

The Advent Review and Sabbath Herald

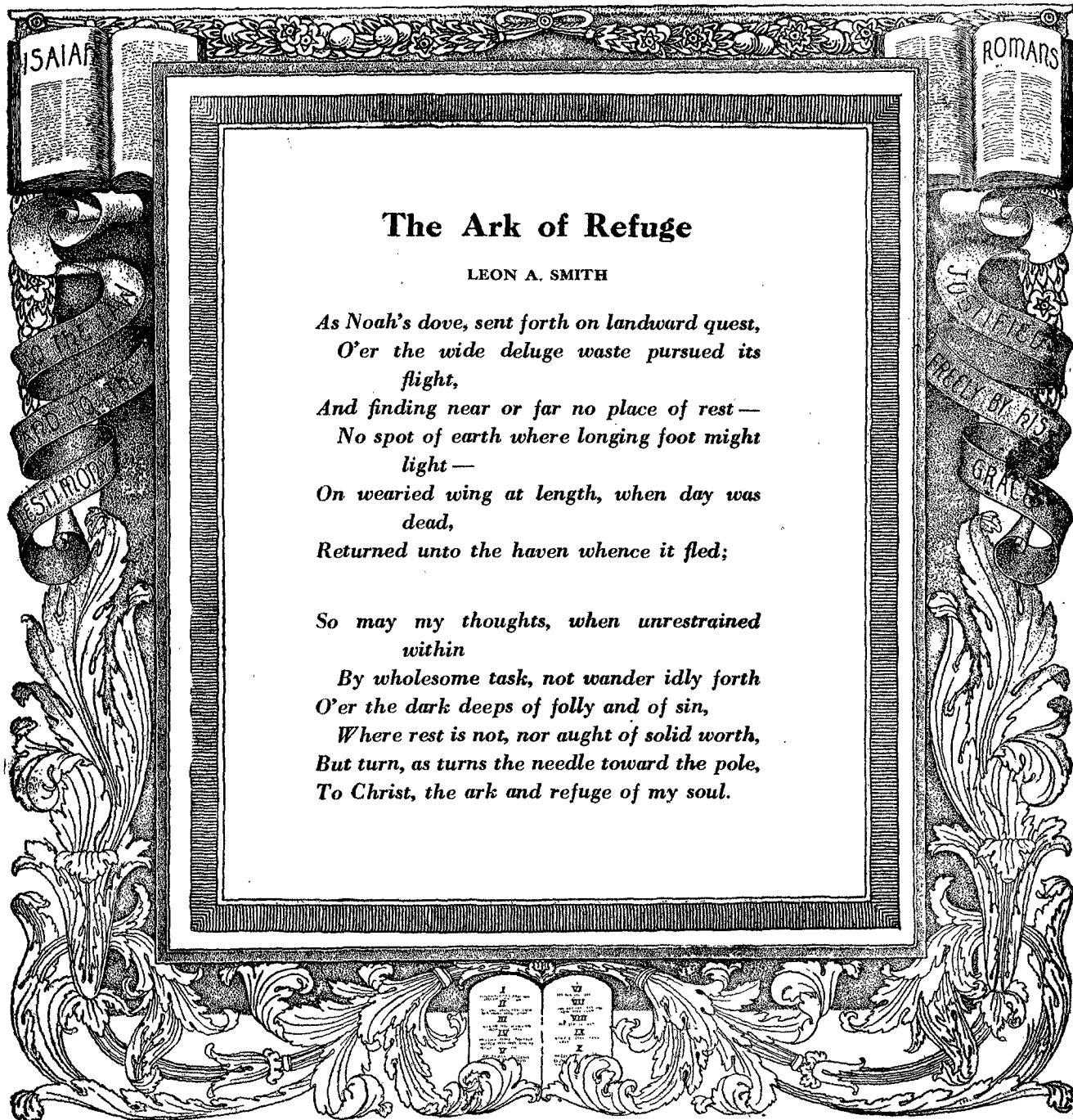


Vol. 96

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

No. 13

THE GOSPEL TO ALL NATIONS



The Ark of Refuge

LEON A. SMITH

*As Noah's dove, sent forth on landward quest,
O'er the wide deluge waste pursued its
flight,
And finding near or far no place of rest —
No spot of earth where longing foot might
light —
On wearied wing at length, when day was
dead,
Returned unto the haven whence it fled;*

*So may my thoughts, when unrestrained
within
By wholesome task, not wander idly forth
O'er the dark deeps of folly and of sin,
Where rest is not, nor aught of solid worth,
But turn, as turns the needle toward the pole,
To Christ, the ark and refuge of my soul.*

Pagan and Infidel Textbooks

Should "Textbooks Expressing Pagan and Infidel Sentiments" be Studied in Christian Schools?

By Mrs. E. G. White

IN the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the textbooks recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command?

Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education?

The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study textbooks expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become edu-

cators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley?

Men who turn away from the knowledge of God, have placed their minds under the control of their master, Satan, and he trains them to be his servants. The less the productions expressing infidel views are brought before the youth, the better. Evil angels are ever on the alert that they may exalt before the minds of the youth that which will do them injury, and as books expressing infidel and pagan sentiments are read, these unseen agents of evil seek to impress those who study them, with the spirit of questioning and unbelief. Those who drink from these polluted channels do not thirst for the waters of life; for they are satisfied with the broken cisterns of the world. They think they have the treasures of knowledge, when they are hoarding that which is but wood and hay and stubble, not worth gaining, not worth keeping. Their self-esteem, their idea that a superficial knowledge of things constitutes education, makes them boastful and self-satisfied, when they are as were the Pharisees, ignorant of the Scriptures and the power of God.

O that our youth would treasure up the knowledge that is imperishable, that they can carry with them into the future, immortal life, the knowledge that is represented as gold and silver and precious stones! The class of educators and learners who deem themselves wise, know nothing as they ought to know it. They need to learn meekness and lowliness in the school of Christ, that they may esteem highly that which heaven regards as excellent. Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best-educated men. But the Scriptures declare that "the fear of the Lord is the beginning of wisdom." This kind of knowledge is below par in the estimation of the world, and yet it is essential for every youth to become wise in the Scriptures, if he would have eternal life. The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is broad enough. Let all seek to comprehend, to the full extent of their powers, the meaning of the Word of God. A mere superficial reading of the inspired

Word will be of little advantage: for every statement made in the sacred pages requires thoughtful contemplation. It is true that some passages do not require as earnest concentration as do others; for their meaning is more evident. But the student of the Word of God should seek to understand the bearing of one passage upon another until the chain of truth is revealed to his vision. As veins of precious ore are hidden beneath the surface of the earth, so spiritual riches are concealed in the passages of Holy Writ, and it requires mental effort and prayerful attention to discover the hidden meaning of the Word of God. Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold, that wisdom which will make him wise unto salvation.

If half the zeal manifested in seeking to comprehend the bright ideas of infidels, were manifested in studying the plan of salvation, thousands who are now in darkness, would be charmed with the wisdom, the purity, the elevation of the provisions of God in our behalf; they would be lifted out and away from themselves in wonder and amazement at the love and condescension of God in giving his only begotten Son for a fallen race. How is it that many are satisfied to drink at the turbid streams that flow

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

VOL. 96

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

No. 13

God's Great Threefold Attributes

God's Infinite Power

WHO is a God like unto our God! Infinite in power, in wisdom, and in love, he sits supreme as Lord of lords and King of kings, "the Chiefest among ten thousand" and the One "altogether lovely." By the breath of his mouth the worlds were created, "for he spake, and it was; he commanded, and it stood fast." This power of creation is set forth in the Scriptures of Truth as the great distinguishing mark of the one true God and of his superiority over false gods. Acts 17: 22-31.

God's Infinite Wisdom

The exercise of God's infinite power is directed by his infinite wisdom. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." Prov. 3: 19. He declares: "I am God, and there is none else; I am God, and there is none beside me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46: 9, 10. His infinite wisdom insures the perfection of his works. He needeth not to experiment. He cannot learn by experience. All his ways are perfect and his wisdom absolute. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33.

God's Infinite Love

Infinite love constitutes the crown of divine attributes. Without this we should fear the exercise of his infinitude of power, and stand dumb and confounded in the presence of his unsearchable wisdom. His infinite love enlists his infinite power and his infinite wisdom in behalf of the creatures of his care. That love led to the sacrifice of heaven's choicest treasure for the good of mankind; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. In this gift was embraced every other blessing. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32.

A Sure Foundation

In the infinite attributes of our blessed Lord we have a sure foundation for abiding hope and confiding trust. He is our Father, our Friend, our sympathizing Saviour, our Guide, and the "Captain of our salvation." He is too wise to err, too good to be unkind. If we will but commit to him the keeping of our souls "in well-doing, as unto a faithful Creator," he will work all things out for our eternal good (Rom. 8: 28), and we shall see and realize in the eternal ages, if not clearly in this life, that all his works are wrought in truth and uprightness and all his ways are just (Rev. 15: 3). "What shall we then say to these things? If God be for us, who can be against us?" Rom. 8: 31. Truly he is "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34: 6.

The Terror of Future War

WAR has grown more terrible during all the centuries. Every age has witnessed the invention of more destructive implements of war and greater skill in their use. In the last conflict as never before warfare was reduced to a science, and all the resources of wealth and scientific research and education were made to contribute to its terribleness. Has the full measure of awfulness been reached? Can we expect future wars to be any more destructive in their processes than the war from which we have just emerged? We may, if the word of those who are in a position to form a proper estimate may be relied upon. Secretary of War Baker, in a recent speech in Boston, "warned a large audience that unless the League of Nations idea prevailed, scientists would invent for another war weapons of destruction beyond comprehension of those who fought in the recent world conflict."

The editor of the *Commercial Appeal*, of Memphis, Tenn., under date of Dec. 17, 1918, draws the following graphic comparison between the war of the last four years and the next war:

"If the next war is to be next year, we will attempt to give you some idea of its character.

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants.

"In the next war, cannon will be used that can accurately hurl shells a distance of forty miles. Forty miles is as far as your great-grandfather could ride in a day's journey when traveling on business of state.

"In the next war, shells weighing 2,100 pounds will be hurled from these cannon, and their destructive force will be twice as great as that of any shell now manufactured.

"In the next war a poison gas will be used which can penetrate wool and leather. One drop of this gas on the bare skin of the foot will destroy that member. A whiff of this gas will snuff out the life of him that breathes it. This gas can be hurled in shells, and the contents of one shell will kill everything that is living, animal or vegetable, within the area of five acres, and then will spread over other acres and do serious damage.

"In the next war the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armored and will carry high-powered guns. They will carry machine guns and other guns from which will be fired armor-penetrating shells. These aeroplanes can lift containers of poison gas material weighing a ton. When these gas shells are dropped over a fortress, they will destroy every living thing within a 400-foot radius.

"In the next war these same aeroplanes will carry explosive shells, filled with chemicals, which will destroy the strongest fortification which men have dreamed of, and will tear holes in the ground into which a fair-sized skyscraper may be dropped.

"In the next war there will be machine guns which can fire five times as fast as the Browning of last year, and there will be 75-centimeter guns which can fire as fast as the present Lewis gun.

"In the next war, electricity will play a part that will enable a man standing on the ground to communicate as easily with a man ten thousand feet in the air as it is now to speak across a room. In the next war there will be electrically-controlled dirigibles, kites, and aeroplanes which may be poised over any area, having no man attached to them and controllable from the ground.

"In the next war the tanks will be so perfected that machines having as much armor as a monitor can go over the country as easily as a Ford car now passes.

"In the next war there will be undersea craft with a steaming radius of five thousand miles. These craft can carry as much tonnage as a cruiser.

"They can come to the surface thirty miles away from a city and can shower that city with gas shells and with high-powered shells, and ten of these cruisers firing on a city can asphyxiate every man, woman, and child in it within a few hours.

"During the last war the Germans violated all international rules by the use of poison gases. The English and the French

were loath to retaliate in kind, but at the close of the war the Americans had spent \$60,000,000 in manufacturing deadly gases alone.

"The world, then, by common consent, has accepted the use of poison gases, and the development of the destructive force of these gases is in its infancy.

"In the next war the progress of science in the knowledge of germs of disease will be made available for destructive uses.

"In the last war, Germany sent certain germs into Rumania which were destructive of animals. In the next war we shall see some ruthless but scientific power scattering cholera and meningitis germs throughout the armies of their enemies. By means of these germs the waters of the rivers and lakes can be polluted and will be polluted.

"In the next world war the wastage in men and material and money will be as great in one month as it has been in an entire year during the war that has just closed. . . .

"The war just closed has put a staggering load of debt upon the shoulders of the people. It cannot be repudiated, it cannot be escaped. What is destroyed must be replaced, just as when a vacuum is created it must, at some time later, be filled.

"The sufferings in the next war will be beyond the measure of even the man or woman who has gone through all the pains that, up to the present time, can possibly come to one.

"The next war will prostrate civilization and likely destroy it.

"After the next war, cities will be razed, forests will be destroyed, mines will be made useless, and the face of the earth will become as barren as the deserts of Asia where once there were smiling gardens, green trees, birds of beautiful plumage, and children bathing their little feet in the clear water of the rivulets which joyfully sent their contributions toward making the great rivers. After the next war the world will sleep for thousands of years awaiting the birth and growth of new things controlled by people of a new order of thought."

All this the editor argues is a reason why the proposed League of Peace should be adopted by the nations of men. He believes that President Wilson, as the apostle of this movement, should have the hearty support of every one of his fellow citizens. And if he does have this support—and we most assuredly hope that he will in every laudable effort to secure and maintain peace—shall we reach the end of all strife and war and bloodshed? Will the scepter of peace sway the hearts of men? Will national animosity, desire for gain, love of aggrandizement, the scramble for national territory and prestige, be forever banished from the earth?

No; this happy realization will never be effected in this present world. No league of peace, no alliances or ententes among the nations of men, even though every nation of earth be included in the agreement, will be powerful enough to prevent future hostilities. The hearts of men cannot be changed by legislation, and just as long as the heart remains in its natural condition, just so long will there arise in it jealousy, envy, and animosity. The peace of the world can be assured only through the transformation of the hearts and lives of the units of society, of the men and women constituting the governments of earth. And this will be realized for the world only after sin is destroyed, and Christ establishes his reign of righteousness.

The apostle Paul declares: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." John the Revelator pictures the wrath of nations as continuing down to the very day of judgment. Rev. 11:18. And through the prophet Joel the Lord reveals that down to the very closing days of earth's history the nations of men will be preparing for war and bloodshed.

There is no settled peace before the world. To shut our eyes to this realization is to blind ourselves to the actual conditions. As Christians we should aid every

movement to prevent war and bloodshed. The efforts of the noble men engaged in this work may for a little time delay the fateful hour when all the world will engage in the last great battle of Armageddon. To the extent that this is accomplished we should rejoice, and should see in the holding of the winds of strife the opportunity which God gives us as his church to spread abroad the news of the Master's coming, of which the conditions in the world are a significant sign.

F. M. W.

* * *

Will the Pope Unite All the Churches?

THE prestige which the Pope had hoped to gain at the peace table, he may gain in another way, if some Protestant leaders have their way. We have long looked, in accordance with the prophetic light of the Scriptures, for a *rapprochement* of the Catholic and Protestant Churches. But nevertheless the announcement, in the New York *Tribune* of March 3, of the extent to which this movement had gone, rather startled us. According to this newspaper, Bishop Weller announced at the Church of St. Mary the Virgin, on Forty-sixth Street, March 2, 1919, the designation of "a committee of three prelates of the Protestant Episcopal Church to wait upon Pope Benedict and solicit his co-operation" in an effort to bring the Christian churches of the world together.

It is planned to form a league of churches, whose organization shall be patterned after the tentative covenant of the League of Nations. "The league is intended to embrace all the Catholics—Roman, Anglican, Russian, and Greek; and all Protestantism."

It is understood that the proposal involves no surrender of autonomy on the part of any bodies represented in the league. The commission, it was stated, would sail the following Thursday on the "Aquitania." The plan involves a striking departure from precedent on the part of the Anglican Church, as it is the first time since the reign of Henry VIII that Anglican bishops will have supplicated the Holy See.

The New York *Tribune* comments on the proposed plan, and gives statements from church leaders.

"For years it has been known that there was a well-organized movement in this country and in England to bring the Catholic churches other than Roman Catholic into a closer fellowship. At every important celebration in the Russian and Greek churches in this country during the past few years, representatives have been present from the Russian Church and, at times, from the Old Catholic Church.

"Bishop Weller's own consecration was the occasion for one of the most remarkable gatherings ever known in this country. Present at this service in copes and miters were leaders of the Catholic movement in the Protestant Episcopal Church in this country and accredited representatives from the Russian and Old Catholic Churches. A photograph of this group was published in the *Living Church*, the official organ of the High Church party, and was seized by the Low Church leaders as a vehicle of propaganda against what was called the Romanizing trend in the Protestant Episcopal Church. Later the two factions came to an open division on the subject of the Catholic movement,—not Roman Catholic,—and the proposal to change the name of the Protestant Episcopal Church to that of the American Catholic was very narrowly beaten.

"Will Present Definite Proposal

"Bishop Weller's announcement of yesterday indicates that the two factions have been brought closer together. It is expected that the commission will not only represent the desire of the whole body of the Protestant Episcopal Church for a closer fellowship, but in addition will act as spokesmen on definite and official proposals for the denomination in the meetings of the World Commission of Faith and Order.

"It was learned, after Bishop Weller had made his announcement yesterday, that several of the Protestant denominations had been informally approached on the matter of the conference with the Pope and with the leaders of the Holy Russian and Greek Churches, and had intimated a promise of co-operation if the platform of the league could be made broad enough for all to stand upon.

"The visit of the three bishops will mark an epoch in Christian church history. Informal conferences with the Holy See have been held from time to time, but there has been no movement of the scope and official sanction of the bishops' visit. At a meeting in the Garden City Cathedral some years ago a letter was read from the Rev. Dr. Charles S. Macfarland, executive secretary of the Federal Council of the Churches of Christ in America, which told of a letter he had received from the papal secretary of state. This letter indicated the willingness of the Holy See to co-operate in a movement that would bring the Christians of the world into a closer fellowship.

"Will Recall Early Overtures

"The three bishops will take advantage of the result of these early overtures.

"Dr. Macfarland was not acting for any particular denomination, but for united Protestantism in America. He was acting without a mandate other than an expressed desire. The bishops will speak for all Anglican Catholics, as the High Church leaders call the American and English churches. With the tacit approval of other Protestant denominations, in addition, they feel that they have a broad mandate and that they will be able to begin the building of the league platform.

"Bishop Weller, speaking at the Church of St. Mary the Virgin yesterday afternoon, said:

"The people may think it impossible for such a league to be brought about. They may believe us engaged in an impossible task through hoping that our mission will be futile.

"The idea of a League of Nations was laughed at; yet our beloved President Wilson said that it was not impossible, and the conferees at Paris actually agreed upon a proposed constitution for such a league.

"Things that seem impossible become possible when men work single-mindedly for the good of their fellows and to the glory of God; so let us humbly beseech him for his help and guidance, for the presence of his Spirit and the overshadowing of his cloud by day, his pillar of fire by night, that in his strength we may go forward."

"Christians Want It, Says Greer

"Discussing the conception and purpose of the plan, Bishop Greer, who has been on the episcopal commission to study the subject during the entire nine years of its growth, said:

"It is an earnest effort to bring about, if it can be effected, something which I think every progressive Christian would like to see. The fundamental purpose, as expressed in the original resolution, is "to bring together all those who believe in the religion of Jesus Christ."

"There has grown up between the denominations during the war a strong bond of friendliness, a strong feeling of comradeship and common aid. Catholics and Protestants have shared the same buildings for their services, and there have been many forms of co-operation. If that feeling does not subside, surely the league is not impossible, although I am not attempting judgment as to the practicality of the idea.

"The union would not be one which would ignore the differences between the churches. It would meet them frankly and would, if possible, dissipate them.

"Protestant commissions which have studied the question in this country have looked with favor on the plan. The general convention of the Protestant Episcopal Church sent a special commission to England several years ago. Both the Anglicans and the Nonconformists greeted the idea of a world league with favor.

"Just what the definite agreement between the churches probably would be is premature discussion at this time. The Greek Church and the Russian Church will have to be approached, as well as the Pope, before even a world conference on the subject can be held.

"I hope the plan will succeed. Of course, I do not know."

"Bishop Greer went to the episcopacy from a Low Church parish. He is rated as a Broad Churchman and is not considered in sympathy with the Catholic movement. Lately he has been co-operating with Protestant bodies.

