any nation, levying taxes aggregating \$10,000,000,000 in two years. It issued bonds to the amount of \$22,000,000,000, the greatest bond issue ever made by any nation.

The army appropriation bills amounted to \$12,000,000,000, likewise the largest appropriation bill ever passed by any nation in the history of the world. The enactment of the selective service law raised the largest American army in the history of the nation. The expenditure of nearly \$3,000,000,000 was authorized to create an American merchant marine, and \$100,000,000 was appropriated to provide housing facilities for its war workers called to Washington and other centers. It passed the espionage law for its own protection, a law of far-reaching consequences. Huge appropriations were made for enlarging the air service.

The President was authorized to take over the railways of the country, and the cable, telegraph, and telephone lines. Federal food and fuel control was put in operation. More than two dozen Congressional investigations were conducted. The President addressed the Sixty-fifth Congress nine times. Altogether the expenditure of approximately \$57,000,000,000 was authorized for war purposes of various kinds. This Congress goes down in history as emphatically the great war Congress of the American Government. Whether its operations in these ways will be exceeded by any Congress in the future, only the future will reveal.