"Details are Indefinite

"The Rev. Dr. William T. Manning, rector of Trinity Church, one of the leaders of the High Church party in America, said last night:

"The deputation designated will visit Rome and the churches of the East. These churches have not, as yet, been fully informed about the matter, and it is the intention of the three bishops to interest them, if possible, in the movement.

"The Roman Catholic Church, being so large and far flung in its activities, is logically the first to be approached in the formation of a world league of churches.

"It is impossible to state where the conference on plans will be held after the various churches have been approached. It may take a year or more to make the preliminary arrangements.

"The itinerary of the deputation as now arranged calls for Rome as the first stop. From there the group will proceed to Greece, then to Russia, to confer with church heads in those countries.

"In 1914, just before the outbreak of the World War, a deputation had been designated to make the trip, although the personnel of the commission was not the same as the present one."

" 'Reconstitutioning' Needed

"The Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, said the proposal suggested wide possibilities, but that he could form no definite opinion concerning its practical worth until he knew more of its details.

"I should think that such a plan would require quite considerable 'reconstitutioning' before it could be carried out," he said. "If you were going to link an autocracy and a democracy together, it would be necessary to do a lot of reconstructing in the autocracy before it could join the democracy.

"However, there are many phases of the subject that would have to be considered. I do not feel that I can form a judgment until I know much more about it than I do now."

"Dr. William Adams Brown, of Union Theological Seminary, who is general secretary of the General War Time Commission of the Churches, expressed interest in the proposed union of the churches, but refused to commit himself concerning the project in the absence of all the facts concerning it.

"The Rev. Ralph W. Sockman, of the Madison Avenue Methodist Episcopal Church, said:

"Before commenting seriously on Bishop Weller's statement I should want to know how large a constituency of the Protestant Episcopal Church Bishop Weller represents in his attempt. Individual efforts toward such a co-operative union have been suggested in the past.

"As a Protestant minister I am heartily in favor of any co-operation between churches which would insure greater economy in church work at home and abroad. Would it be Bishop Weller's idea to follow the League of Nations proposal in letting the different churches control certain countries? If so, we should want to make sure that freedom of worship and democracy of government are insured."

We do not know whether this proposed plan is as yet feasible; but we may well look for future cases of deferential consideration for, and appeal to, the Pope, until finally the Papacy shall again fully regain her lost prestige, and say, in the language of Scripture, "I sit a queen, and am no widow, and shall see no sorrow." Then shall sudden destruction come upon her and the whole world; and sin and sinners shall be destroyed by the brightness of the coming of Jesus Christ our Lord.

L. L. C.

* * *

Tasmania's Good Record

TASMANIA'S membership is but just over three hundred, yet its record of workers supplied to the world-wide field shows what splendid factors the smallest conferences may be.

While at the annual meeting in Hobart, we began to reckon up the workers, and found that fifty laborers have gone out from Tasmania to other fields. These fifty laborers are found in—

Japan, Sumatra, China, India, Singapore, New Guinea, Fiji, Solomon Islands, Samoa, Rarotonga, United States, all the states of Australia, and in New Zealand.

What a wonderfully vigorous plant is this message! Here, years ago, it was planted in Tasmanian soil.

The first church building in Australasia was erected here,— in Collinsvale,— from which place came a good delegation to the recent conference session. The conference membership has always been small, and the territory and population are comparatively small. But the vine of the truth has grown out from Tasmania into all the four quarters of the earth through the strong young laborers who have been raised up during these years.

The true measure of a conference is not only what it has grown to within its borders, but what it has also in the regions beyond.

Another good feature of this island conference was indicated in the report of Secretary A. G. Minchins: "All the local church missionary societies," he said, "finished the year without a penny of indebtedness to the state tract society."

W. A. S.

Sydney, Australia.

* * *

Denounced as Bigots

NUMBER 32 of *Present Truth* deals with the change of the Sabbath. A few days ago the writer received a copy of this number returned through the mail with the following unsigned typewritten message, written by some reader, pasted on the first page:

"We don't care a fig about your going to church on Saturday or on Sunday, but what we care about is that we shall have peace for which our boys fought and died. We know full well that you and your accursed bigots want to rob the United States of America of the precious fruit of our victory, and want to bring on a civil war in this country. You are a confessed enemy of all intelligent and peaceful citizens, simply a masked Bolshevik, and we and our victorious soldier boys are ready to fight you as bravely as we fought the kaiser. We will let no bigots or enemies of liberty steal from us this privilege granted by our Constitution and for which our boys have sacrificed their lives in this war. Bigots and Bolsheviks are professed enemies of our Constitution and therefore dangerous outlaws."

It is something to a man's credit that he should hesitate to sign his name to such a communication. And why this tirade? Simply this: The people who publish *Present Truth* believe that the Scriptures teach that the seventh day is the Sabbath, as commanded by Jehovah from Sinai (Ex. 20:8-11), and kept by the Saviour when on the earth (Luke 4:16). In harmony with this precept and divine example they observe the seventh day. Finding no warrant in the Scriptures for the change of the Sabbath day, they searched to find who was responsible for this proposed change in the decalogue, and found, as any one will who takes the time to look into the matter, that the change is of human origin; that man, not God, is responsible for the change. This they teach as widely as they are able,— a privilege which the Constitution of our great nation guarantees.

But for doing this they are accused of seeking to "bring on a civil war," and are called the enemies of peaceful citizens, and such opprobrious epithets applied to them as "masked Bolshevik," "accursed bigots," "enemies of liberty," and "dangerous outlaws." It is easier to do this than to produce a text authorizing the keeping of Sunday. Evidently the writer of the foregoing does not believe in the provision of the fundamental law of our land which guarantees to every man the right to worship according to the dictates of his conscience.

We care nothing for these words of condemnation, but the spirit of oppression which they breathe is ominous—a spirit of oppression which, if clothed

with power, would kindle anew the fires of persecution. When we read this communication we were reminded of the following words:

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yield-

ing obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives."—*"The Great Controversy,"* p. 592.

Our sincere prayer for our friend who has so frankly revealed the spirit which he harbors in his heart, is that he may faithfully follow the light which God's Word gives, and in the end reap the reward of the righteous.

G. B. T.

"Saved by Hope"

W. A. McCUTCHEN

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8: 24

HOPE is the thing that buoys one up in the conflicts of life and impels him forward in the "good fight of faith." The expectation of realizing his desires, without which he would soon give up in discouragement, nerves him for the battle and enables him to persevere in the face of seemingly insurmountable obstacles.

We are saved by hope, but because we are thus saved, and because no one will ever be saved without hope, it does not necessarily follow that all who have hope will be saved: it depends upon the kind of hope one has. Paul speaks of a "good hope through grace" (2 Thess. 2: 16), which clearly implies that there are hopes, so called, that are not good. There are many false hopes in the world. In order for a hope to avail and accomplish the result mentioned, it must be a "good hope," well founded, based upon God's Word and promises, and not a hope of one's own making. Many a man is entertaining a false hope—a confident expectation of being saved at last—who will be most woefully disappointed in the last great day. Christ brings this kind of person to view in his Sermon on the Mount:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23.

And then again, the fact that one has had this "good hope" in the past does not insure one's salvation if one hasn't it now. Here is where many are making a mistake. Because at one time in their lives they "tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," they are assuming that things are all right with them yet. They are simply feeding on the husks of bygone days, on an experience of perhaps ten, twenty, or thirty years ago, without any present, up-to-date work of grace in the heart. When this is the case, there is no present living hope, or "lively hope," as Peter puts it; for in that condition the individual, if he will stop to think about it, has no "reasonable expectation" of receiving the good he naturally desires. There is no good reason to believe it will be given to him in that state, hence there can be no real hope while that condition obtains. Hope has died. He had it in the past, and for a while "did run well," but has now let it "slip." But Paul says that in order for it to benefit, one must have it "to the end."

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6.

Thus we see that hope is to be maintained and kept in lively exercise clear through to the end if it is to serve the purpose and work the result of saving us in the kingdom. And this means, too, that we are so to live that we can have hope and confidence in God. Consider what the beloved John says on this point:

"Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 19-22.

From this scripture we see that there is something back of the matter of having real, genuine, well-founded hope. A person who is living in known violation of God's requirements and whose heart consequently condemns him, cannot have faith to believe that God hears him when he prays. But "if our heart condemn us not, then have we confidence toward God."

So in this matter there is sound philosophy and something fundamental. The redeemed will at last walk the golden streets of the New Jerusalem, not only because of the hope they had that enabled them to make the struggle that resulted in their salvation, but also because having that hope meant such a life lived here as would admit them, through the blood of Christ, into the presence of God and holy angels, and it will still be true that they are "saved by hope."

"Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 3.

While the ultimate result of the maintenance and exercise of hope is salvation in God's kingdom, we should not overlook its beneficial effects and blessed influence upon our lives here. And in calling attention to this feature I need hardly do more than quote passages of Scripture, those bearing upon it are so numerous and expressive.

1. It causes rejoicing:

"Wherein we stand, and rejoice in hope of the glory of God." "Rejoicing in hope; patient in tribulation." Rom. 5: 2; 12: 12.

"If we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6.

2. It enables its possessor to bear patiently the trials and tribulations of life:

"Not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5: 3, 4.

3. It gives the Christian holy boldness:

"Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom 5: 5.

4. It gives assurance and consolation:

"We desire that every one of you do show the same diligence to the full assurance of hope unto the end." "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 11, 18.

5. It gives stability of character and fixedness of purpose:

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." Heb. 6: 19, 20.

In this last passage is given a figure that is most striking in its aptness and most forceful in its teaching: "Which hope we have as an anchor of the soul." As the anchor holds the ship steady in the storm and dashing waves, and prevents its drifting upon the dangerous rocks and reefs and being wrecked, so hope serves the same purpose for the Christian in the trying storms of life. What the anchor is to the ship, hope is to the soul. And, thank God, it anchors him to the very throne of heaven, to the sanctuary above, "whither the Forerunner is for us entered." And unlike the ship's anchor, which sometimes fails to hold, or the cable that breaks, this anchorage is "sure and

steadfast;" for it "entereth into that within the veil." Thank the Lord!

Judging by all these wonderful statements of Scripture regarding hope, showing what it is and the purpose it serves, it is no idle exhortation that David gives expression to, but an acknowledgment of the stimulus hope was to his drooping spirit as well as to the spirit of others, when he says, in the beautiful language of Psalms 42: 5:

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance."

Whatever the difficulty, "hope thou in God." Keep hope in lively exercise. It is the only remedy for our ills. If the way seems dark and impossible, be like Abraham, "who against hope believed in hope." Rom. 4: 18. Know that God will never cast off one single soul that trusts him. "I will never leave thee, nor forsake thee," and "Him that cometh to me I will in no wise cast out," are some of his precious promises. Let us ever keep them in mind in the most trying experiences and the darkest hours of life. Are you buffeted and your faith tried? "Hope thou in God," and "*hope to the end* for the grace that is to be brought unto you at the revelation of Jesus Christ," and it shall be even so.

A Word for the Wayworn Pilgrim

J. M. HOPKINS

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10

THESE words of admonition and encouragement were addressed to "the angel of the church in Smyrna," and through him to the people composing that church, the "angel" being the ministers, or the Lord's messengers.

The word "Smyrna" means "myrrh, or sweet-smelling savor," which expresses or describes the beautiful and approved condition of the church of Christ for about 223 years, beginning A. D. 100 and ending A. D. 323. The followers of Christ were told that they would "suffer," be "tried," be "cast . . . into prison," and have "tribulation." But they were admonished to "fear none of those things."

As I have studied these words, I have thought of the similar experiences awaiting the people of God who keep the commandments, during the time of persecution brought to view in Revelation 13: 11-18. Imprisonment, loss of property, persecution, death,—these are the unhappy conditions before the "remnant" of the church. Rev. 12: 17. But some may ask: "Are not the remnant looking for translation? The text quoted above says, 'Be thou faithful unto death.' How, then, shall we consistently apply it to those looking for translation?"

There are many aged and infirm who will not live to pass through the time of trouble just before our Saviour shall appear. Our gracious Lord knows better than do we the magnitude of those trials and physical sufferings of his dear people. During all the ages, and even today, He that was dead, but is alive forevermore, has been "in the midst of the seven golden candlesticks," carefully noting every experience of his dear, faithful children. And today, dear aged pilgrim, the same loving Watcher is in the midst of his remnant people. What a consolation this thought may be to you, my brother, my sister, whose form is bent with the weight of years; whose vision

is dimmed; whose toil-scarred hands can no longer grip the implements of labor; whose once strong arm can no more do service with the plane, the saw, the ax, the plow, at the ironing board, or in the accomplishment of other domestic duties. Our day is past for those things, isn't it? Once we manfully and nobly stood side by side with the strong and vigorous. Now the world rushes by; our usefulness appears to be past, and we feel sad.

As we survey the past we can see where we have erred in judgment or been negligent as to duty. But still our Lord knows that we have loved him. He knows that our hearts were honest, and our motives true. He knows that we have loved his truth and have longed and waited and watched for his appearing. He knows all about it, and now, during the little while that remains to us, he tenderly, lovingly, says: "Be thou faithful unto death," since for a little while I must lay you to rest. Be faithful; although you are unable to bear the responsibilities of service, there are yet many acts of loving ministry you can perform. Your larger experience enables you to suggest better methods; to warn against danger; to encourage the disheartened; to soothe in the hour of sadness; to comfort those who weep. Though the hand is wrinkled and unsteady, there are many little services that grandma or grandpa can render. You can be bright and sunny, and prove a blessing in a hundred ways.

It does not follow that because you are old you must be cranky, and expect every one to conform to your ideas. Study to be cheerful and happy and agreeable, to make yourself a really desirable factor in the home.

And you can still work for the Master. There are many far advanced in years who are doing faithful and efficient work in missionary lines,—writing letters or in other ways rendering service to Christ.

Many who read these simple lines will, with the writer, ere long sleep 'neath the clods of the valley till the Master comes; but until then, while life is yet measured out to us, let us stay in the sunlight of the love of God. Let us faithfully perform every service of love which the dear Lord graciously permits. And then when our weary, worn-out forms are laid to rest, the recording angel will write: "Faithful unto death;" and to each of these faithful ones will be given a "crown of life." May Heaven bless you all,

my dear fellow pilgrims, and grant you a part in the first resurrection.

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

When Does Day Begin?

O. A. JOHNSON

By the term "day" in this article is to be understood one revolution of the earth, or the diurnal period of twenty-four hours. Different nations begin their days at different times. But of course the Bible must settle this, if we wish to be in harmony with the revealed will of God.

The Jews

"The day is reckoned from evening — i. e., night and day." "Unlike the early Babylonians, whose day began with sunrise, the Jews began theirs with sunset." — *"The Jewish Encyclopedia,"* articles "Day" and "Eve of Holidays."

In Genesis 1:5 we read that "the evening and the morning were the first day." "From even unto even, shall ye celebrate your sabbath." Lev. 23:32. He who had touched anything unclean should be unclean until even; he was to "wash his flesh with water," and when the sun went down he should be clean. Lev. 22:6, 7. "At even, when the sun did set." Mark 1:32. These scriptures prove that the day begins in the evening and that the evening begins at sunset. Hence every day begins at sunset, and consequently every Sabbath of the Lord begins at sunset on what we call Friday evening and ends on the following evening at sunset.

Every hour of the Sabbath day is holy time, from sunset on Friday evening until sunset on the following Sabbath evening. Would we therefore observe the Sabbath sacredly and acceptably before God, then

no unnecessary or secular work ought to be done during these holy hours.

Other Nations

Prof. William Smith observes:

"The commencement of the civil day varies in different nations. The Babylonians reckoned it from sunrise to sunset; the Umbrians from noon to noon; the Romans from midnight to midnight; and the Athenians and others from sunset to sunset." — *"Law of Sunday,"* by James T. Ringgold, pp. 111, 112.

"The Mohammedan day is reckoned from sunset to sunset." — *"Jewish and Mohammedan Calendars,"* by Burnaby, p. 380.

Midnight

Since day is by so many computed from midnight to midnight, a further explanation may be in place.

"The first civil or statutory 'consecration' of Sunday, as the courts would say, was made by Constantine's edict. . . . And this edict consecrated, according to the Roman practice, a period 'from midnight to midnight.'" — *"Law of Sunday,"* by Ringgold, p. 112.

Now it follows that when the Roman Catholic Church adopted Sunday as a day of rest and worship instead of the Sabbath of the Lord, which began and ended at sunset, she also accepted the Roman method of beginning the day at midnight instead of at sunset. Hence she not only changed the Sabbath from the seventh day to the first day, but also the time of its beginning from sunset to midnight. (See Dan. 7:25.)

Walla Walla College, Wash.

"He Giveth His Beloved Sleep"

TOM HEGE

BLESSED boon to rich and poor alike! boon on which no corporation can secure a trust, boon in which all weary toilers may find holy rest — yes, rest from God, for God "giveth his beloved sleep." And though they know it not, and do not appreciate it, yet that same good, wise, kind Father includes with his dearly beloved all creation in this sleep-giving.

Some of us still remember how our mothers tenderly put us to bed night after night, and tucked in the covers; but no mother ever yet gave her child any sleep. She could get it ready for sleep, but our Father gave the sleep. And the child, as well as we who are older, hungers and thirsts for that sleep. And more, we all must have it, or the mind is sure to give way.

Once a king put into a lions' den a servant of God who was greatly beloved of heaven, but that king could not sleep because of his troubled conscience. God "giveth his beloved sleep," and I am quite sure that he gave the sweetest sleep to our godly brother Daniel in that lions' den, but to the king he said, "No sleep

for you this night;" for we read, "His sleep went from him." Dan. 6:18. But mark you, Daniel slept on peacefully among the wild beasts.

Oh, the rapture of being a child of such a God, and knowing that you are his child, even if no one else on the earth knows it! Yes, and even if every one else says that you are not, you may have the assurance in your own heart that God understands, for Peter truly said to Jesus, "Lord, thou knowest all things; [and knowing those "all things"] thou knowest [for it is a fact] that I love thee." Oh, the bliss of such knowledge! Jesus said, "I am the Good Shepherd, and know my sheep, and am known of mine." And then he said so tenderly to his own chosen people, his blood relatives in the city over which he wept: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

And, dear reader, when troubles come one after another like a great flood in these closing days, just

remember where you are, in whose hand, and "be not afraid."

While no man can pluck us out of the hand of Jesus, there is a greater than he, from whom he received us, and such a one would not give his Son anything that could be taken away. Therefore Jesus said: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

The blessed Book speaks of the great love of a woman for her child, and of the love of David and Jonathan that was beyond the love of woman, but what must be the love between such a Father and Son? Surely eternity alone can tell. But we may find great delight in searching through, and feasting upon, the great treasure which has been given us—the Holy Scriptures. Therein we may learn of Jesus and his love for us, and of our Father, who is greater even than his Son; and then we can well say, "Thou hast put gladness in my heart," even more than comes

to the rich man from his great treasure, therefore "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Ps. 4:7, 8. Then, even though evil men cast you into a den of hungry lions (a place surely not safe for loyal subjects of a worldly king), you can lie down and go to sleep more peacefully than the babe on its mother's breast; "for so he giveth his beloved sleep." Ps. 127:1, 2.

What a royal blessing! We all grow weary in the conflict, and at times the brain reels, the load grows almost too heavy, and we feel like exclaiming, "I must give up. It is too much; the battle is too hard." And then comes the blessed thought of rest, like a sweet messenger from heaven. We commit all to our Father, and lie down to sleep. Tired nature is refreshed, and when morning dawns we are able to undertake the duties of another day. What rapture to realize that at the end of every day it is our privilege to commit ourselves into God's keeping and sleep in perfect peace!

Praying for the Latter Rain

GEORGE W. REASER

ONE of the most remarkable prayers recorded in Holy Writ is found in the ninth chapter of the book of Daniel. It expresses the confessions of the prophet for himself and for Israel, and his ardent soul-longing for the termination of the captivity of the chosen people of God, and their restoration to the land of Israel. He prefaces the prayer by saying that the word of the Lord to Jeremiah, the prophet of a previous generation, had fixed the period of the captivity of Israel to a definite number of years, and that that period of seventy years had almost passed. Having this prophetic promise as the basis for his appeal to the living God, he says:

"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and prayed unto the Lord my God, and made my confession." Dan. 9:3, 4.

While thus engaged in prayer, Daniel was given a prophetic vision of the first advent of the Deliverer, and a little later the angel Gabriel came to him and assured him that both he (Gabriel) and Michael (Christ) were striving with the "prince of the kingdom of Persia" for the deliverance of Israel from bondage.

The first four verses of the book of Ezra tell us how Daniel's prayer was answered, and definitely state the miraculous fact that "the Lord stirred up the spirit of Cyrus," a heathen king, to the end that he made and published a decree which gave full liberty, and provided the funds, for God's people, who

so desired, to go up to Jerusalem and "build the house of the Lord God of Israel."

From "the sure word of prophecy" we understand that the set time is at hand for the final deliverance of the people of God from captivity of all kinds, forevermore. Should not the people who have faith in the soon coming of the Deliverer, and who know from the study of prophecy that certain events which have been foretold must take place to prepare the way for the second advent, set their faces unto the Lord God, and seek him by prayer and supplication, with confession, that he may hasten the events which are to precede the actual appearing of the King, and hasten the great day of deliverance?

Representative men from all the leading nations of the world are convened in the most important international conference held for more than eighteen centuries. Would it not be fitting, and in perfect harmony with God's will, if all who love his glorious appearing would most earnestly supplicate the throne of grace to the end that the Lord may stir up the hearts of those who sit at the peace table, that all things may be fashioned according to the counsel of his own will and purpose, and thus pave the way for the rapid closing of the scenes of this world's pre-millennial history? And furthermore, should we not ask "of the Lord rain in the time of the latter rain"? The eternal God will hear and answer the prayers ascending to his throne from his people in all lands.

The Joy of Service

MRS. A. S. DOCKHAM

"Do you *have* to pay tithe to your church?" a friend asked me, laying stress on the "have," "and then give thank offerings besides?"

I smiled as I replied, "No, I don't *have* to pay tithe."

Then I turned to Malachi 3, and beginning with the seventh verse read down through the chapter, and as I read I was marvelously blessed. Really, the chap-

ter never opened up so wonderfully to me before. What a precious promise is made to those who are simply honest, and return to God that which is rightfully his!

As I read, the question came to me, What is the matter with a great many Seventh-day Adventists? We are always talking about hard times and the lack of means, and yet we seem to prosper. And I won-

dered if this very chapter did not explain the difficulty in part, as to our lack of blessing. Surely God will keep his word, for he is the same yesterday, today, and forever. He bids us: "Bring ye *all* [not some] the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And listen again: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Think of it, beloved. Read over the whole chapter. The Lord does not say, "Perhaps I will," but he says, "I will." The silver and gold are his, and the cattle upon a thousand hills. Still we worry. Brethren, "if our heart condemn us not, then have we confidence toward God."

Do I *have* to pay tithe? Do I *have* to serve God? Do I *have* to be baptized? Do I *have* to join the

Seventh-day Adventist church? No! A thousand times, No! "I *delight* to do thy will, O my God."

A friend said to me, "Well, if there were no hereafter I should play cards and dance and do everything the world offers in the way of amusement." And I replied: "I am not serving God because I fear punishment for disobedience. I do not believe he accepts the gift of such service. I serve God because he gave his only begotten Son that I might live; and if I knew there was no hereafter, I should serve him here, for there is joy and peace and love and harmony in Christ, while sin always brings a curse and sorrow." The Lord loves a cheerful giver and willing service; not a forced service nor a forced gift, whether of love, self, or money.

While we should not pay tithe merely to receive the reward, we should pay it and trust God to see us through. This he will surely do, for he says, "Prove me now herewith," and promises such a blessing that there will not be room to receive it.

Church Discipline

E. HILLIARD

CHRIST is the head of the church, and the church is the body of Christ. Eph. 1:22, 23. Every one who is governed by the Head, no matter what religious organization he may be connected with, belongs to the body. All such will be one in Christ Jesus. They will be of one mind, and there will be no divisions among them. 1 Cor. 1:10. Would to God that all in every church throughout the world were so closely connected with the Head that the oneness for which Christ petitioned his Father, might prevail! What a happy condition such a oneness would bring about in the great religious bodies! But alas! there are not only tares among the wheat, but open sinners in Zion. According to the Word of God and the spirit of prophecy, a fearful responsibility rests upon the church to clear her garments from the blood of souls.

The Saviour has given explicit instruction relative to the course to be pursued in dealing with the erring. The first step is a private visit to the erring one. It is not every member who is prepared for such work. "Brethren, if a man be overtaken in a fault, ye which are *spiritual*, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. If he will listen to the plea, then the brother is gained. "If he will not hear thee, then take with thee one or two more." If this fails, "tell it unto the church." Matt. 18:15-17. This is done to keep a knowledge of his sin in as closely a prescribed limit as possible. "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." Verse 17. A true-hearted member of the church will never mention the case to a worldling. It is only the gossiper, the tattler, who feeds upon husks, that delights in such work.

The first and second steps of our Lord's instruction have sometimes been carried out and the case left there. It seems so hard to disfellowship the impenitent member that the church has refused to act. A sister said to the writer, "I will never vote to disfellowship any member, no matter what he has done." If all the members should take such a position, they would set at naught the Saviour's instruction, "Let him be unto thee as a heathen man and a pub-

lican" — that is, expel him from the body. By refusing to act, the church would ignore its Head. To disfellowship the member who chooses to remain in open sin, does not mean that we shall cease to labor lovingly and faithfully for his restoration. No! no! we are still to admonish him as a brother. 2 Thess. 3:14, 15. He is to be pitied. He is blinded by sin and under the control of Satan. The action of the church in disfellowshipping him may be the very means of bringing him to repentance and restoring him to the body.

At this juncture in the case there rests a responsibility upon the church that not all her members realize. This is plainly set forth in "Patriarchs and Prophets," page 497, as follows:

"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will rest upon his church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon his people."

According to this statement, the displeasure of God will be upon any church, whether small or great, until open sin is searched out and put away. In some of our churches there are members who are weekly violating the Sabbath and openly sinning in other ways. Time and again the first and second steps have been taken for their recovery, but no further action. Their names for months and even years are retained on the church roll. "These are the ones that keep back the blessing of the God of Israel, and bring weakness upon his people." The church should awaken and perform her duty in the fear of God and the love of Christ. Otherwise she is recreant to her sacred trust. She fellowships the sin and is guilty with the offender. She misrepresents herself to the world, and ceases to gather with Christ. But when she implicitly follows the Word of God, her course will be sanctioned by the Head of the church. "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18.

St. Paul, Minn.

IN MISSION LANDS

One Year's Achievements of the American Red Cross Organization

TYLER E. BOWEN

SOME knowledge and comprehension of the stupendous achievements of the great Red Cross organization may be gained from a recent financial report published in its own official organ, the *Red Cross Bulletin*, of Dec. 23, 1918, for the fiscal year ending June 30, 1918. This report covers the period of its greatest activities, which was during America's participation in the World War.

The Government, to provide quarters for its war workers, erected here in Washington substantial yet quickly built buildings covering several acres, thus furnishing office room for the various divisions of the Red Cross workers in carrying on their work. Here were the Red Cross headquarters. These buildings, as fast as completed, became a veritable beehive of activities in the many features of relief work carried forward by the American Red Cross throughout the world.

But as to finances, we read:

"During the year which ended June 30, the Red Cross appropriated \$107,716,348 to carry on its work abroad and at home. Of this amount \$59,788,672 went for relief in foreign countries, \$7,688,856 for work in the United States, \$4,945,557

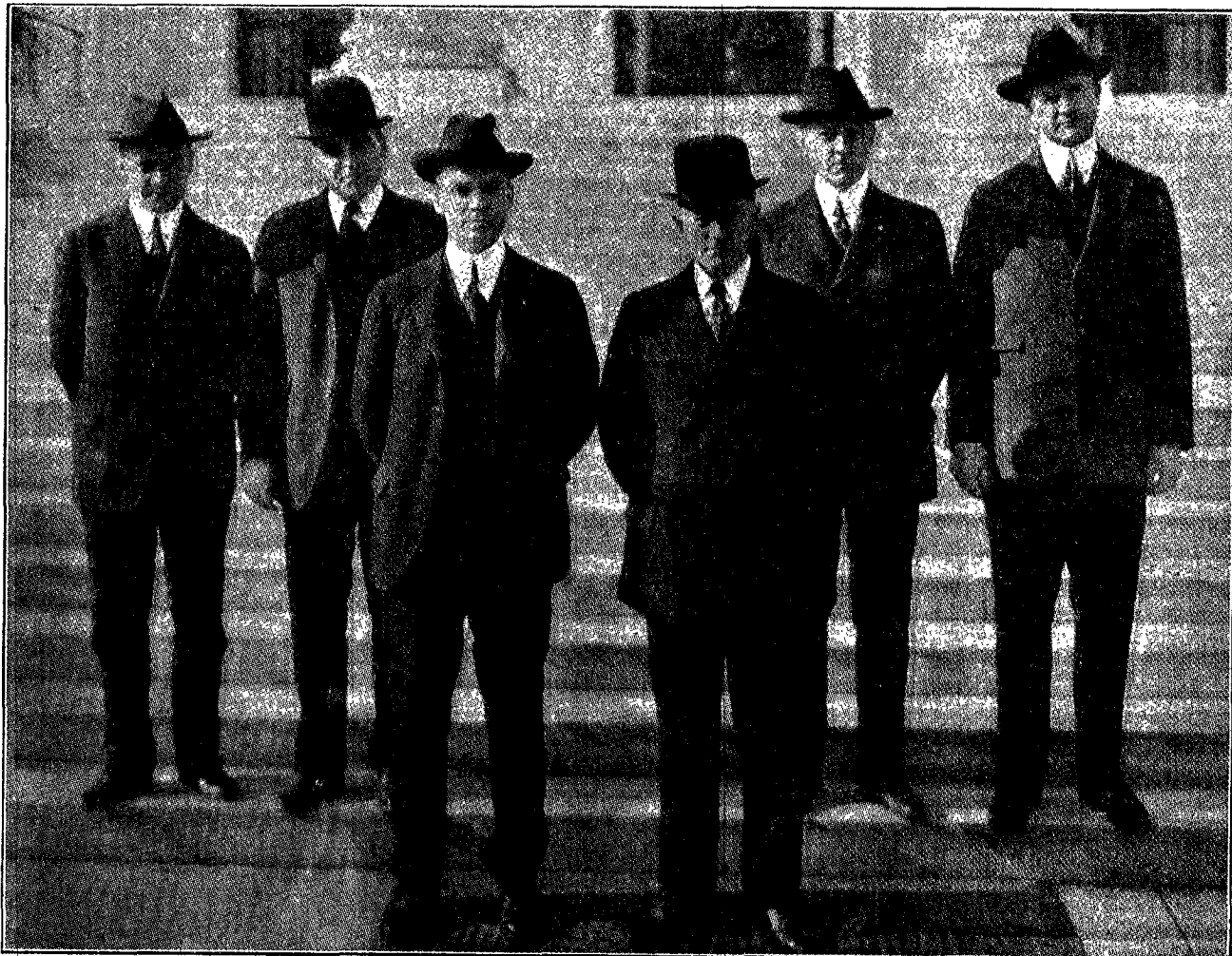
for relief work in various countries on work specified by contributors, \$26,286,000 was set aside for working capital, and the balance (or \$9,007,163) went for other activities of the organization.

"This wide distribution of relief was made possible because in less than eleven months the American people gave more than \$300,000,000 to the American Red Cross, by far the greatest sum ever contributed by any nation for humanitarian work. This total represents the proceeds of the two Red Cross war funds and one membership drive. In the 1917 war fund drive \$112,067,407 was raised, the collections from the 1918 drive for war funds are expected to reach \$176,000,000, and the membership campaign in December, 1917, added \$24,500,000 to the grand total. The cost of collecting the amount raised in the 1917 war fund was but seven tenths of a cent for each dollar. It is believed the expense of collecting this year's war fund will be in the same ratio.

"The appropriations for foreign relief were divided as follows: France, \$36,613,683; Italy, \$6,410,630; Great Britain, except Canada, \$3,684,529; Belgium, \$1,432,374; Russia, \$1,216,685; Rumania, \$2,714,610; Serbia, \$1,000,582; Switzerland, \$807,937; Armenia, Syria, and Palestine, \$3,461,827; Canada, \$500,000; Poland, \$200,000; Portugal, \$6,000; miscellaneous foreign relief expenditures, \$1,739,813."

That the handling of these vast sums has been accomplished, using a very small percentage of the receipts in administration, is shown by the following statements in this same report:

"It cost the American Red Cross but two cents of each dollar of the millions appropriated to operate the administrative bureaus in the United States which took a vital part in the management of the greatest relief program the world has ever



WAR COUNCIL OF THE AMERICAN RED CROSS — DECEMBER, 1918

Left to right — Cornelius N. Bliss, Jr., George B. Case, Eliot Wadsworth, Henry P. Davidson (Chairman), George E. Scott, Jesse H. Jones.

known. For each dollar contributed by the American people for war relief work more than one dollar and one cent is expended for that purpose, the extra cent being provided by interest on the funds. These are two of the striking statements in the annual financial report of the Red Cross covering the fiscal year ending June 30, 1918."

It is interesting to note that all money paid in for war relief work was used for the purpose to which it was given by the people.

"All the expenses of operating the national and divisional headquarters of the organization, whose sheltering arm has embraced a large part of the earth in the last eighteen months, come from a fund provided by membership dues, the war fund not being drawn upon for any but relief expenditures. The total management expense of the organization for the fiscal year was \$2,164,865. Included in this total was the amount necessary to maintain the organization at national headquarters in Washington, the heart and brain of the Red Cross, and the fourteen divisional headquarters, the arteries of the organization running through continental and territorial United States. These divisions have immediate supervision over some 3,864 chapters, which in turn divide themselves into many thousands of branches."

As a patriotic duty while the war was on, thousands of women and others unselfishly contributed valuable service without remuneration. Some prominent and successful business men left their homes in various parts of the country and came to Washington, devoting their energies and business experience to the Red Cross without pay. This service is acknowledged in the report:

"Many of the executives are volunteers who gave up high salaries in private life to work for the Red Cross, not as 'dollar-a-year-men,' but absolutely without salary recognition.

"The unpaid workers on the roster are not to be confounded with the more than 3,000,000 volunteer women workers who perform Red Cross labors in the workrooms of the organization. The fact that these patriotic women give their services free, turning out last year alone finished articles with a value of \$44,000,000, makes it possible for the Red Cross to keep its operating expenses at such a low level.

"In commenting on the volunteer labor of these 8,000,000 women, the report calls attention to the fact that the American Red Cross has been conducting one of the largest merchandising businesses in the world. During the year, its supplies bureaus sold to chapters raw materials valued at \$16,500,000. Local purchases at various points of essential relief supplies aggregated \$20,000,000. These bureaus also purchased relief supplies valued at \$2,300,000 for use in the training camps of this country, and materials that cost \$12,500,000 for shipment to Red Cross commissions overseas.

"At the time the report was compiled, there were 8,512 persons employed in various capacities at national, divisional, and the different foreign headquarters of the organization, close to 2,000 of this number being volunteer workers. More than 3,500 workers are employed overseas.

"Of the 6,234 paid workers, more than 5,000 receive \$1,500 a year or less, a majority, in fact, getting between \$600 and \$1,000 a year."

Another interesting feature of this report is the safeguarding of the large sums donated by the people to the Red Cross for its noble relief work in all parts of the world.

"There is a provision in our charter which requires that we shall make each year to the Secretary of War a full report of receipts and expenditures, 'which report shall be duly audited by the War Department, and a copy of said report shall be

transmitted to Congress by the War Department.' Under this provision, auditors under the direction of the Inspector General of the War Department are constantly engaged in checking our receipts and expenditures."

"Surely, with such a report as this, and the "Good Samaritan" motive of its work of saving life, ever the aim of the Red Cross organization, it should have in its work the hearty support of the followers of Him who spent his life going about among the people "doing good."

* * *

Honan Training School

MILTON G. CONGER

WE had a very successful school year, thanks to God's manifold blessings. September 16 we opened our 1918-19 term. There are many promising young workers among the students, and we hope for their best development.

Just now we are entering our hot summer, and on these sandy plains the breezes feel like oven heat.



Teachers and Students of the Honan Training School, China

They come from the far north and sweep the Gobi Desert. The work goes on, and we are working and praying for the home-gathering to come soon.

* * *

Into Ecuador

E. H. WILCOX

AFTER we had spent a night in Guayaquil, Ecuador (which, since the transformation of the Canal Zone by the Americans, has held the unenviable reputation of being the home of the "yellow jack"—yellow fever mosquito), and had received several bites which caused us no little apprehension, Brother Diaz, a native Ecuadorian colporteur, and I were glad to be off for the Guayas River boat dock at 5:30 A. M. one morning last autumn. After crossing the river to Duran in a very trim little ferryboat, we bought tickets to Quito, the capital of Ecuador, from the Guayaquil and Quito Railroad Company. Our train left at 6:30, and all the forenoon we were passing through the fertile coast valleys of Ecuador.

This is a low, level country. Much of the land has been drained and cleared, and turned into large sugarcane and rice plantations. Because of an abundance of rain and the marshy condition of the country, it is a rather unhealthful place in which to live; yet we passed many villages. Many, in fact almost all, of the houses are built on stilts, or on the tops of poles

about ten feet long, made of bamboo cane. To us Americans they looked very frail and unsubstantial. At all these coast stations our train was met by fruit venders, selling bananas, pineapples, and oranges.

About noon we began to climb the Andes. The ascent is more gradual than in Peru. However, we soon began to feel that we were going up, and to find the air lighter and cooler, till by night we began to hunt for our overcoats, whereas in the morning we had been longing for a fan. We spent the night in the little village of Riobamba, where our train waited till morning to go to Quito. Riobamba seems to be quite a prosperous little place. Several automobiles were at the station to meet our train. We were told that there is much good farming land extending for quite a distance around the place. These farms are tilled mostly by Indians. From this place to Quito there is a good automobile road, a distance of one hundred forty miles. Riobamba has an altitude of ten thousand feet, and has a very healthful climate. From there we could see one of Ecuador's most active volcanoes, Tunguragua, which is active this year.

The next morning, on hearing the whistle of our train at five o'clock, we were soon up and aboard, bound for Quito. For the first three hours our train was climbing all the time, till we reached the highest point on the line, at the foot of Mt. Chimborazo, which used to be one of the largest and most active volcanoes of Ecuador, but is now extinct. Its cone-shaped peak towers far above the surrounding country, in the region of perpetual snow. Now its sides, which were once well heated by the fires within, are cooled and covered with snow. It is seldom that one gets a good view of this giant peak, because of the clouds that hover over it. Although passing very close, we were unable to get a good view. However, the day before, as we were entering Riobamba, just at the setting of the sun, the clouds had cleared away, and we were given a beautiful view of this peak, one long to be remembered.

During the day we passed two other volcanoes,—one, Cotopaxi, slightly active. This is also quite a commanding peak. We passed through beautiful, fertile valleys nearly all the way from Riobamba to Quito. These are quite well cultivated by the Indians who inhabit them. At many stations our train was met by venders of fruit, hot soup, and milk. Many of the milk venders have their cow with them, and will milk a glassful, and serve it fresh from the cow. Women bring large platters with roasted *cuyes*, an animal of the rat family. These are skinned, and served whole. Many seem very much to enjoy eating them.

About four o'clock we arrived in the beautiful little



Ecuador Indians Resting Awhile in Town



Farm Houses Along the Coast of Ecuador

city of Quito, which, although situated but a few miles south of the equator, has a very delightful climate because of its altitude. Here we found the streets filled with many different tribes of Indians. One tribe coming from the north seemed to be quite clean, and they have a mode of dress quite distinct from those of Peru. The women wear a rather tight dress, made of a coarse wool cloth, dyed blue and trimmed in red. The waist has no sleeves. The skirt is split on one side. Over the head a large bright-red shawl is thrown, which covers most of the body. The men wear trousers made of muslin, and a rather thin shirt, over which they wear a large red poncho. These men wear a very large wide-brimmed gray hat, which the Indians make from wool.

Another tribe from still farther to the north have the custom of wearing their hair long, done up in a queue. Some of these people are very strong, having large and well-developed muscles, especially in their limbs. I saw one Indian coming into town, with a large keg and a large traveling bag, also bedding, strapped on his back. He had come a distance of two or three days' hard traveling, keeping up with the man on horseback, whose luggage he was carrying. I have seen others, who made it a business to carry for the public in and about town, with two trunks on their backs. One carried a box of "Practical Guide to Health," weighing nearly three hundred pounds, from the station to our office, a distance of more than a mile, up hill and down, without resting. The women also do much carrying. It is a common sight to see a woman with a baby in her arms and a load of from fifty to one hundred fifty pounds on her back.

One tribe, called the "Indians of the Orient," came from east of the Andes. They came with but very little clothing, and with their faces painted. Because they have been forced by the city authorities to put on clothing on entering the city, they have adopted a sort of dress. The women wear a sleeveless waist with a very low neck, and a skirt extending about to the knees. The men wear trousers extending to about four inches above the knees, and a sort of shirt. Many of these came a distance of from six to ten days on foot.

As we viewed the many different specimens of humanity surging back and forth through the streets, we asked, "Shall these die without a knowledge of the true God?" God forbid! Then comes the question, Who will go? Who will answer, as Isaiah of old, "Here am I"? Truly the harvest is ripe, but where are the laborers? Many of us look with satisfaction on the work that is being done among the Indians in the Lake Titicaca district, but, brethren, we could be working with the same success in a hundred other places if we had the men and means. Let us

rise as one man to fight the battles of Prince Immanuel, and be willing to make the sacrifice; for to win means a denial of self, and a determination that knows no defeat, but in the end a crown of life.

* * *

The Cuban Mission

E. T. WILSON

THE Cuban Mission comprises the island of Cuba and the beautiful Isle of Pines. The island of Cuba is seven hundred fifty miles long, and from forty to one hundred miles in width. It has a population of approximately three million, composed of a mixture of Spanish, Jamaican, and African elements. Here and there are to be found families intermarried with Americans, and there are representatives from almost every other nation on earth. The official language is Spanish.

I have just returned from a trip through the island, which was made for the purpose of visiting the churches, workers, and as far as possible, the isolated believers in this field. I am glad to report progress along all lines of our work despite the smallness of our force of workers and the meagerness of our facilities. It was my happy privilege to baptize fourteen precious believers in various parts of the island.

Traveling in this country is quite different from traveling in the States, for every one is forced to ride in the smoker, smoking being permitted in all the coaches. It is not an uncommon thing to see a woman with a nursing child in her arms smoking a cigar or cigarette, or drinking beer or some other intoxicating liquor while traveling. It is a universal custom to expectorate, and throw all refuse from lunches, which are abundant, upon the floor; so one can imagine the condition of a coach after a few hours.

As the climate here is tropical, the people do not have an abundance of clothing. It is not an uncommon thing to see children attired as when they first came into the world.

While conducting a meeting in a hall of one of the principal towns of the island one evening, among others who were outside listening, was a small boy of seven or eight years. He had nothing on his body for a covering except a small handkerchief tied around one leg. After discovering that every one else in the audience had on clothing, he quietly retired, but soon returned with a small bath towel thrown about his shoulders, and thus enjoyed the remainder of the service without further embarrassment.

While these things concerning the manners and customs of the people are interesting to know, yet, as the great object of our being in this field is to find precious jewels who are to make up the Father's kingdom, I will relate one or two experiences.

Recently, while visiting a place where an interest had been awakened by one of our faithful colporteurs, I learned that a man who had begun the observance of the Sabbath some years previous had taught what he had learned to a family living in the vicinity where our brother was canvassing, and left soon after. When this colporteur came, he began to study with this family and others in the neighborhood, and as a result five were ready for baptism when I reached the place.

A beautiful little incident in the life of this family is worth relating here, for it will show how God has in every land those who are waiting for his law. A few years ago there came to the home of this family

one of those poor unfortunate men — of whom there are many — with an incurable disease. They took him in without pay, and kept him for a long time; in fact, until he was ordered by the physician to go to the hospital for an operation, where he died soon after. But before going he called for a brush and some paint, and being an artist, he painted up over the front door, in beautiful, embellished letters, these words: "*Un Matrimonio Feliz*" (one happy marriage). He gave as his reason for doing so, that he had been in the home of this kind and hospitable family for a long time, but had never heard *one* single cross word spoken by any member of the home.

Is it any wonder, dear friends, that God sent our good colporteur there to instruct this family more fully in the way of life, and that it was my privilege to bury the father, mother, and two bright boys, one fourteen and the other sixteen years of age, with their Lord in baptism?

One other experience: In company with one of our native evangelists, I made a trip of some five leagues on horseback up into the *lomas*, or mountains, where two dear believers were waiting for baptism. One of them is an old man of seventy-eight years, who had used tobacco since he was six years of age. When I asked him if he understood that the body of the believer is the temple of the Lord, and that we should keep it clean for the indwelling of the Holy Spirit, and inquired if he could give up all those habits of former years for Christ's sake, his face lighted up with a look of childish pride as he said, "I have already given them up, and have been waiting for this privilege for a long time." Just such "diamonds in the rough" are to be found in all parts of this field.

In closing this article I will say that our needs are many; but I can best enumerate them by telling you what we have not. We do not own a single church building; neither do we have a building for our headquarters. We have not a single doctor or nurse to represent the "right arm" of our beautiful message; no school where our foreign workers can send their children to be taught of God while they are giving their lives for the salvation of the natives; and last, but not least, we do not have a single home for our workers who come to this trying field, where it is impossible to secure a home with proper sanitary arrangements, on account of prohibitive rentals. How long shall we have to wait for these things? May God help each of you to answer this question aright, is my sincere prayer,—in liberal offerings, making these requirements possible.

* * *

Mission Notes

CONSTRUCTION has begun on the Malaysian Publishing House building at our Singapore headquarters. The corner-stone was laid on November 14, Elders E. E. Andross, C. W. Flaiz, F. A. Detamore, J. W. Rowland, and K. M. Adams participating.

THE coming season in the Philippines will be a busy one. Plans are being laid for the conduct, simultaneously, of nine evangelistic tent efforts in the territory of the Central-Southern Luzon Conference. These do not include efforts in other portions of the island. The baptisms for 1918 in the Tagalog language area aggregate about two hundred seventy. The membership of the Philippine Union has about doubled during the past three years.



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."

HEAVEN WITHIN

MRS. E. M. PEBBLES

O HEART of mine, be still: no more repining.
Look up, beyond, there's resting by and by.
Beyond earth's clouds there's brightest glory shining,
And joy and peace in heaven's eternity.

Art lonely? Yes, the friends thou lovedst were taken
Long years ago, and they have been at rest
While thou hast labored on, with faith unshaken,
Because of three short words, "He knoweth best."

Art tired? Yes, the way seems long and dreary,
And sometimes heaven seems so far away.
But oh, 'tis not. It seems because thou'rt weary,
And heavenly echoes reach thee every day.

These melodies, which in thy soul are singing,
Are but the echoes of the songs above,
And evermore their harmonies are ringing,
For heaven is in the heart that's filled with love.

O love! O joy! O peace! These make a heaven;
And even now, with Christ enthroned within,
Thou'lt find that which thy soul has longed for, even
A heaven within because thou'rt cleansed from sin.

* * *

Could We But See!

MRS. NAOMI GUY

THE forces of evil were gathered in council to lay plans for carrying on their destructive work as rapidly as possible before the end of time. There were myriads of evil angels, systematically grouped. Each group had a leader and a particular line of work to follow. The devil himself presided over the vast and competent organization, giving advice and counsel. As the leaders questioned their coworkers, we may well imagine that the following conversation took place in the group responsible for leading children astray:

"Have you succeeded in starting that group of boys to smoking yet?"

"Well, yes; all but Joe Smith were willing to try. He insisted that smoking was wrong. Then one day I aggravated Mrs. Smith, and she became very angry with Joe, and told him to get out of the house and stay out. He left, hurt and sullen. His mother had taught him that it was wrong to get angry. She was the one who had taught him that it was wrong to use tobacco. If she did wrong, why shouldn't he? So he looked up his companions and suggested a smoke. Isn't it fortunate that mothers cannot see us hovering around their children when they are left alone to seek amusement?"

"Where do you spend most of your time?"

"I go into homes and cause as much mischief as I can, but I can work most successfully with children left a great deal to themselves. In old sheds and barns, behind woodpiles, and in similar places, I lie in wait for the little folks. It is easy to suggest all sorts of mischief to their minds, because 'no one sees, and no one will know.'"

"Do you succeed in getting those boys who try smoking once or twice to form the habit?"

"Yes, indeed. And very few conquer their evil habits and become real Christians later. In spite of all

our efforts, however, the Holy Spirit gets hold of a few, and then we can seldom touch them again."

"Then why do you not teach all boys to smoke and drink?"

"That would be impossible. Some have the home training which prevents us from getting them started on the downward path."

"Now," said the leader, "let us have some specific incidents. How about the Jones family? Have you had more success there?"

"No, I have not; and I fear I have lost out entirely. They have established a family altar now, and read the Bible and pray every morning and evening. Their guardian angels stay with them and protect them. I used to get the parents to speak sharp words to each other, and the children to fight, but now all is different. Because they have just talked with God they feel ashamed to quarrel in the morning, and that is the time to start them, because it spoils the whole day. I shall have to give that family up, because I have practically been shut out of their home."

"That's bad business. We must keep people too busy to erect family altars. As surely as they read the Bible and pray every day, so surely they are lost to us. What about the White family?"

"O I am sure of them. They quarrel and snap at each other all day, and the mother is as bad as the children. She makes them mind sometimes, and at other times I see to it that she is too busy to pay any attention to them. Consequently they seldom do as they are told unless they feel like it. The mother is nearly always cross and irritable. She scolds and threatens the children continually, but seldom carries out her threats. Her work is never done, and when Sabbath comes she is too tired to keep it as the Lord has commanded. She prays sometimes, but evidently the Lord does not answer the prayers of those who deliberately commit the same sins again and again. The members of this family belong to the church, but their neighbors are not at all interested in the truth they claim to believe. I have kept many away from the narrow way by the use of this family's influence."

"That's right. Get the members of God's church to exert a wrong influence. You mentioned one family of six children where you did not meet with success. Have you been able to lead them astray yet?"

"No, indeed. I upset everything one day, but it did not do any good. The mother was very tired, so I tried to make her impatient. The baby fell downstairs, and sister broke a pretty dish. I caused several things to go wrong in quick succession, but that mother let her work remain undone, cuddled the baby, and stopping in the midst of everything gathered her flock about her and read to them about Jesus. After that they prayed, and then every one went peacefully about his appointed task. When the father returned in the evening all the work was done, and every member of the family had a smiling greeting for him. No one told him about the turmoil of the afternoon. What good does it do to waste time in such a home?"

"Not much; but you might try again and see if you cannot catch them unawares. What have you done about the boy who goes to his father for advice about everything?"

"I tried for a long time to get him to smoke or swear, but his parents are always very careful about the company he keeps. One day his mother was called away. I immediately hurried some of our boys to his home. He used just one bad word that afternoon, but I thought even that was a good beginning. But when evening came he told his father all about it, and asked God to forgive him. I can see no use of trying to lead him astray when he has such training at home."

"True enough; but think of the damage to our cause that boy will do if he grows up to work against us. Of all the tasks assigned the various bands in this conference, ours is the most important. If we can lure the children away from the teachings of the Bible, and lead them into sin, when they grow to be men and women they will have homes in which we may have full control. Work hard and swiftly; for our time is short. Be away!"

St. Cloud, Minn.

* * *

Morning

MRS. EDITH B. GOODRICH

MORNING! What an inspiring word! How suggestive it is of freshness and brightness, of light and radiance, of warmth and vigor, of the fulfilment of our fondest hopes! We may have had many dark nights of sorrow and pain, of disappointment and hope long deferred, but we take a fresh hold on the strength and mercy of the Infinite One with each new day, for "it is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning."

"Every day is a new beginning,
Every morn is the world made new.
You who are weary of sighing and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you."

Let us thank God for the morning, and take it for our own as it comes freighted with possibilities and fresh opportunities, rich in waiting blessings from the Father's overflowing storehouse.

It was morning when Adam's undimmed eye first gazed upon the glories of his Eden home, and it was in this glad hour that "the morning stars sang together, and all the sons of God shouted for joy." The record continues: "And the evening and the morning were the first day." All of the dark part of the twenty-four hours is evening, and all of the light part is recognized as morning, for night is only a lengthening and deepening of evening, and day is but an expansion of the morning.

Very many times we find the phrase, "early in the morning," in the Word of God. "Rise up early in the morning," was Jehovah's command to Moses, "and stand before Pharaoh." And we, too, must rise up early to do our appointed work. Morning is the time to sow the seed. We read that Joshua "rose early in the morning" when he was about to lead Israel over Jordan into the Promised Land, and again when the armies of the Lord went up to take Jericho. We are now approaching the borders of the heavenly Canaan, and if we would storm the citadels of the enemy successfully, we too must "rise up early" to accomplish the task.

David, the sweet singer of Israel, said: "I will sing aloud of thy mercy in the morning." "Cause me to hear thy loving-kindness in the morning." "Awake, psaltery and harp: I myself will awake early." "It is a good thing to give thanks unto the Lord, and . . . to shew forth his loving-kindness in the morning." What Christian does not enjoy the grandeur of a glorious sunrise, and feel to thank God for his marvelous works and his wonderful goodness to the children of men?

The Sun of Righteousness is about to rise with healing in his wings. The eternal daybreak is at hand, and let us heed the admonition, "Look up, and lift up your heads; for your redemption draweth nigh." When we gain the heavenly home at last, it will be our privilege to dwell forever with Jesus, "the root and the offspring of David, and the bright and morning star." Truly,

"'Tis midnight in the soul till he,
Bright Morning Star, bid darkness flee!"

Portland, Oreg.

* * *

A Timely Topic

MRS. M. E. STEWARD

THE articles on bare knees, which appeared in this paper recently, were certainly most timely. There is another phase to this subject; that is, its debasing influence. A little incident will illustrate: A child was sitting by a lady one day, when she unhesitatingly drew her clothes up high; then, taking her bare knees in her two hands, she looked up at the lady with a queer, questioning smile of evident triumph. The poor little girl received no answering smile of congratulation, not a single token of approval, for the lady was shocked. Perhaps she had a mental view of immodesty ending in infamy!

Modesty is a very delicate, precious, rare grace. To become inherent, the mother is obliged to inculcate it with the first dawn of her baby's intelligence, and wisely, unwearyingly, must she continue her efforts, in a way that will cause the child to love purity, and not tire of hearing about it. Then, any deviation from it in after-life will be instinctively abhorrent.

Mothers will find it a very difficult thing to teach modesty to a child wearing skirts that come but little, if any, below the knees. When I was a child, our skirts extended more than halfway down from the knees to the floor, and they were tucked, so they could be lengthened as we grew taller. Would not such a dress be in harmony with correct art, while being more hygienic? I have known short skirts to be accompanied with severe colds and coughs continuously through the winter, enough to lay the foundation for serious diseases, besides being indelicate and unbecoming.

We are admonished in Volume V of the Testimonies, page 267, to "pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life." What produces this paralysis? Does not fashion control too much? Hear what the Bible says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing,"—then this wonderful promise,— "and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

We who are striving for purity, for perfection of character, that we may be ready for the soon coming of our Lord, shall we not be extremely careful of our dress, not alone for our own benefit, but on account of our influence as well?

* * *

“And Do All Thy Work”

EDITH SMITH CASEBEER

“Six days shalt thou labor *and do all thy work.*” How many times we have all observed homes where the first clause in this part of the Sabbath commandment is rigidly adhered to, and the latter ignored, or regarded as unattainable.

It would seem that the expression, “do all thy work,” would indicate a desire on the part of Jehovah that his people finish their common tasks during the six working days; and should not this part of the commandment be considered as important, and as possible of performance, as the first clause, “Six days shalt thou labor”?

In some homes, however, it seems that the work is never finished on Friday, but only interrupted by the coming of the Sabbath hours. Tasks which could have been completed with a little effort and planning, are reluctantly left undone. Frequently more tasks are undertaken in the later days of the week than can possibly be completed before the Sabbath, and in this way the home is robbed of a peaceful, restful feeling by the visible evidences of this unfinished work. Unfinished garments on the sewing machine, a room partly cleaned, a few pieces of ironing still undone, the lawn half mowed, the new fence partly built,—one or all of these tasks left undone may steal away the perfect, holy restfulness which should surround the sacred hours of the Sabbath, and are a constant challenge to the energetic soul.

Of course there are many kinds of labor which cannot be finished within the week, but the simple duties of the ordinary home can usually be brought within the six days, and completed before sunset ushers in the Sabbath hours. May the Lord help his people to learn to keep *all* his holy commandment.

* * *

A Neglected Duty

“Ma wants to know if you’ll let me and Clyde stay over here today, while she goes over to Niltonsburg as delegate to a big convention. She’ll be back by bedtime.”

It was not the first time that my neighbor, Mrs. Stimperson, had preferred a request of this kind. I was particularly busy that day; and it would be extremely inconvenient to have Clyde and his mischievous sister Maggie around from nine in the morning until the same hour at night; but one never likes to offend a neighbor, and I told the children that they might stay.

“Are the other children at home?” I asked.

“O no! ma was afraid they’d burn the house down, or something. Myrtle’s gone to stay with Metta Dean at her house, and Harold is at Mrs. Warfield’s. Mrs. Warfield didn’t want to keep Harold, but she said she guessed she’d have to, when I told her ma had already gone, and the house was locked up.”

Only two weeks before this, Maggie and Harold Stimperson had arrived at my house, bearing the following note from their mother:

“DEAR MRS. HOWLAND: I am going to ask you to allow Marguerite and Harold to be your little guests today, while I attend the annual meeting of the Home Improvement Society, of which I am secretary.

“It will be an all-day meeting, and I am so intensely interested in all the themes on the program that I will hardly reach home before night, but I shall feel quite easy about my darlings while they are in your loving care.

“Harold has a nap at half past two o’clock, and as I dislike any variation from fixed rules regarding my children, I hope, dear Mrs. Howland, that you will insist on his taking his nap, even if you have to use a little gentle force. Kindly disrobe him and put on his nightshirt, as his sleep will be more restful and beneficial.

“Marguerite has brought her books, and must devote at least four hours to study. Will you kindly see that she does this?”

“Thanking you in advance for your kindness, I am

“Sincerely yours,

“ADELAIDE STIMPERSON.”

Mrs. Stimperson’s duties as a member of various clubs, having for their object the interest of the home, the spreading abroad of the gospel of progress, the cultivation of the mind, and the general amelioration of the human race, left little time for the care of her own household.

There is a limit to even neighborly patience and kindness of this sort, and Miss Susan Ward felt that this limit had been reached when Myrtle and Clyde Stimperson arrived at her home one day when she was in the midst of what she called her “currant jell work.”

“Good morning, Miss Ward,” said Myrtle, cheerily. “We’ve come to stay all day.”

“You have, hey?”

“Yes,” replied Clyde, “and I am awful glad you’re making jelly, for we can have the skimmings, can’t we?”

“What did your mother send you over here for?” demanded Miss Ward.

“She had to go to an all-day meeting of the Woman’s Progress Club,” replied Myrtle. “It tells all about it in the *Herald.*”

The *Herald* chanced to be lying on a table near Miss Ward, and she read this paragraph, with a little snort of indignation:

“At two o’clock Mrs. Adelaide Stimperson will read one of her delightful and scholarly papers entitled, ‘A Neglected Duty.’ It will treat of some of the neglected duties of wifehood and motherhood, and is certain to be useful and helpful to all who hear it.”

Miss Ward threw the paper down on the floor in a manner indicative of much suppressed feeling. She looked at the children. Buttons were missing from their shoes, and Clyde’s bare little knee peeped through a hole in his stocking. He had on a soiled collar, but no tie. He was only six years old, but he had evidently made his toilet unassisted, and there were indications that he had all of a boy’s inborn abhorrence of soap and water. Myrtle, who was ten, was quite as unkempt and as much in need of general care as her brother.

Miss Ward compressed her lips tightly; her black eyes flashed.

“I’ve a neglected duty of my own to perform, and I’ll perform it,” she said to herself. Then she said to Myrtle, “Where are the other children today?”

“Marguerite and Harold are over at Mrs. Little’s, and me and Clyde are here.”

"I see that you are," said Miss Ward, grimly. "Poor little youngsters!" she added, "it isn't their fault, after all."

At a little before two that afternoon, Miss Susan Ward surprised a good many people in the town by appearing on the street with the little Stimpersons. They were exactly in the condition in which Miss Susan found them. There was not a clean face nor a clean pair of hands among them; not a garment was whole; not a head of hair was neatly combed; and a more surprising array of misfit and badly made garments was never seen in one respectable family.

"Come along just as you are," Miss Ward had said, grimly.

The meeting of the Woman's Progressive Club was public that day, and there was a large attendance. It was two o'clock, and the president of the club had said, "The next number on the program will be given by Mrs. Adelaide Stimperson, who will read a paper on 'A Neglected Duty.'"

"I guess they'll see several neglected duties," muttered Miss Ward, as she marched down the aisle to a front seat, with the little Stimpersons following her in Indian file.

"There's our mamma!" cried little Harold, as his mother came forward. "Here we are, mamma! Miss Ward's fetched us to hear you speak your piece."

"I fetched them to help illustrate the paper," said Miss Ward, boldly, as she led the children to seats directly in front of the platform.

But the paper was not read. Its author turned pale and then crimson before saying, "I — I — beg your pardon, Mrs. President and ladies, but I must ask to be excused. Perhaps I could come in later on in the program. There has evidently been some misunderstanding among my friends. My domestic duties require my immediate presence at home."

Once outside the hall, with her family and Miss Ward, she asked indignantly, "What does this mean, Susan Ward?"

"It means," calmly replied Susan Ward, "that some of your other friends and myself have concluded to remind you of a neglected duty or two of your own, — a duty that takes precedence of your duty to the world at large. Do you see the point?" — *Abridged from the Household.*

* * *

Economics

MRS. D. A. FITCH

As you empty karo and crisco cans, preserve them in good condition and fill them with fruit as you would regular glass jars. Fit the cover in as snugly as possible, and your melted paraffin over the top to fill the seam. Should some find its way into the fruit, no harm seems to be done, for when the receptacle is opened, the paraffin can be easily separated from the fruit, and no taste remains.

When it is not easy to sift out any more of your Old Dutch Cleanser, cut off the top of the can, and you will find enough to use for a while.

It may not be so pleasant to mend garments before they are washed as afterward, but aside from that it is a good plan to do so, for in the rubbing the rent is made worse, necessitating more of darning or patching. Then, too, the mended place will get its share of pressing on ironing day.

If you have no rolling pin, use a bottle of uniform size. You will be surprised to see how well it answers the purpose.

If potatoes are laid singly, they will not begin to grow as soon as when standing in a sack. They should not be left where the light is very bright. If potatoes are wilted, it is well to soak them in cold water a few hours before peeling them.

If you wish to economize closely with soap, preserve the small pieces for a time and put them in a sack like those in which salt is bought. It is not difficult to use in this way, and none goes to waste. Pieces of toilet soap which might be lost if used in small bits, can be covered with water and heated, thus forming a cake which when dry is equal to a new one.

Some housekeepers make an inferior buttonhole by throwing over the needle the part of the thread nearest the cloth, thus making the simplest kind of edge, while if that portion of the thread passing through the needle is used, a pearl, or double, edge is formed, and there will be not only a prettier buttonhole, but one that will wear very much longer.

As it is essential that bread sponge be kept at an even temperature while standing to ferment, it is convenient to have a place for it that will not cool off quickly. Chills and fever are no more salutary for bread than for human beings. It is well to wrap thoroughly in blankets — but I will describe my bread raiser: A box about two and one-half feet by two feet and about fifteen inches in depth is filled two thirds full of paper cuttings (hay, fine shavings, or something of a similar nature will do as well), with a sort of nest in the middle. When the sponge is to be set, a no-handled flatiron or a brick is moderately heated and wrapped in thick paper and placed in the nest, and a dish of sponge, properly covered, is placed on that. The whole is covered with a woolen pad large enough to wrap about the sides of the pan. If I were in a cold climate, I would also use a pad of thick paper, and undoubtedly it would be a good plan to set a kettle of hot water in the nest for an hour or so before putting in the sponge. Conditions of climate make a difference in the operation.

Would you like to make a fireless cooker without expense? Drop a card to the Department of Agriculture, Washington, D. C., asking for bulletin giving directions. The postal is all it will cost.

Is there a wart on the hand of any one in your family that you wish to cure? With a needle puncture it until the blood shows; then administer a drop of spirits of turpentine or of peroxide of hydrogen. Repeat for some days, and the wart will disappear.

Frequently the blade of a kitchen knife will come out of the handle. Dead matches are handy. Place one in the hollow part, and then crowd the two parts of the knife together as they were before. They will remain in working condition for some time, when repairs can be made again.

When washing laces or tapes, an excellent method of smoothing them is to wind them on a bottle. When dry and unwound they will be found in better shape than if pressed with an iron.

Here is a suggestion for a palatable, economical cooky. To a portion of bread sponge or dough add the shortening and sugar thought to be sufficient, with a small amount of ginger or other flavoring. Mix well, and add flour enough to make a rollable dough. Roll thin, place on oiled tins, and keep warm while they are rising. Bake in a quick oven.



REPORT FROM THE CENTRAL UNION

We have just closed, a few days since, a very interesting home missionary convention in Kansas City, Mo. We had with us the presidents of the local conferences in the Central Union, their home missionary secretaries, and Elder R. D. Quinn, who took an active part with the union men. The time of the convention covered about three days. The trend of the studies and the spirit of the convention were such as to inspire all the workers with the purpose of enlisting all our brethren and sisters in some form of home missionary service. It was planned at this convention to conduct several other conventions in the union before spring, and spent from two to three hours with the brethren and sisters each day at the camp-meetings, giving them instruction in home missionary work and concerning the duties of the church officers.

During the convention we had a "field day," in which about one hundred workers went out into the city, carrying with them between three and four hundred copies of Elder C. B. Haynes's book, "Our Lord's Return," and a good supply of magazines. These were all disposed of, and several hundred homes visited. This experience of the workers gave them a new vision of actual missionary work, and led to the passing of a recommendation that in all our churches such field days be encouraged wherever consistent. The workers of the Central Union Conference are united in a resolve to interest all church members in active missionary service in some of its varied forms.

Finances

The year 1918 was a year of history making in the world and also in connection with the cause of present truth. The Central Union made substantial gains in nearly every branch of its work. The tithe of the union for the year 1917 was \$226,351.20; for the year 1918 it was \$294,959.90, making a gain in this one item of \$68,608.70. The foreign mission offerings for 1917 were \$114,725.21; for 1918, \$130,780.33, making a gain over the offerings of the previous year of \$16,055.12. We thus exceeded the twenty-five cents per capita per week by \$12,623.33. These figures in financial matters speak more with reference to spiritual conditions than the mere dollars and cents they represent.

During the years 1917 and 1918, three States in the Central Union suffered with the most severe drouth that I have known since coming to the Central West. In the southeastern part of Nebraska

crops were an almost total failure, with scarcely any potatoes and very little wheat or alfalfa, and thousands of acres of corn were never cut or harvested in any way. The hot winds simply cooked the corn, and it looked as white on the stalk in August as if it had been struck by a killing frost. Similar conditions prevailed in parts of Kansas and Missouri. In the vicinity of College View, much of the wheat that was sown the fall before never came up, the ground was so dry. This all had its effect upon the amount of tithes and mission offerings that otherwise would have come into our treasury.

Aside from the general funds that we were endeavoring to raise for missions

ing to about \$7,000 were made. The amount in good pledges and in cash, or its equivalent, up to the present time is about \$45,000. It is the plan of the conference during this present season to begin the building of a new academy.

During the year about \$20,000 has been raised to apply on the debt of the Kansas Sanitarium in Wichita, leaving a debt at the present time of about \$12,000, which the conference hopes to clear off this year.

The Clinton Theological Seminary entered the year 1918 with its debt reduced to \$14,000. At the time of the General Conference several union conferences gave from one to two thousand dollars each toward lifting this debt, the Cen-



The colporteurs who attended the institute at Louisville, Ky., Dec. 28, 1918, to Jan. 8, 1919. The total of the individual goals set by these colporteurs amounted to more than \$87,000.

and the regular conference work, the Nebraska Conference raised about \$40,000 for an intermediate school at Shelton, Nebr. About ten or twelve thousand dollars more will be required to complete the building. Some of our General Conference brethren who have visited the plant pronounce it one of the best, if not the best, school plant in the denomination for an intermediate school.

The State of Kansas also suffered extremely from drouth, but at their last camp-meeting the conference voted to establish a central school. For years our Kansas brethren have been struggling along with two poorly equipped academies, one at Downs and one at Oswego. The conference unanimously voted to establish a better-equipped school in a more central part of the State. At the camp-meeting a fund was started for this new school enterprise, and pledges amount-

ing to about \$7,000 were made. The amount in good pledges and in cash, or its equivalent, up to the present time is about \$45,000. It is the plan of the conference during this present season to begin the building of a new academy.

The Colorado Conference was enabled during the year to clear up the debt which was resting upon the Champion Academy and to make some necessary repairs.

The Boulder-Colorado Sanitarium, which a few years ago was loaded with a debt of more than \$104,000, has reduced this to less than \$70,000. The sanitarium, from its earnings the past year and from donations, is able to erect a new annex, in which an up-to-date hospital will be installed for surgical work. The annex will also provide twenty or more additional rooms for patients. Other changes are being made at the plant, which will greatly add to the abil-

ity of the sanitarium to pay off its indebtedness and accomplish the work its founders designed. We have sixty-five or seventy nurses in this institution, and four regular physicians. Dr. Kate Lindsay also renders service to the institution, especially in teaching. The sanitarium record for the past year was the best, both financially and spiritually, in its history.

Our Schools

In the early part of the year Union College was hard hit by having about seventy-five of its students called to the colors. Then for months following, the ravages of influenza were felt in our schools the same as in other parts of the field. However, Union College was closed only three weeks, though seventy-five or eighty of the students and nearly all the teachers were sick during some part of this time. All except one student made a good recovery. One of the teachers in the normal department, because of lack of strength to continue teaching after a partial recovery from the influenza, was compelled to drop her work. The school at Campion was closed twice, and remained closed for about two months. The school at Hastings was also closed twice, and many of the students were unable to resume their work for the year.

Notwithstanding the fact that death has called some of our faithful young men and women to lie down to rest, and that many homes have been the scene of mourning during these months, and that our churches have been closed, some of them for three or four months, our brethren in the Central Union Conference are of good courage, and a spirit of labor and sacrifice has grown with these months of deep trial. A number of the teachers in Union College have expressed their belief that the spiritual work in the college has excelled in real earnest Christian endeavor that of almost any former year. The same is also true of some of our larger churches. In St. Louis there has been a healthy growth and a splendid interest conducted by Elder C. G. Bellah. In Kansas City, Elder V. J. Johns, assisted by Sister Ella M. Merrill as Bible worker, has been carrying on a good work.

While I have not received full reports for the year concerning the added membership, I am confident that the report will show a large increase over previous years.

R. A. UNDERWOOD.



MANITOBA CONFERENCE

THE loud voice of the third angel is being sounded from the western plains of Manitoba to the hills of the north country bordering the rock-locked shores of Lake Superior, and the echo meets in harmonious notes along the borders of the Red River of the North, only to die away in the vast wilderness surrounding Hudson Bay, calling out a people who will be loyal to the message, and triumph when Jesus comes.

From here God's people reach out to grasp the hands of those of like faith in all lands, bound together by one common truth, pledging faithfulness until the work is finished and all nations become of one language, with one king, Jesus.

A most strenuous year has 1918 proved to be, bringing many perplexing problems, and also many gracious blessings. We believe that God has set his hand to

finish his work in this portion of his vineyard as everywhere, and God's people have taken a more serious view of the times in which we are living, and have worked more earnestly, knowing that soon souls for whom Christ died will perish without the "blessed hope," which is our only assurance in these troublous times.

In our plans for 1919 we are organizing for earnest labor. As God leads on to victory, we follow without fear, and we shall triumph with the great armies of righteousness when peace shall cover the earth as the waters cover the sea.

We thank our heavenly Father for the advancement that has been made the past year, and pray his forgiveness for our failures.

One church was organized this year at Port Arthur, the most eastern limit of the Manitoba Conference. The labors of God's servants in this conference were blessed. Sixty-three persons were baptized, thus making a covenant with their Lord to live the new life.

The Lord blessed his people in spiritual as well as in temporal things, and they have freely given of their means to the advancement of the kingdom. Our 1916 tithe was \$4,600; 1917, \$8,500; and this year, \$12,020, or more than \$35 a member.

While God's people have taken special interest in the home field this year, they have remembered generously the needy fields in the regions beyond.

	1916	1917	1918
Sabbath schools	\$1,352.21	\$1,764.78	\$2,020.11
Harvest Ingathering	404.47	647.80	1,313.98
Missions	1,583.21	2,167.13	1,975.22
Totals	\$3,339.89	\$4,579.71	\$5,309.31

This is an average of 29 cents a week per member for the year 1918.

Our truth-filled literature was placed in many homes during 1918. Our sales total \$9,756.24, exceeding 1917 by more than \$2,000. Brother G. F. Ojala, the field secretary, has plans laid for a very aggressive book campaign in 1919.

Brother S. Meikle, a self-supporting missionary worker, is selling about \$125 worth of books and magazines each month in the city of Winnipeg, besides finding time to give many Bible readings, and souls are turning to the truth as a result of his work.

Brother H. Greenslade, our pioneer colporteur, has been working among the foreigners of Winnipeg, having sold literature in the following tongues, besides English: Russian, Polish, Hungarian, Spanish, Italian, German, Rumanian, and Yiddish. Many calls were made for Ruthenian and Ukrainian literature, but we have none to give them.

The Lord has raised up an energetic Ruthenian young man who is filled with zeal to carry literature to his people who are groping their way to the light from the Greek Catholic Church. We have nothing but a few tracts translated into this tongue, but we shall make an effort to raise the money to have one of our large books translated and published soon.

An Italian Protestant minister and his wife have recently begun to keep the Sabbath in the city, and are very anxious to see this truth carried to many of their people who are sitting in darkness, without hope.

Elder D. Gulbrandson is placing the Icelandic work on a good basis, by the translation and publication of "The Great Controversy." He is now publishing, here in Winnipeg, a quarterly Icelandic magazine called the *Star*, and with earnest young people as colporteurs, this literature is fast being placed in the hands of his people. The Lord is blessing this literature, and souls are coming to the light.

Our German workers, Brethren C. C. Neufeld and H. J. Winter, report good interests among their people, and we are building up the German work in this province, where I believe the Lord has many faithful souls to be saved for the kingdom.

We have a great foreign field right here within our borders, and many of these people have a desire to know more of the Bible, and are ready for our literature. We are years behind in this foreign work. May the Lord help us to work more earnestly to warn the perishing souls at our doors.

The work in the city of Winnipeg has prospered under the mighty hand of the Lord; steady progress has marked each effort. Elder C. A. Hansen, with his corps of faithful workers, has pressed the battle for truth until error and sin have given way, and souls are rejoicing in the message, bringing the membership up to about one hundred twenty-five, and there is still a good interest. The tithe for this church was \$966, for 1916; \$2,425, for 1917; and \$4,050, for 1918. There are

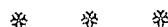
many earnest workers in the church, and all rejoice in the progress of the message.

The work recently begun in Port Arthur, Ontario, is growing under the labors of Elder C. W. Rubendall, who is holding Sunday night meetings in a theater. He is using the press very successfully to reach many who do not attend the meetings. The whole community is stirred, and quite a number have recently taken their stand for the commandments of God and the faith of Jesus.

Two church schools have been in operation this year, a new school building having been erected near Minitonas; both schools report success. Others are calling for schools for next year, and we believe that the benefit our children receive from these places of learning will be a blessing to them now, and help them to live for a home in the earth made new.

Our earnest desire is that when the work is finished in all the earth and Jesus returns, many precious souls from this portion of the great vineyard will be ready to meet him and rejoice in his salvation. May this be your prayer in our behalf.

GEO. H. SKINNER.



HALIFAX, NOVA SCOTIA

WHEN we came here, more than a year ago, we found a small church of twenty members. It was with some difficulty that we secured a place in which to live, as houses were scarce. After ten days the Lord opened the way, and we were soon settled.

Next came the Maritime camp-meeting, which we attended, at Oxford, near

our academy. We soon became acquainted with the workers and people, and began to feel at home, although many things were new and strange to us.

The Harvest Ingathering campaign started immediately after this. The people heartily united in this effort. They also assisted in the repairing of the church, until it was all neatly painted both inside and out, and was a very comfortable place of worship.

Public meetings were held but a short time when the terrible explosion occurred in our harbor, which killed and injured many persons and shattered the whole city. This was an awful experience, but although our church building was destroyed, together with many of our homes, we can only praise God more and more as we are made to realize how wonderfully our lives were protected.

It seemed a long and dreary winter, attempting to make ourselves comfortable in homes all shattered and torn, for it was many weeks before even all the broken windows could be repaired. These conditions made public work impossible. We could meet only in private homes for our Sabbath worship and prayer meetings. However, it seemed as if this great disaster served only to urge the church forward in more earnest effort. Several brethren came to the city to work, and our tithes and offerings continued to increase.

We finally secured the Moose Hall for public worship, but it was cold and cheerless, the heating plant having been thrown out of order by the explosion. We managed to use the hall until after our camp-meeting in June, when my husband pitched a tent on the Middle Common, a very central location, and began public meetings. (I might mention here that the South Common is covered with relief houses, built for those made homeless by the explosion. Circumstances so shaped themselves that we went to live in one of these houses until we could get a better place; so we were very handy to the tent.)

Brother Charles Joyce was sent to join us. We all worked hard through the summer. A good interest was manifested, and quite a number began the observance of the Sabbath.

Just at this critical time a carnival, or street show, arrived in the city, and as there was no other place where they could hold their exhibition, they unloaded almost on top of our tents. On account of circumstances which we cannot explain in a brief report, it became necessary for us to close our tent-meetings.

We searched the city, but could find no place to hold meetings. We tried to get Moose Hall again, but as the Jews were using it one Sunday evening, we had to go into a vacant room across the hall. At present we have the hall as usual. It is not very satisfactory, but as it is the only place available, we are thankful for one so comfortable, since we now have heat and light.

During the "flu" epidemic, when all public meetings were barred, we distributed a good supply of Home Department Envelopes for Sabbath school, endeavoring to keep our record as complete as possible. We also found many opportunities to assist the sick and relieve suffering, in some cases where whole families were stricken down at once.

Our hearts are full of praise and gratitude to God for his wonderful care for us in the midst of destruction, death, and scourge. We have had comparatively little sickness in our family.

Each Monday evening during the tent effort last summer was devoted to health and temperance talks and demonstrations of simple home treatments.

We had nearly finished our Harvest Ingathering campaign when the influenza started. However, we continued to the end of the year, when we had in all \$450. Some are still bringing in small amounts. We shall continue until every paper is gone.

One woman, to whose son my husband had given treatment when he had the influenza, gave me \$5 as a thank offering, as she had been told he would not accept any pay for such services.

The tithe for 1918 was \$1,277.71, and the Sabbath school offerings, \$322.63. The other foreign mission offerings were \$40. This does not include the young people's offerings. The church membership is thirty-eight. There are fifteen new converts awaiting baptism. We hold our prayer meetings and young people's meetings at our home. The room is entirely too small. However, we are having excellent meetings.

We are certainly greatly handicapped in the loss of our church building, and we hope it may be rebuilt soon.

While everything has seemed to be against us the past year, the hand of the Lord has surely been with his people; but for his protecting power, our tent could not have stood on the common all summer, unmolested, as it did.

We have enlisted as many as possible in a literature campaign which we expect to continue through the winter months, and as much longer as we are permitted. Those who have gone out with the monthly magazines have done very well, and there is a demand for our literature that is very encouraging. We are endeavoring to supply all the institutions with free literature, and to distribute it from house to house. Quite a number of Bible studies are being held. We find more opportunities than we can fill. Truly the harvest is great. Pray that God may fit us for the work.

MRS. E. M. CHAPMAN.

* * *

JALAPA, GUATEMALA

For some time calls had been coming from Jalapa asking for a worker to visit the people there, as some were interested in the truth, with a few keeping the Sabbath. It was my privilege to respond to these calls not long ago, and spend nearly a month at this place. Two of the Sabbath keepers showed their interest in my visit by rising at midnight and walking to the station, twenty-six miles, to meet me, and after an hour's rest, walking back, making a fifty-two-mile journey.

We started meetings the next evening after my arrival, and in spite of the cold, windy weather had a fair attendance. The attendance and interest increased for about two weeks, then came the influenza epidemic, and we had to suspend public meetings. However, three of the interested families were closely related, and they came together and I spoke to them every evening, and during the day made many visits.

The way was opened by the epidemic to visit the homes of those not particularly interested in the truth, and even to give Bible readings in homes where crucifixes and pictures of saints and of the Virgin Mary, adorned the walls. By the treatments given and prescribed, many friends were made.

It is now planned to resume the meetings at this place when the epidemic has subsided, and it seems certain that the interest and attendance will be better than ever. Among the new Sabbath keepers is a man who was formerly a local preacher.

In all, twenty-one persons told me they were going to keep the Sabbath, and serve the Lord with their whole heart. It seemed good to have some of these begin right away by leaving off their tobacco, coffee, and other bad habits, and paying tithe. One encouraging feature is that they have come to us by whole families, and thus will be united in serving the Lord. This interest is largely the result of faithful home missionary work by the first one who began to keep the Sabbath there.

In Guatemala City two women were baptized not long ago who had been faithfully living the truth for some time. Recently a man and his wife, who have been under conviction for a long time, began to obey. He has started in the canvassing work with good success. He finds that the health books sell especially well now while the influenza is prevailing.

We hope that our people will not forget these needy fields that lie so close to the United States, yet are so very different. We need your prayers, your offerings, your workers. The Lord is going before us, and by his power souls are being won to the truth.

E. W. THURBER.

* * *

BATTLE CREEK, MICH.

A SERIES of meetings of unusual interest and importance has just been closed at Battle Creek. The workers from abroad connected with this special effort were Elders A. G. Daniells, S. N. Haskell, R. D. Quinn, and D. H. Kress, and Mrs. Merrill and Mrs. Haskell. In addition to these there were present a large number of the West Michigan Conference workers. Meetings were held each evening, and many special services were held during the daytime for the sisters of the church, with the young people at the academy, and with helpers at the sanitarium.

We have a large church membership at Battle Creek. The attendance at the Tabernacle on Sabbath days is from one thousand to fourteen hundred. Many of the guests from the sanitarium attend the Sabbath services. We have an enrollment at the academy of 315, an item which will give some idea of the large number of young people in Battle Creek. This church, which has been the scene of so many important meetings and the center of so many great interests in connection with our denomination, remains a field of great interest.

The meetings recently held in Battle Creek resulted in a great uplift to the church and in the restoration of many who were backslidden. A goodly number took their stand for the first time to live a Christian life. The messages that were presented from the beginning partook of

the character of appeals for service in the Lord's work, and we feel that decided advance steps were taken, as was indicated by the closing meeting, in which two or three hundred met and organized for an hour's work in the field. These bands of workers went out with literature, and covered a good portion of the city in an hour's time, working from home to home. At the expiration of the hour the whole company returned to the Tabernacle and spent an hour and a half in the most interesting and inspiring testimony meeting that we ever witnessed. The majority sold all the books they took out. Approximately \$200 was brought in as the result of this hour's work; and best of all, every one was happy and inspired anew for a life of service in the cause of God.

The studies given by Elder Haskell at the early morning meetings were especially timely and helpful. These meetings were well attended, though they came at six o'clock in the morning. It was felt by the members of the Battle Creek church that they were greatly favored in having these busy men and women come in and spend ten days with them in such a series of meetings. I personally feel that the meetings recently held in Battle Creek were the most inspiring and encouraging I ever attended. We look forward to great improvement and enlargement in the work in connection with the Battle Creek church.

E. K. SLADE.

* * *

REVOLUTION IN WORLD THOUGHT

THE world stands today in the midst of a great religious awakening. The privations, the hardships, and the terrors of the Great War have stirred men's hearts to their depths. In the midst of suffering, whether physical or mental, the heart instinctively turns for help to a power above that of humankind. As the Long Beach (Cal.) *Press* truthfully said:

"One effect of the Great War in Europe is to turn men's minds and hearts more toward religion. There has been marked increase in attendance at churches in the countries engaged in the great conflict, as well as in neutral lands. Here in the United States many notable revivals in religion have taken place since the outbreak of hostilities across the Atlantic.

"There is that in warfare, with its dreadful slaughter, which brings men and women face to face with the thought of death and the great hereafter. War also arouses the spiritual side of mankind. Those who have friends or kindred in the opposing armies, instinctively turn to the divine power in supplication for the safety of those near and dear to them. The tender in heart, too, send up their prayers for the ending of the appalling struggle. In truth, the greatest of all wars impels men and women to develop a deeper spirituality, and to think more earnestly upon spiritual things."

We must sense the fact that this war has brought mankind face to face with the realities of the great hereafter, and compelled all to think about the life to come. It was for this reason that Ruth Sterry, writing in the *Los Angeles Herald* of April 26, 1918, said that the Great War had begun to revolutionize society

in all its phases, and had "effected sweeping changes in the literature of today." Continuing, she said:

"Stead and Sir Oliver Lodge, two of the foremost writers on Spiritualism, have been pushed from the dusty back rows of the book shops to the front shelves, where they share honors with the ten best sellers. The demand for works on Spiritualism has more than doubled since the inception of the war, and especially since America's participation therein, according to local booksellers.

"This class of reading, before the war, was more or less limited to the so-called 'highbrows.' Today it is popular reading—and every departure of the American Expeditionary Forces for the battlefield increases the demand for literature that deals with that more distant 'over there' which stretches beyond the grave."

According to Miss Sterry, the rapid decrease in novel reading, and the abnormal increase in the demand for Spiritualistic reading matter, are the most marked changes in the literary world. The world asks, yea, demands, knowledge regarding the future life. Groping blindly in the dark, it seeks to know what the future has in store, and the way of eternal life. It finds in Spiritualism the operation of intelligent forces beyond human explanation, and like a drowning man, it grasps at a straw.

Many are the seekers who pore over the Sunday newspaper supplements, attend the popular churches, and ransack the big libraries, all in an endeavor to know "the way." Though they may not know it, the men of the world are hungry, not for physical food alone, but for the word of life. Our Saviour is no less compassionate of the multitude today than when, by the Sea of Galilee, he commanded five thousand men, besides women and children, to sit down upon the grass, and bade his disciples, "Give ye them to eat." Today the Lord desires that his people shall feed the multitude with the bread of eternal life.

Like the apostle Paul, we are the world's debtors. Upon us the light of life has shined, and the command is heard, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." No matter what our station, it is our privilege to make known to others the precious truth which God has revealed to us. Bible readings, cottage meetings, the distribution of literature, assistance to the sick and needy,—a multitude of openings for effective Christian service are before us. By voice and pen the truth which means so much to the world at this time may be proclaimed with strength and power.

Before our workers is opened up the far-reaching avenue of the public press. Twenty-five hundred and fifty-four daily newspapers are now published in the United States and Canada, reaching millions upon millions of souls. Every prominent minister in the land, almost without exception, is writing out his sermons every week-end, and securing their free publication in the Monday morning issues of the daily press. Approximately 691 editors devote from a half page to a page every Monday morning to reports of the sermons preached in the churches, and 1,863 publish shorter extracts every Monday afternoon. Upon the minds of

a vast population seeking for light and truth, desiring to know the way of life, these thousands of articles are wielding a mighty influence.

It is of the utmost importance that the truths for this time, which are so vital to the people, and which have been committed to us, should be given to the world in the clearest possible manner and in the shortest time. It is incumbent upon us to use to the fullest extent every agency which God has placed within our reach for the dissemination of the third angel's message. The words of the spirit of prophecy are as true today as when written:

"I have been shown that the press is powerful for good or evil. This agency can reach and influence the public mind as no other means can. The press, controlled by men who are sanctified to God, can be a power indeed for good in bringing men to the knowledge of the truth. The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."—*Life Sketches*, p. 214.

Let us, as workers, take up anew the burden of writing as well as speaking the precious truth for this time, and thus help to satisfy the longing desires of honest souls who, groping blindly about in the maze of Spiritualistic darkness, superstition, and error, will be lost unless their feet are guided into right paths.

FRANK A. COFFIN.

* * *

IMPORTANCE OF GENERAL LETTERS AND CONSERVATION

"THEREFORE . . . whatsoever ye would that men should do to you, do ye even so to them."

The object of this article is not to belittle personal letters, but rather to give a correct understanding regarding general letters and their importance. Why general letters are so little appreciated and so often thrown into the wastebasket without being read, is a strange thing.

The average personal letter is dictated in from one to five minutes, transcribed and sent out quickly, with little or no change, while it usually requires considerable time and thought to write a general letter so that it expresses clearly, yet briefly, all that should be said about conditions, opportunities, openings, and actions that are necessary on the part of the conference and church officials and members. One of the best secretaries in a certain union told the writer that it sometimes took him nearly a day to compose a general letter.

Many personal letters are written as a matter of courtesy, and contain subject matter of little or no real moment; but this is seldom, if ever, true of general letters. When a general letter is sent out, it is because there is something of real importance that should be brought to the attention of all the conference workers and church members in the shortest possible time.

If a personal letter containing the same subject matter were written to each individual to whom the general letter is

sent, it would consume so much time that the urgency of the matter would have passed, and the opportunity would be lost forever.

Then, too, there is the added expense. In a conference of fifteen hundred members it would require the writing of fifteen hundred letters if personal letters were sent out. If a stenographer were to average sixty letters a day, it would take twenty-five days, or more than three and one-half weeks, to write so many letters. At \$12 a week, it would cost nearly \$45 for the stenographic work; the postage would be \$45, and stationery, \$8; or a total cost of nearly \$100 for the fifteen hundred letters.

It would take the same stenographer only from one to five hours to cut a stencil and run off the same number of letters, at a cost of about \$1.50 or \$2 for time, stencil, and all. If the letters were sent to only the local churches, allowing fifty churches to a conference of fifteen hundred members, only fifty letters would be required, on which the postage would be but \$1.50, and the cost of stationery fifty cents. The total cost for stenographic work, postage, and stationery would be less than \$5. And if the local pastors or elders were faithful in reading the general letters to the church, and emphasizing them (as they all should), practically the entire membership would know all about the importance of the matter presented, the same as if each had received a personal letter, and nearly \$95 would be saved to the cause, to extend the message at home or abroad.

In the recent war, it would have been impossible for General Foch to give or send personal orders to the thousands of officers and the millions of men under him. But he daily issued "general orders"—orders for all officers and private soldiers under him.

These orders were no less important because they were "general," and the responsibility of each officer, regardless of his station, to read and pass on the orders till they reached the men in the ranks, was just as great as though the orders had been given in person to each officer and man.

For any officer down the line to ignore or fail to pass on a single order often would have meant defeat of the army, and discharge and even death to the officer who failed to read or execute the order.

When men have been chosen and elected as generals or leaders to lead in conference and church work, why should not every conference and church leader and member be as loyal to the armies of heaven, and as faithful in carrying out "the marching orders" of "the Captain of their Salvation" as given through his under officers, as are the men of this world in passing on and executing the orders in the world's army?

J. W. HIRLINGER.

* * *

So should we live that every hour
May die as dies the natural flower —
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future need;
Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

—Houghton.

Educational Department

W. E. HOWELL
O. M. JOHN

Secretary
Assistant Secretary

OLD AND NEW CONDITIONS IN THE SOUTH

In order to discuss some of the ways in which the rural school work in the South may be improved, it is necessary to make a brief survey of some of the present conditions in the more isolated sections. The World War has, to a large extent, broken the isolation of the mountains. Not only have the sons of the mountaineers gone out into a new and larger world, but their home folks have been made to share in this new endeavor. Their letters to the folks back home—for those who had not learned to read and write before have learned to do so while in the training camps—tell of new wonders and strange sights in the new world they have discovered. Where once the home folks had no knowledge of geography beyond "yon side the mountain," their hearts have, for many months, been with their boys across the sea. And, too, the boys who have gone, want to hear from "pa," "ma," and "the girl," who now find a new use for the formerly neglected subjects of "readin'" and "writin'."

From a material viewpoint, equally great changes have been wrought. The war had made an unprecedented demand for lumber, bark and pulp wood for the manufacture of tannic acid and paper, and the products of the mountain farms generally, and the people within reach of the railroad have profited thereby. The price of land in many places has doubled, trebled, and even quadrupled. This new prosperity has encouraged the building of roads, and the automobile is now seen in many of the smaller towns and villages where, but a few years ago, the ox team was the chief means of travel.

In planning for the improvement and extension of our own rural work, we would be foolish indeed if we did not take cognizance of these changed conditions. In many sections it is no longer possible to enter the field by establishing a school for the children of the neighborhood. The public school system is being strengthened by the erection of new school buildings in the more remote places which formerly enjoyed no school privileges. From the teaching profession, the press, and many leading people, comes the demand for a longer school term. In his message to the present session of the North Carolina Legislature, Governor Bickett earnestly advocated the passage of a statute making attendance at school compulsory for six months of the year. Considering the fact that three or four months is the average length of the school term in many rural sections, this is a long step. For many years we, as a people, have been urged to establish schools as an evangelizing agency in the byways of the South, but we have been very slow in carrying out this instruction. The greatly increased cost of land, the extension of the work of the public school, and improvement of conditions of life generally, are restrict-

ing our opportunities for strictly school work. Unless we make haste, this very important door for the entrance of the truth will soon close, and close forever.

When we survey the conditions of the field, and then consider the few centers which are now in successful operation, we cannot escape the conclusion that the most vital need of the rural work is new blood and more workers. Take, for example, the present status of our work in the sixteen mountain counties of North Carolina. Here is a population of approximately two hundred fifty thousand people for whom very little has been done. There are not more than two hundred Sabbath keepers in all this territory, and nine of these counties are without a single representative of the truth. Most of our people live in four of these counties, the remaining twelve counties being almost unworked. Conditions similar to those in western North Carolina can be found in many parts of the Southern field. What appeal can be more eloquent than the need of thousands who have had no opportunity to hear the last gospel message? The most needed improvement in the work is the coming of many more consecrated laborers into these neglected places.

E. C. WALLER,

Principal Pisgah Industrial Institute.

* * *

WORKING THE CITIES OF THE SOUTH

A Lesson from Enoch's Experience

The South has a number of large cities and many of smaller size, all of which must receive the message for this time. Our problem is not only a rural one, but one of working the cities.

In the experience of Enoch, who lived just before the flood, in a time more like our own than any other period in the world's history, we have a demonstration of methods which meet the approval of God. Like Abraham in later years, Enoch had a home in the country, and "after remaining for a time among the people, laboring to benefit them by instruction and example, he would withdraw, to spend a season in solitude."

Constant contact with the atmosphere of the city was more than even the devout Enoch could endure and maintain his faith and spirit of prayer. "Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer."—"Patriarchs and Prophets," p. 85.

This plan of alternating life in the city with life in the country, where one can be in close touch with the works of God, is one that the workers of the South are seeking to follow. The spirit of prophecy says that the cities should be worked from "outpost centers," which is another way of pointing us to the methods of Enoch.

The automobile makes it possible for workers in the South to establish a rural center several miles from a city, where land can be bought at a comparatively moderate price and yet place the rural school and its corps of workers within easy reach of the city.

Getting Ready for Hard Times

The war is over, but in this time of peace we may expect labor organizations and capital to bring the cities into conditions similar to those in many great European centers during the period of the war. In other words, the time of peace will be greatly disturbed. Now as never before, "Out of the city" should be our message.

If we do today what the Lord advises through his servant, our country centers may prove to us what the ark was to Noah, a veritable safety in that time of trouble which will overwhelm the world. Hundreds of our people might bring joy and blessing to their own souls, as well as opening doors of hope to others, by establishing rural centers within easy reach of some city.

This effort will fall heavily upon the lay members of the church. It must be done largely by men and women of moderate education who have not yet found their place in the work, rather than by those who are now doing the regular missionary work of the denomination. There is a call for those who can teach; for those who can do Bible work; for medical missionaries; and there is also a strong call for a large number of those who can work with their hands—nurses, cooks, mechanics, farmers. The message today must be presented very largely through deeds. "Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life." "The commonest tasks, wrought with loving faithfulness, are beautiful in God's sight."

Under the direction of Sister E. G. White, the Madison school was established ten miles from the city of Nashville. Instruction was given that the city should be the mission field for teachers and students. When some objected to the distance, she said that we were not one whit too far away. When a sanitarium was to be built for the city, she advised building it on the school grounds, but it was felt that this would be a mistake, and the sanitarium was erected in Nashville. She repeated the instruction that a sanitarium should be conducted in connection with the Madison school. Then the Madison Rural Sanitarium was built, and it is conducted as a part of the school. In those days the roads were poor and the way to the city seemed long and hard. But Providence looked beyond those temporary disadvantages, and saw the present well-kept roads. Now, when sometimes a hundred autos from the city are seen on the school grounds in the course of a day, one must be convinced that Heaven knew best.

Nashville, naturally conservative and for years unresponsive to all efforts, is now open and friendly. Its people patronize the Rural Sanitarium, the vegetarian cafeteria, and the city treatment-rooms. Self-supporting groups of students have taken the initiative in conducting the cafeteria and the treatment-rooms. They are bearing the burden of the effort. Making their homes at Madison relieves the strain of constant contact with the city. This is their safety physically and spiritually, and to the student family they prove an inspiration, for their enthusiasm for city mission work is contagious.

Increasing Opportunities

For years a company of philanthropic Nashville women conducted a day home

for the children in one of the factory districts of the city. Recently they came to our people, saying they were profoundly impressed that we were better equipped than they to do missionary work for the poor. They give us their mission home, rent free, a year's supply of coal, and their hearty moral support and co-operation. This will become a city medical missionary center for the Madison school. It is another point of contact between the student body and the city work.

When this day-home proposition was made to the school, it was interesting to see the response to the call for volunteer workers that came from mature members of the school family. Women of years of experience in practical duties of life offered to take up the burdens in the city. People who might hesitate to apply for a position drawing a wage, felt that God was calling them to a place in his vineyard. These formed a nucleus about which a younger group of women will gather. These closing days of this world afford working room for every lover of the message, and our salvation depends upon our finding our place and filling it.

The Rural Problem

I have in mind several rural schools situated near towns having a population of about five thousand. The influence of these schools is felt for a radius of twenty miles or more. They have small sanitariums, and handle patients with satisfaction. When the school calls a neighborhood meeting, prominent men and government men attend because they know the effect the school is having on the community. The school breaks down prejudice, and wins the hearts of people who would not hear the message as it is usually preached. As Sister White says, "When the future test comes, when enlightenment comes to them, not a few of these will take their stand with God's remnant people."

Such school and sanitarium work does not demand college education. Much of it can be done by men and women having only a fair education, combined with a deep devotion to the truths of God—by people who are full of God's Spirit.

These examples illustrate what may be done in many rural centers. Scattered through our ranks, there must be thousands of lay members who might form centers of light in rural communities and from them send workers into hundreds of the cities of the South. A man having some means may purchase land and establish a school. From this school a group of workers may spend the day in the city and return to the country for the night. A time of trouble is ahead of us. Those thus situated will have the privilege of leading many from the cities to a haven of rest.

It is concerning an education of this kind that the spirit of prophecy says, "If many in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light."

It requires some money to establish these centers of activity both in the city and in rural districts, but the greatest need is for workers having the spirit to do. The Lord promises to see that money

is provided. When our young people were ready to enter Nashville, others were ready to assist with their means.

This work needs men and women of consecration who will give themselves. And it needs the financial help of others who themselves may not be able to come South, but who love this work and are willing to assist those who do come, with the means God has committed to their care.

Things are moving rapidly in the world, and our work must be pushed with vigor if we keep pace with our opportunities.

E. A. SUTHERLAND.

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SOUTHERN JUNIOR COLLEGE AND OUR RURAL SCHOOLS

THE Southern Junior College is the gateway to the Southland. Through it scores and hundreds of workers are to pour, that the water of life may flow on to those who are yet in darkness. This college must have feeders; it must have institutions and schools and churches throughout the land that are constantly pointing our young people to its doors. Some of the noblest of these young people are now toiling away utterly oblivious of the fact that God is needing them to help finish this work. Back in the mountains, they have never heard of the warmth of a Saviour's love. The little mountain side or valley has been the extent of their world, yet beating in their breast is a heart as true to the principles of right as was Lincoln's.

Bound down by tradition and superstition, these young people cannot be reached, save by personal endeavor. Men and women of consecration and determination must move in among them and get in touch with them in their individual lives, help them where they are, and point them to a higher ideal and a nobler service. These workers must minister to them in their homes; be doctors, nurses, teachers,—a whole community in one. The people learn to love those who thus work among them, and to follow them. These teachers, meeting with them day after day, turn their ambitions toward fields afar off; their hearts beat a little quicker as they hear the call of the Master, and realize that perhaps they, too, can have a part in doing service for the King.

Within a year, or two, or three, these young people master the rudiments of education as given by these teachers; then their eyes are turned toward the Southern Junior College. They come here; determination is written in their hearts. They work their way through school, striving day after day to make ends meet, and to gain an education that will prepare them for definite and valuable service. True manhood and womanhood is seen in their countenances as day after day they toil with their lessons and work; and in mixing with their fellow students they show an adaptability and kindly fellow feeling that make them valuable workers in this message. Unsophisticated, they come from their mountain homes desirous of throwing their all into this message. They make the very best workers we have; their consecration and determination are beautiful to behold. May God give us more of these workers. He has picked them out in many a rural district; and men and women are needed now

who have the determination and consecration and willingness to sacrifice, and to go back into these coves and hollows and find these young people and tell them of a Saviour's love.

The offering that you are to give today [April 12] will materially assist in this. These great mountain districts hold out their hands to you today. Who will come and help?

LYNN H. WOOD.

The Gospel Ministry

THE POWER OF PRAYER

In the preceding article it was pointed out that there are two causes which lead to success in evangelistic endeavor,—prayer and truth,—and that when these are properly used, under divine guidance, success may always be confidently expected. Of these two we shall first consider the proper use of prayer.

Through the gift of prophecy we are informed that "in the prayer of faith there is a divine science; it is a science that every one who would make his life work a success must understand."—*"Education," p. 257.*

The earnest study of this science of prayer by the preacher of truth will pay enormous dividends. Prayer must be learned as everything else is. There is such a thing as sitting on the primary bench in the Lord's school of prayer, as well as finishing the high school course to enter college. There is not, however, any such thing as graduation. The more we learn of the science of prayer the more do we desire to continue our pursuit of knowledge in this direction.

Prayer, effectual, prevailing prayer, is indispensable to success in evangelistic endeavor. There may, indeed, be a seeming success without it, but it will turn out to be only a *seeming* success. A success in winning souls which is broad based and enduring cannot be obtained without prevailing prayer.

"God's messengers must tarry long with him, if they would have success in their work."—*"Gospel Workers," p. 255.*

"When men are as devoted as Elijah was and possess the faith that he had, God will reveal himself as he did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith."—*Ibid.*

"Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for his guidance and his grace."—*Id., p. 257.*

"The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power."—*Id., p. 259.*

On this point of prevailing prayer in preaching, Herrick Johnson, in his book, "The Ideal Ministry," pages 291-293, writes these inspiring words:

"How is this vivid sense to be secured? By *companionship* with the invisible. By taking time to get acquainted. Positively, there is no other way. Brief and infrequent fellowship will not an-

swer. The powers of the world to come cannot be known by snatching a mere glance at them in our set seasons of devotion. There must be much meditation on God's Word, brooding and brooding over it; much personal communion with God in the 'still hour,' much opening of the sluices of the heart for the Spirit to pour in his revelations. If these mighty realities of God's spiritual kingdom are to be something more than vague notions, or mere intellectual beliefs, we must get into their presence and stay there, with a cry to God for *vision*. And vision will come, and with it will come vivid sense of eternal truths and facts; and this means *power*. Down from these heights Peter and Paul came, and preached, and men heard as for their lives. And so they have ever since, when preachers have come from these same heights. It was this that made Luther's words 'thunderbolts.' Jonathan Edwards shook his parish, not because of his intellect, but because he saw God. From out this presence also spake Baxter and Pascal and McCheyne and Knox and Whitefield. It was this that made Finney the great searcher of hearts among revivalists, and that made Moody to rive men's souls.

"No minister of Jesus Christ can preach these eternal realities and powers, if he does not have a vivid sense of them. He may repeat them, parrot-like, but he cannot hurl them with a John-the-Baptist earnestness, or a Pauline energy, or a Christlike tenderness of power, if they are not the overmastering forces in his own soul. To make them so, he must be a good deal in God's company. He must learn, day by day, to walk with God. He must look long and lovingly into the glass of the Word until he beholds the glory of his Lord there. First and last, in all his preaching he must seek to stand, when he preaches,—he must dare to forego other things, that he may stand when he preaches,—in the constant presence of things unseen. He will not rest with an unmoved heart, while seeking to move other hearts. He will make it manifest to his hearers that in painting the great things of God's everlasting kingdom, he has learned to 'dip his pencil in the azure of heaven.'"

No sermon should ever be composed or preached without prayerful and humble dependence upon the promised aid of the Holy Spirit. Massillon truthfully observes that "the want of prayer is the principal cause of the little good which the generality of pastors do in their parishes, notwithstanding they may exactly fulfil all the other duties of the ministry. They think they have performed their part well when they have performed what is commanded; but, by the small advantage accruing from it, they might perceive that there is something wanting. The minister who does not habituate himself to devout prayer, will speak only to the ears of his people; because the Spirit of God, who alone knows how to speak to the heart, and who, through the neglect of prayer, has not taken up his abode within him, will not speak by his mouth."

The inspired statement, "Without me ye can do nothing," is one which every minister will do well to accept implicitly and act upon. The recognition of its truth will act as an incentive to plead for that heavenly inspiration without which preaching will never accomplish

its designed end. While the gospel is the good seed, it is the Spirit which causes it to germinate and bear fruit. While the gospel is a "sword," it should not be forgotten that it is "the sword of the Spirit," and that the Spirit alone imparts its point and keenness of edge, and nerves the arm that wields it. The seed may be sown by the preacher, but barrenness will cover the fields without the Spirit's influence. The sword may be wielded against the hosts of evil, but without the influence of the Spirit no wound will be inflicted, no heart will be pierced, and Amalek will prevail.

There is no natural talent however brilliant, no learning however extensive, no eloquence however impressive, no arrangement however clear, and no discussion however logical, which will avail the preacher, if the Spirit accompany not the word. The smooth and silvery tones of the most polished elocution, the impressive words of the most powerful and alarming appeals, will be futile to awaken sinners to their fearful peril unless accompanied by the power of God's Spirit.

A sermon is never complete until with all the fervency and agony of prevailing prayer we have pleaded for the living fire from heaven, and in response to that pleading the fire has descended, burning in every word, blazing in every appeal, and sending the word to its sure lodgment in every sinner's heart with all the omnipotence of Deity.

The biographer of "the saintly Fletcher," has recorded the fact that "his preaching was perpetually preceded, accompanied, and succeeded with prayer." Seeking the Lord before taking up the composition of a sermon, he requested that a subject be given him adapted to the needs of the people, and that he be given wisdom, utterance, and power in presenting the truth. For the people he asked that God impart to them a serious frame, an unprejudiced mind, and a retentive heart. From the closet to the pulpit the spirit of prayer accompanied him, and while outwardly he was employed in pressing the truth upon his hearers, inwardly he was engaged in pleading that last great promise of the Lord, "Lo, I am with you alway, even unto the end of the world."

"Depend as much," said Richard Watson, "upon your own exertions and studies, as if you expected no help from the Holy Spirit; and depend as much upon the aid of the Holy Spirit as if you had never studied at all."

CARLYLE B. HAYNES.

PAGAN AND INFIDEL TEXTBOOKS

(Continued from page 2)

in the murky valley, when they might refresh their souls at the living streams of the mountains? The prophet asks, "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" The Lord answers, "My people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up." Jer. 18: 14, 15.

It is a sad fact that men who have been intrusted with fine capabilities to be employed in the service of God, have

prostituted their powers in the service of evil, and laid their talents at the feet of the enemy. They submitted in the most servile bondage to the prince of evil, while rejecting the service of Christ as humiliating and undesirable. They looked upon the work of the follower of Christ as a work below their ambition, that required a stepping down from their greatness, a species of slavery, that would enthrall their powers, and narrow the circle of their influence. He who had made an infinite sacrifice that they might be set free from the bondage of evil, was set aside as unworthy of their best efforts and most exalted service.

These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them, students are in danger of accepting the vile with the precious; for superstition, specious reasoning and error, are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul—destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to those polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the Word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and opinions of men.

The Bible is the great educator; for it is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised." Jer. 9: 23-25.

Those who claim to be Christians, who profess to believe the truth, and yet drink at the polluted fountains of infidelity, and by precept and example draw others away from the cold snow-waters of Lebanon, are fools though they profess themselves to be wise. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. . . . But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he ut-

tereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name." Jer. 10: 1-16.

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit. . . . O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise." Jer. 17: 5-14.

Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good Word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon his Holy Word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean.—REVIEW AND HERALD, Nov. 10, 1891.

Publishing Department

N. Z. TOWN - - - - - Secretary
W. W. EASTMAN - - - - - Assistant Secretary

PUBLISHING DEPARTMENT CONVENTION IN THE SOUTH

FROM February 4-10, a Publishing Department convention, attended by representatives from the Southern Publishing house and its branches, the union and field missionary secretaries, and the tract society secretaries of the Southern, Southeastern, and Southwestern Unions, was held in Birmingham, Ala.

From the very beginning, the delegates present entered earnestly into the work of the convention. No papers had been prepared, the instruction taking the form of round-table discussion, and the outlines of the points developed in the discussion of each topic being placed on

the blackboard. The field men appreciated very much Elder Eastman's outlines on the duties and work of the union and field missionary secretaries. The tract society secretaries were well pleased with the helpful suggestions given on their work. In the closing social service, several of the brethren testified that it was the best convention ever held in the South.

In connection with this convention the regular constituency meeting of the Southern Publishing Association was held. The reports given of what has been accomplished in the Southland in our literature work, were most inspiring. At the opening meeting of the constituency, Elder A. G. Daniells occupied some time in giving a bit of interesting and inspiring history regarding the development of the Southern Publishing Association. He referred back to 1901-02, when this institution was losing financially at the rate of more than \$1,000 a month. In 1905 the loss reached \$14,000 during the year. Brother Daniells also told of the perplexity which this condition of things caused our leading brethren, and their decision to close up business and turn over the territory to the Review and Herald and the Pacific Press. When they thought that they had made a very wise decision along this line from a business standpoint, they counseled with the servant of God, and as a result, instruction came that the Southern Publishing Association was not to be closed up, but was to continue operations. Notwithstanding the very embarrassing position which they were in financially, and the dark outlook ahead, the brethren heeded the counsel, and the work continued.

Beginning with 1907, there was a financial gain of \$688, and since then each year has shown some gain, until during 1918 the financial gain of the Southern Publishing Association amounted to \$69,000. The institution now has seventy employees, with a weekly pay roll of approximately \$1,000. The following particulars regarding the work of last year, taken from the manager's report, are full of interest:

The "Watchman"

"This magazine is continuing to grow in favor and usefulness. From the numerous letters received, there is abundant evidence that it is accomplishing a great deal in winning souls to the third angel's message. Not many years ago, the *Watchman* was published at an annual loss of from three to five thousand dollars. It is therefore all the more gratifying to be able to report that the magazine is now on a paying basis."

Harvest Ingathering

"Since our last bookmen's convention, held two years ago, two issues of the Harvest Ingathering *Watchman* have been published, each having a circulation of 1,200,000. We have been awarded the contract for the coming year, and work upon it has already begun."

Book Sales

"With the exception of 1917, the home office book department sales for 1918 were more than double those of any previous year in the history of the Southern Publishing Association. Compared with 1917, which recorded a gain of more than \$100,000 in excess of that of our previous banner year, the increase of

1918 over 1917 amounted to \$179,758, or 53 per cent. The total book sales from the home office for 1918 amounted to \$518,644, while the grand total of all sales for 1918, including the *Watchman*, amounted to \$803,148.80. This is an increase of \$267,806.40, or 50 per cent in excess of the sales of 1917.

"At the beginning of 1918 the colporteurs in Mississippi set their goal at \$52,000, or \$1,000 per week for the entire year. Few, if any, thought they would ever reach it. However, when the old year closed, our records showed sales to Mississippi amounting to \$60,076. Although one of the smallest of our local conferences in constituency, Mississippi heads the list in book sales, with Georgia second, North Texas third, South Carolina fourth, and Kentucky fifth.

"Considered as union conferences, the Southern leads with \$171,616, making a gain over 1917 of \$84,757, or 97 per cent. The Southeastern is a close second in sales, with her \$160,426. The sales of the Southwestern Union for 1918 were slightly less than those for 1917, yet the total amounted to more than \$30,000 in excess of those of their banner year previous to 1917. In 1917 our work in that union had attained a high degree of efficiency, so that the slight falling off in 1918 is not so surprising. Certain conditions prevailed in the Southwest last year over which the brethren in charge of the work had no control."

Equipment

It was very gratifying also to hear of the improvements which the institution has been able to make in the way of up-to-date equipment for carrying on its work. Concerning this the manager said:

"Five years ago the original equipment of the Southern Publishing Association, a portion of which had been purchased secondhand, was fast reaching the worn-out stage. The factory building itself was also greatly in need of repairs. Among the more important improvements that have been made during this period, we list the following:

"1. Factory reroofed, ceiled, and divided into departments, a new heating system installed, and a number of minor improvements.

"2. Four additions built, as follows:

"a. A fireproof plate house for the storage of printing plates.

"b. Annex connecting office building and factory, in which are located the superintendent's office and the shipping department.

"c. Addition to bindery, 48 x 70 feet.

"d. Wareroom built on north end of office building, size 40 x 80 feet.

"All of these were constructed of brick and have concrete floors, the same as the rest of the plant.

"3. With the exception of our two smaller cylinder presses and one embossing press, every machine in the shop has been replaced with new up-to-date equipment—the best of its kind.

"4. Nor is this all. Quite a number of additional labor-saving machines have also been installed, some of which were the first to be sold south of the Ohio River.

"The Southern Publishing Association is rapidly acquiring the reputation among traveling salesmen and business men who visit us, of having the neatest, cleanest, most conveniently arranged, and best-equipped plant of its size to be

COLPORTEURS' SUMMARY FOR JANUARY, 1919

UNION	AGENTS	HOURS	BOOKS		PERIODICALS		
			VALUE 1919	VALUE 1918	NO. COPIES	VALUE 1919	VALUE 1918
ATLANTIC							
Eastern New York	5	241	\$1404.45	\$1008.05	2568	\$885.20	\$ 98.45
Greater New York	6	846	1977.94	122.80	5700	856.00	847.59
Maline	18	251	744.90	531.70	2037	305.55	195.75
Massachusetts	11	636	2210.01	765.55	4802	720.80	871.80
Northern New England	10	583	935.05	445.50	1185	177.75	109.65
Southern New England	8	320	1277.20	1090.80	2492	373.80	190.29
Western New York	7	557	1523.17	556.53	2873	430.95	822.59
Totals	65	2934	10072.72	4520.98	21657	8248.55	2630.88
CENTRAL							
Colorado	3	203	163.20	502.80	1255	188.25	24.00
Kansas	10	243	1119.30	1215.60	955	148.25	201.15
Missouri	7	881	909.00	908.25	1422	218.30	8.85
Nebraska	1	123	291.00	411.05	547	82.05	29.25
Wyoming	3	189	267.25	286.25	125	18.75	2.40
Totals	24	1139	2750.65	3323.95	4304	645.60	265.65
COLUMBIA							
Chesapeake	5	360	1234.81	520.90	1812	271.80	39.00
District of Columbia	7	237	2013.25	878.30	890	133.50	50.00
Eastern Pennsylvania	10	734	1535.63	1445.25	2730	409.50	231.45
New Jersey	16	1415	3088.45	442.45	3791	568.65	232.29
Ohio	17	1900	2850.00	1255.35	2328	349.20	492.90
Virginia	7	648	1428.00	725.00	780	117.00	72.00
Western Pennsylvania	13	1372	3508.38	708.50	2749	412.35	21.15
West Virginia	7	679	2119.70	1718.67	150	22.50	182.88
Totals	82	7345	17758.22	7194.42	15230	2284.50	1801.55
EASTERN CANADIAN							
Maritime	..	.....	.....	164.00	345	51.75	18.00
Ontario	..	.....	.....	243.80	1488	223.20	169.50
Quebec	..	.....	.....	.....	203	43.95	.....
Newfoundland	..	.....	.....	.....	.....	.....	.....
Totals	..	.....	.....	407.80	2126	318.90	187.50
LAKE							
Chicago	8	723	1050.66	479.48	10339	1550.85	257.40
East Michigan	7	407	716.35	1415.70	1307	196.05	53.25
Illinois	4	551	1217.65	799.55	630	94.50	138.00
Indiana *	17	1632	3134.35	1536.50	1312	196.80	140.55
North Michigan	4	307	662.40	782.55	75	11.25	17.55
North Wisconsin	2	235	431.30	694.25	1361	204.15	34.50
South Wisconsin	3	111	96.55	682.45	385	57.75	56.25
West Michigan	11	532	695.40	698.10	529	79.35	67.50
Totals	56	4498	8054.66	6988.58	15938	2390.70	765.00
NORTHERN							
Iowa	..	.....	.....	317.75	1829	274.35	298.65
Minnesota	3	218	266.40	446.60	3271	490.65	291.30
North Dakota	6	45	713.67	190.60	298	44.70	57.90
South Dakota	2	185	513.63	.....	174	26.10	301.50
Totals	11	398	1493.72	954.95	5572	835.80	949.35
NORTH PACIFIC							
Montana	..	.....	.....	.....	523	78.45	41.25
South Idaho	..	.....	.....	.....	156	23.40	16.50
South Oregon	..	.....	.....	.....	125	18.75	39.00
Upper Columbia	3	186	375.10	.....	415	62.25	22.95
West Oregon	..	.....	.....	.....	1805	195.75	198.60
West Washington	5	305	415.53	.....	3315	572.25	260.85
Totals	8	491	790.68	.....	6339	950.85	579.15
PACIFIC							
Arizona	..	.....	.....	409.41	390	58.50	.....
California	3	.....	526.64	520.85	4971	745.65	301.35
Central California	..	.....	.....	863.85	514	77.10	47.55
Inter-Mountain	..	.....	.....	879.80	127	19.05	8.55
North California-Nevada	5	179	339.25	362.25	165	24.75	86.46
Northwest California	..	.....	.....	.....	50	7.50	.....
South California	4	252	488.35	234.45	3427	514.05	327.00
Southeast California	4	253	482.21	180.55	579	86.85	47.40
Totals	16	684	1836.45	3041.16	10223	1533.45	618.25
SOUTHEASTERN							
Carolina	11	1065	4117.95	2471.10	305	45.75	1096.80
Cumberland	5	350	813.15	668.35	2623	393.75	510.00
Florida	8	475	1431.85	.....	641	96.15	332.25
Georgia	10	257	2185.40	1869.45	1170	175.50	115.50
Totals	34	2147	8548.35	5008.90	4741	711.15	2054.55
SOUTHERN							
Alabama	10	568	1269.97	1007.45	916	137.40	556.95
Kentucky	14	1328	4047.60	451.70	311	46.65	48.00
Louisiana	3	130	206.80	402.25	415	62.25	28.50
Mississippi	4	112	331.80	.....	32	4.80	42.60
Tennessee River	13	898	1431.20	249.75	1295	194.25	143.55
Totals	44	2946	7237.37	2111.15	2960	445.35	619.60
SOUTHWESTERN							
Arkansas	6	246	603.90	414.00	10	1.50	60.00
North Texas	10	800	161.00	698.10	200	43.50	388.50
Oklahoma	13	711	1405.35	1132.50	1173	175.95	85.80
South Texas	3	130	122.00	601.15	1805	270.75	123.15
Texas	2	29	86.00	17.50	130	19.50	75.45
Totals	34	1916	2378.25	2863.25	3408	511.20	732.90
WESTERN CANADIAN							
Alberta	..	.....	.....	.....	325	48.75	50.10
British Columbia	..	.....	.....	.....	127	19.05	38.25
Manitoba	..	.....	.....	.....	690	103.50	15.90
Saskatchewan	..	.....	.....	.....	392	58.80	35.20
Totals	..	.....	.....	.....	1534	230.10	139.45
Foreign and miscellaneous	..	.....	.....	.....	6273	940.95	342.30
Mailing lists	..	.....	.....	.....	27424	4118.60	9022.85

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	65	3856	\$ 7925.34	\$12532.77	58325	\$1739.50	\$1725.37
British	54	1947	1897.91	997.99	46958	3123.21	2647.70
Scandinavian	73	9861	12938.34	5049.89	20461	1799.88	957.02
Latin *	15	2516	982.49	1121.20	17722	606.27	282.38
South African	12	538	1467.44		2544	127.20	
Hawaiian				346.75			
Japan				94.89			130.65
North China *	20	1743	2764.40		16134	787.52	
South China	10		184.80	179.85	3802	213.60	206.93
Korean	16	1504	66.40		4128	292.48	
Philippine	40	3080	5628.09	1715.01	10400	500.00	320.00
Salvador	3	313	574.00	98.31	6	.60	
Cuban	10	979	3032.75	1529.50			
Porto Rican				1004.00			43.10
Guatemala	1	202	412.50	172.00			
South Honduras				219.00			
Jamaica	7	475	663.05	370.52			
West Caribbean	12	272	885.60		1712	239.70	
South Caribbean	28	2444	2943.73				
Venezuela	4	185	603.30				
Brazilian	45	5716	2335.07			498.31	
Inca	3	230	394.60			6.80	
Austral	28	2316	4796.37	6430.00			
Foreign totals	446	37697	\$50496.18	\$31861.68	182192	\$ 9935.07	\$ 6313.15
North Amer. totals	374	24498	60971.07	36415.09	127738	19160.70	20658.45
Grand totals	820	62195	\$111467.25	\$68276.77	309930	\$29095.77	\$26971.60

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan. 1919, 182,192 copies, value \$9,935.07.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1917	1918	1919		1917	1918	1919
January †	104517	137723	127738	July	202270	97324	
February	129591	134197		August	237711	230127	
March	107703	330318		September	164438	164573	
April	201556			October	122138	103332	
May	140580	117178		November	136271	177861	
June	141169	220177		December	63219	146646	
Totals	1751163			1859456			

COMPARATIVE BOOK SUMMARY

	1914	1915	1916	1917	1918	1919
January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25
February	67149.45	47943.61	74298.80	82346.89	74560.50	
March	75962.31	72414.23	92431.51	100551.86	241063.34	
April	86685.35	78974.96	94066.35	103042.73		
May	87024.10	107987.69	106602.30	136453.74	160112.53	
June	153480.96	151199.10	174415.86	237914.24	276413.96	
July	199116.62	170546.02	192033.15	265004.04	336262.65	
August	105391.65	119773.18	143185.26	203010.57	207615.34	
September	74359.96	78364.70	96001.38	172855.15	137462.98	
October	60357.25	76102.53	85128.41	116501.72	133893.11	
November	57388.95	69660.16	86248.56	107545.23	101093.49	
December	57496.17	69145.88	71060.56	87121.50	117592.42	
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	

* For two months.

† Multiply number of magazines in any month by fifteen cents to get value.

found in the entire South. We quote the following from a recent letter received from Mr. J. H. Schroeter, of Atlanta, Ga. Mr. Schroeter is considered one of the best authorities on printing plants and equipments in this section.

"When the writer was last in your plant superintending the installation of the Dayton Three-Knife Trimmer, I happened to mention to you that I considered your plants the model publishing plant of the South. The fact of the matter is, there is nothing in the South that compares with it; and to make a long story short, there are mighty few, if any, publishing plants in the United States that can surpass it so far as modern equipment and arrangement of equipment is concerned.

"You of course know that I have been in touch with your publishing house for the past eighteen years, and I know of no concern that has made greater strides than has the Southern Publishing Association. You have the most ideal building, from a sanitary standpoint, and certainly one of the best-lighted as well as best-ventilated, to be found in the South. The working conditions are ideal, and there is no reason why you should not get the best results from your employees, since you give them such ideal working surroundings, and the best of material and equipment to work with."

"We believe that this is as it should be, and that the best is none too good for producing Seventh-day Adventist literature. For this splendid achievement much credit is due to our superintendent, Brother W. A. Harvey, whose efficient and tireless efforts have contributed greatly to this end.

"Notwithstanding all the improvements which have been made, our bills payable have been reduced. Furthermore, the report of our superintendent shows that we now have on hand practically enough paper, leather, and other materials to carry us through 1919. As compared with the supply on hand one year ago, this represents an increased investment in this one item alone of \$53,154.55. Could the money which we have invested in additional stock, both raw and manufactured, have been applied on our bills payable, it would have been nearly sufficient to take care of them. Therefore, with the large stock on hand, together with the present efficient equipment of the factory, we see no reason why, providing our 1919 sales are anything like those of 1918, a sweeping reduction should not be made in our indebtedness this year."

The splendid reports which our brethren were able to give of what is being accomplished through the agency of the Southern Publishing Association, greatly cheered the hearts of all who were pres-

ent, and manifested anew the value of the spirit of prophecy, which has guided us in all the history of our publishing work from the very beginning. The goal set by the Southern Publishing Association for its sales during 1919 is one million dollars. The delegates returned to their fields and to the publishing house with strong faith and confidence that they will reach this goal.

N. Z. Town.

OUR SUMMARY

The success of our colporteurs during the war was greater than ever before, and it increased year by year, 1918 being the best in the history of this department of the work. The combined sales of the three large publishing houses in the United States amounted to more than \$2,500,000, and the publishing houses from which we have heard in the foreign fields have been equally blessed.

But notwithstanding the remarkable records that our colporteurs made during war time, we believed when the armistice was signed that this would mean still greater success. This is what we are now seeing. Our present summary shows an increase over January, 1918, of more than \$43,000. This increase is shared by both the home and foreign fields. Some of the union conferences are reporting as high as one hundred per cent increase over the corresponding month of last year, and one union reports an increase of two hundred forty-five per cent.

The three bookmen's conventions that have just closed were the best ever held in the history of our Publishing Department, and the outlook for the future was never brighter than at present. Our colporteurs are looking toward a goal of four million dollars' worth of literature sales during 1919, and we believe, with the Lord's help, they will reach it. To this end we shall work and pray.

N. Z. Town.

Appointments and Notices

NEW ENGLAND SANITARIUM CONSTITUENCY MEETING

Notice is hereby given that the annual constituency and board meeting of the New England Sanitarium and Benevolent Association will be held at the sanitarium in Stoneham Township (post office, Melrose), Mass., March 31, 1919, at 10 a. m., for the purpose of attending to the usual business and other important matters pertaining to the welfare of the institution.

R. D. Quinn, President.
W. A. Ruble, M. D., Clerk.

WESTERN WASHINGTON CONFERENCE

The headquarters of the Western Washington Conference have been moved from Auburn, Wash., to the Lippy Building, corner Third and Columbia Streets, Seattle, Wash. Communications intended for the officers of the conference should be addressed to them at this place.

T. L. Copeland.

SATISFYING THE CHILD'S LOVE FOR HEROICS

Every normal child is at heart a hero worshiper. The heroics of life appeal to the children, and that is one great reason why stories of adventure, of wonderful accomplishments, so captivate the child mind. That is also the reason why the "penny

THE HEALTH PROBLEM

THE health problem is one of the greatest problems now confronting the nations.

Broadly speaking, there are two great divisions to this problem:

1. Treatment and prevention of disease.
2. Proper dietary and conservation of food.

DISEASE

New maladies are arising, hitherto unknown, which baffle the skill of the medical profession. At the present time, and in the recent past, it has been demonstrated many times that **Rational Hydrotherapeutic Treatments** recommended by the *Life and Health* magazine, have proved most effective in preventing the ravages of

Influenza, Pneumonia, and Kindred Diseases

By word and illustration the reader is told how to give these simple, beneficial treatments.

Proper Dietary

People wish to know how to live properly. Any one who can give this information will be conferring upon them a great benefit.

Life and Health teaches its readers how to live properly. It tells them the best kind of food to select in order that they may have a well-balanced bill of fare, and foods which are healthful and body building. It gives recipes and arranges menus for different meals. This instruction will greatly assist the housekeeper in providing palatable and wholesome meals.

The April number is filled with practical instruction, as will be seen from the following list of some of its leading articles:

"Making the Most of It." Since the restrictions for the conservation of foods have been removed, there is a likelihood that many will go back to the old methods of living. This article is an appeal to continue to live simply and rationally, so as to secure the continued benefits of the enforced limitation of certain foods.

"Is There Danger of Lime Starvation?" Why is it that the bones of some persons are brittle? Perhaps they do not eat the proper foods to feed the bony structure of the body. This article tells the best kind of foods to use for this purpose.

"Prevention of Measles." Not all parents in homes where there are children know how to prevent the spread of measles. This disease is not a simple, mild one, as many people believe, but oftentimes results in physical defects which are carried through life.

"Mouth Hygiene." Very valuable information is given in this article regarding the care of the gums and teeth.

In addition to the above leading articles, there are editorials on current topics of the day, the Questions and Answers Department, and other short, pithy "health-grams."

There is need of an active *Life and Health* representative in every community. If there is no one in your church handling this magazine, or if the territory is not fully covered each month, why not write your conference tract society for territory and a supply of magazines?

Prices

5 to 40 copies 5 cents each
50 or more copies 4 cents each

Begin work now, with the April issue.

LIFE AND HEALTH

Takoma Park Station

Washington, D. C.



Facsimile of April cover of *Life and Health*

terribles" have such an attraction for growing boys and girls.

To parents this craving sometimes seems so persistent as to appear abnormal, and there seems no proper way to quench this insatiable thirst for adventure, for stories of heroes and heroines and their wonderful deeds of valor. If this desire is satisfied to a normal extent while the children are growing, the problem for the adolescent period becomes more simple and less troublesome.

How can this craving for stories of adventure be legitimately satisfied? is the question often asked by mothers and fathers and teachers. It cannot be rooted out of the child's consciousness by simply declaring a ban on all thrilling stories. If the desire is there (and parents will admit their own early love of such things), then sooner or later it will and must be met.

"Tell Me a Story, Papa"

Now, while the child is still young, barely able to read and "mark" and look at pictures,—still at that stage where he clambers up on father's knee and asks for a story of the time when he was "a boy"—that is the first golden opportunity to develop his love for right stories and true and ennobling adventures of heroes. Then as he grows older he will have a growing love for the right kind of reading matter.

The spirit of prophecy has said in regard to these things:

"What shall our children read? This is a serious question, and one that demands a serious answer. . . . It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. During these years decided progress is made in either a right direction or a wrong one."—"Counsels to Teachers," p. 132.

To begin young enough with children means to begin at the first awakening of reason and intelligence. Even pictures may be helpful or harmful. Our *Little Friend*—the children's own paper—is endeavoring by pictures, stories, suggestion, and general make-up, to assist fathers and mothers in supplying the children with helpful things upon which to lay strong foundations for useful lives. It comes each week with new pictures, with suggestions for practical busy work to keep hands and feet out of mischief, with stories and incidents that will help to develop a love for the good and true and ennobling and the greatness of the wonderful gospel message.

A Special Feature

There is appearing from time to time a special feature of interest to parents that is aimed to supply the desire for excitement and adventure in the developing mind of the child. This feature is a series of Bible stories—stories written of the heroes of Bible times, telling in a thrilling way about the struggles of those heroes of old. And this is important: They never lose sight for a moment of the underlying lessons that pertain to the hero's character. There is no moral "hooked on" that can be skipped, but a strong undertow unconsciously pulls the mind along right channels and leaves it in safe waters.

The pictures, too, are different—black and white, making strong contrasts. Among some of the stories already published have been, "The Boy Who Was Unafraid" (a story of David); "The Donkey That Really Talked" (a story of Balaam); "How the Baby Was Healed" (one of Christ's miracles); "Daniel the Fearless," and the next to appear will be "Gideon, Soldier of God."

The *Little Friend* is entering into the lives of the children. It is a help to parents, as hundreds of letters to the editor testify; and better yet, its great aim is to help the children to grow into men and women of God. To that end it is printed and edited. It will pay the parents to supply the *Little Friend* to the children of the family, from the baby who wants pictures to older ones who want suggestions on things to do and make. It is weekly, and only 80 cents a year.
Uthal Vincent Wilcox,
Editor *Our Little Friend*.

* * *

MEETING THE BIG ISSUE

The dominant message of the April *Sigma* Magazine is based upon the recent statement of Woodrow Wilson, "The fortunes of mankind are now in the hands of the plain people of the whole world." The cover crystallizes the present acute labor question by the portrait of the wage-earner standing resolute and inflexible with a sledge hammer

in his hand. In silhouette are huge factories with their thousands of employees. The cover holds the eye, and compels the interest immediately. It condemns neither the employed nor the employer, but tells both that things of vital interest await them in the contents of the magazine.

The April Signs Magazine will carry a tremendous appeal to every one outside the plutocratic minority. This insures a good reception and sale for it in New York, Seattle, Chicago, San Francisco — in all our industrial centers; yes, and in country districts as well, for people everywhere are on the qui vive for news, for information, for a better understanding of this great predominant topic of the hour.

Two of the Leading Articles

“Will Our World Doctors Effect a Cure?” Do you get the purport of this question? Our President and other world leaders of thought are drafting a wonderful League of Nations constitution that ought to prevent future wars. But can it? You know, but your neighbors don't. This article would inform them.

“The Religion of Anarchy.” Our Lord Jesus was clearly in sympathy with the laborer, and he undoubtedly favored a constant bettering of his condition. Would he condone the policies and acts of anarchy, Bolshevism, or those of the more moderate radicals? And what does it all mean anyway? And what is to be the outcome? Yes, yes, of course you know; but your neighbors don't. This article would prove a real eye opener.

Here are a few of the other extra-good articles to be found in the April Signs Magazine:

- Is the Hearse a Pleasure Car?
- The Pope a Self-Incarcerated Prisoner.
- Easter the Feast of a Saxon Deity.
- How Are You Rated on the Ledger Sheet of Health?
- Wayside Diversions in Far-Away India.
- “We Have No Sin — We Need No Saviour.”
- The April Signs Magazine eclipses all former issues in importance and timeliness.



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 brother who is losing his eyesight asks prayer for healing.

OBITUARIES

Miller.—Eunice Miller was born April 21, 1901, and fell asleep in the blessed hope of a soon-coming Saviour Jan. 5, 1919. She accepted present truth in 1916, and remained a faithful member of the Seventh-day Adventist church until her death. Her parents, three brothers, and five sisters mourn.

T. H. Watson.

Young.—Maude Arlie Young was born Dec. 11, 1903, at Ovanda, Mont., and died at Mount Ellis Academy, Bozeman, Mont., Feb. 6, 1919, of complications following an attack of influenza. She was an earnest Christian, and one of our best students. We laid her to rest awaiting the call of the Life-giver. Her parents, two brothers, and one sister mourn.

C. F. Cole.

Coberly.—Walter Rollin Coberly was born in Missouri, Dec. 4, 1898, and died of influenza at Caldwell, Idaho, Jan. 23, 1919. He was a devoted Christian and a member of the Seventh-day Adventist church. When his parents, Elder and Mrs. R. B. Coberly, moved to New Mexico, Walter entered Keene Academy, purposing to prepare himself for the ministry. He died in the hope of a part in the first resurrection. His father, mother, and two brothers survive.

C. H. Rittenhouse.

Stoddard.—Myrtle Irene McGill was born in Seoul, Korea, Feb. 4, 1890. In 1904 she came with her parents to California, and there accepted the third angel's message ten years later. In the fall of 1914 Myrtle entered Pacific Union College, and later took up Bible work. She was married to Ernest B. Stoddard, and in the fall of 1918 they entered the medical evangelistic course at Loma Linda, Cal. She died in Los Angeles, Cal., Jan. 6, 1919. Her husband, mother, one brother, and one sister mourn, but they sorrow in hope.

L. E. Brant.



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WASHINGTON, D. C., MARCH 27, 1919

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

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

A LETTER from Brother R. D. Brisbin announces that he and his wife have arrived in California after a period of service in India. Sister Brisbin is improving in health, and it is hoped that a furlough in America will be of great benefit to both of them.

ELDER L. L. HUTCHINSON, writing from Honolulu, Hawaiian Islands, tells of the completion of a successful effort in Honolulu, and the baptism of nineteen persons. Brother Hutchinson recently went to Hawaii to take charge of the work, and this is his first effort in his new field.

ELDER F. A. DETAMORE writes of a ministerial institute then in progress in Singapore, Straits Settlements. All the foreign workers in Malaysia were in attendance. Representing the general work, there were present Brethren I. H. Evans, W. W. Prescott, C. E. Weeks, and S. L. Frost.

We have received from Miss Eva G. Thomas, of New York City, a letter written her under date of Sept. 19, 1918, by ex-President Theodore Roosevelt, on the subject of foreign missions. Sister Thomas has given us permission to reproduce this in the REVIEW. It will appear on our first page next week.

WRITING us under date of March 10, Elder R. A. Underwood, president of the Central Union Conference, says: "Things are moving along well in this union. Professor Morrison spoke of the matter of a new dormitory for the boys, at the college chapel exercises last Friday, and suggested that the school lead out in obtaining money to secure this dormitory, whether they bought the sanitarium for such a purpose or whether they built a new one. In thirty-five minutes there was raised among teachers and students \$13,000. That is a start, and when young people get after a thing, it has to go. This shows the feeling of the school with reference to the equipping and placing of Union College in its proper position, and the giving of material resources to the school with which to accomplish its purpose. The students are very enthusiastic and happy over the movement."

In a recent letter from Elder G. W. Caviness, written from Monterey, Mexico, he says: "We had a good meeting at Laredo [the annual mission meeting], and the prospects are good for the future. Have not found time for a report yet. About thirty were baptized last year, and there is an interest in every place I have visited, so that the prospects are bright for this year. There are several candidates right here in Monterey now."

In reply to our request that he discuss the principles of Christian education in the REVIEW, Prof. M. E. Olson, president of Lancaster Junior College, says: "The articles in the *Sunday School Times* attracted my attention some months ago, when they first began to appear, and I quoted from one of them in an educational meeting I was conducting in one of our large churches. I believe it is a very timely subject to take up with our people, and I am sure that the articles you are printing in the REVIEW will accomplish a great deal of good. It requires a considerable sacrifice on the part of our loyal Seventh-day Adventist parents to pay tuition for their children in our own schools when they could receive free tuition in public schools and in the high schools; but I am sure that such sacrifices are liberally rewarded. You have my earnest prayers and hearty co-operation in your efforts to awaken Seventh-day Adventists generally to the importance of educating their children in our denominational schools. I will send you my article very shortly."

THE DELIVERER

THE psalmist says, "God is our refuge and strength, a very present help in trouble." Ps. 46: 1. "A present help!" Many fail to grasp this. We may believe that in times of perplexity and trouble in the past the Lord helped us, or that he will help us in future days of special need. But this is not enough. To experience the fulness of the Christian hope, I must believe that the Lord is helping me today; that now, in this trial and affliction, he is with me.

It is a source of strength to be able to say, 'By Thee I have run through a troop; by my God have I leaped over a wall;' but what we need to believe is that we are strengthened to do this today. Then in the darkest hours we shall be strong and of good courage; and though rumbling thunders threaten a storm of tremendous momentum, we shall still be confident.

The hour of our extremity is God's opportunity. When it seems that all is lost, it is then that the Lord can best make bare the arm of his deliverance. It is in the cloud that he has set the bow of promise. It was in the dark hours of night that he drew near to the disciples, treading on the foam-capped billows of Galilee. It was in a dark hour in the experience of the Hebrew race that the Lord set his hand to their deliverance.

It was on the day set for the deliverance of Mordecai, when the noose was prepared, that sleeplessness overtook the king, and the deliverance of Mordecai and the doomed race began. It was on the very night that Peter was to be exe-

cuted that, in response to the earnest prayer of the church, the angel visited the cell of God's servant and delivered him.

Today, as ever in the past, the Lord is a present help. Are you in deep trouble? In prayer ask the Lord for help. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34: 6. Man can never thwart the purpose of God. In our personal experience there are hours of trial and darkness, but there is always a way of escape. The promise is sure that no temptation shall be permitted to come to us that we are not able to bear. As our day is, so also will our strength be. At all times and in all places the promise is sure, the Lord is "a very present help in trouble."

G. B. T.

COLLECTION FOR OUR RURAL SCHOOLS, APRIL 12

SABBATH, April 12, has been set apart for the consideration of the work of our rural schools in the South. A program has been prepared to inform our people more fully regarding these schools and the work they are doing. Until three years ago, these schools financed themselves as they could, drawing financial assistance to some extent from friends in the North by solicitation. This plan brought some irregularities into our conference work. At the Autumn Council at Loma Linda, in 1916, a plan was formulated whereby these schools were not to solicit help directly from the North, but the General Conference was to take an offering once a year to assist in their support.

A program has been prepared and appears in the *Missionary Readings* for April. An offering will be taken for the benefit of these rural schools. Let all remember that the date for the offering is Sabbath, April 12, and not April 5 as previously announced.

HOW THE NEWS WAS FLASHED

POSSIBLY this story has already appeared in the American press. But I send it on from the Melbourne *Age* of November 22 last:

"LONDON, 20th November.

"Speaking at a meeting of the Empire Parliamentary Association yesterday, Lord Harcourt, who was secretary of state for the colonies during the first three years of war, told a dramatic story describing how, in August, 1914, the empire learned that Great Britain was at war.

"When the time limit named in our ultimatum to Germany expired at midnight on 3rd August," Lord Harcourt said, "I sent a 'War' telegram from the colonial office. Within seven minutes the whole empire knew we were at war, and before morning I received an acknowledgment from every dominion and colonial protectorate—even from the islets in the Pacific."

It shows how closely all the world is brought together by the news-spreading facilities of this time. W. A. S.

MRS. R. C. PORTER'S many friends will be glad to have us pass on to them her present address—63 Oaklawn Ave., Battle Creek, Mich.