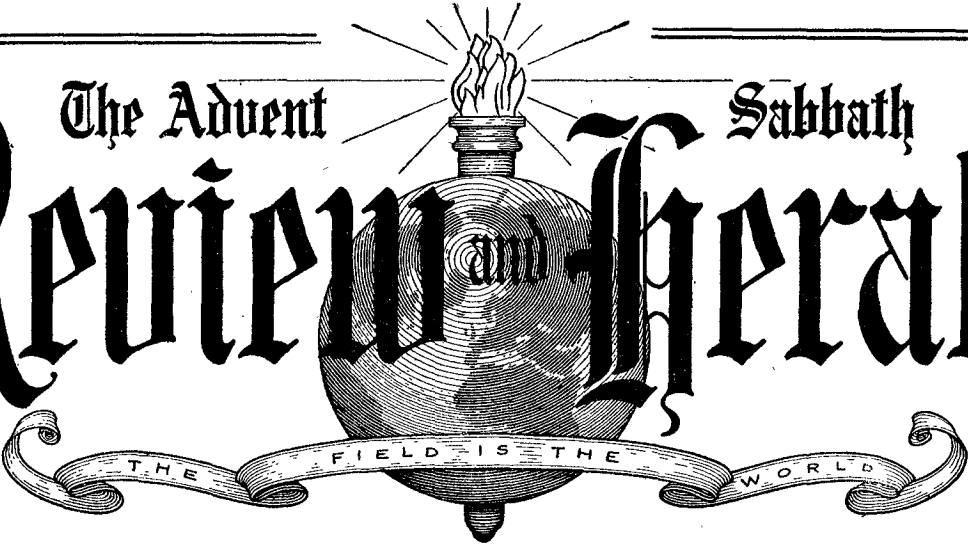


The Advent Sabbath

Review Herald



THE FIELD IS THE WORLD

Vol. 96

Takoma Park Station, Washington, D. C., Thursday, April 3, 1919

No. 14

THE KANSAS CITY STAR.

OFFICE OF
THEODORE ROOSEVELT

NEW YORK OFFICE
347 MADISON AVENUE

September 19, 1918.

Dear Miss Thomas:

I of course earnestly hope that one of the places where our people will not economize is in their donations to Missions. It would be a misfortune from every standpoint to have the Missionary program broken into at this time, when there is such peculiar need for it. Let us all economize in pleasures, including even pleasures which we have grown accustomed to regard as necessities, and let us devote all the money we can thus spare in free-will offerings for the purpose in aiding the government in speeding up the war. But most emphatically we must not economize in Mission work, or in any form of church work.

With all good wishes,

Faithfully yours,

Theodore Roosevelt

Miss Eva G. Thomas,
110 East 39th Street,
New York.

Pagan and Infidel Textbooks

"Shall Pagan and Infidel Sentiments be Presented to Our Students as Valuable Additions to Their Store of Knowledge?"

By Mrs. E. G. White

THERE are two classes of educators in the world. One class are those whom God makes channels of light, and the other class are those whom Satan uses as his agents, who are wise to do evil. One class contemplates the character of God, and increases in the knowledge of Jesus, whom God hath sent into the world. This class becomes wholly given up to those things which bring heavenly enlightenment, heavenly wisdom to the uplifting of the soul. Every capability of their nature is submitted to God, and their thoughts are brought into captivity to Christ. The other class are in league with the prince of darkness, who is ever on the alert that he may find an opportunity to teach others the knowledge of evil. If place is made for him, he will not be slow to press his way into heart and mind.

There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled with others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct. Is it the Lord's purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the mind of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are works of a man prostituted to the service of the enemy, and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up, imagine that God will be pleased with having them present to the youth that which will misrepresent his character, placing him in a false light before the young? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student's attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God, gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind? God forbid.

The Lord bestowed upon these men whom the world admires, priceless intellectual gifts; he endowed them with master minds; but they did not use them to the glory of God. They separated themselves from him as did Satan; but while they separated themselves from

him, they still retained many of the precious gems of thought which he had given them, and these they placed in a framework of error to give luster to their own human sentiments, to make attractive the utterances inspired by the prince of evil. It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the light bearer, the sharer of God's glory in heaven, and next to Jesus in power and majesty? In the words of inspiration he is described as one who "sealeth up the sum, full of wisdom, and perfect in beauty." The prophet says:

"Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 15-20.

The greatness and power with which the Creator endowed Lucifer he has perverted; and yet, when it suits his purpose, he can impart to men sentiments that are enchanting. Everything of nature comes from God, yet Satan can inspire his agents with thoughts that appear elevating and noble. Did he not come to Christ with quotations of Scripture when he designed to overthrow him with his specious temptations? This is the way in which he comes to man, as an angel of light, disguising his temptations under an appearance of goodness, and making men believe him to be the friend rather than the enemy of humanity. It is in this way that he has deceived and seduced the race,—beguiling them with subtle temptations, bewildering them with specious deceptions.

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into in-

fidelity and rebellion, distract souls, and dethrone the human reason.

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character.

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to

(Continued on p. 30)

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

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The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 3, 1919

No. 14

How Australasia is Giving for Missions

OUR brethren in Australasia feel the pressure of the enlarging need of the mission fields. The General Conference at San Francisco, in raising the goal of gifts to missions for North America, urged all the fields to aim at larger gifts.

This call meets hearty response in Australasia. The report of the treasurer at the union session showed an increase of gifts during the last four-year period of eighty-five per cent. Speaking of the goal, he said:

"The General Conference has recommended that our conferences endeavor to raise twenty-five cents a member a week for foreign missions. It is gratifying to find that we have already exceeded this amount, and that our average now stands at twenty-eight cents."

In fact, as gifts are coming in, this union hopes to reach thirty cents a member for 1919. Thus this union, like some of the financially stronger unions in North America, is aiming beyond the general goal.

And Australasia has need to increase its gifts. Formerly the union had a surplus, but this was given in turn to the General Conference and to the Asiatic field; and now current needs must be supplied from current income. A new time has come in the island fields for which this union is responsible. Where formerly there seemed to be little response to seed-sowing, now fruitage is springing up, and the calls come for more workers and more means.

Last year the brethren were drawn into work reaching far beyond their estimated income. But the money came. This year it truly looks as if they would have to launch out yet farther beyond last year's income in order to care for the spiritual revivals that are sweeping portions of the island fields.

There is the Solomon Island Mission, with a thousand heathen definitely placing themselves under our care. Then there is the Fiji awakening that Elder J. E. Fulton has fully reported. At the union conference Elder C. H. Parker said:

"For twenty years we have been sowing the seed in the inland regions, with small results. Now comes the harvest. As we went up through the island [Viti Levu, the largest of the Fiji group], we found fifty here, sixty there, eighty, a hundred, or two hundred, turning to the light."

Our brethren here are planning to increase their forces to follow this wonderful leading of Providence.

Last year they inaugurated the Ingathering campaign for missions on the plan followed in northern countries. Their organ was the "Appeal for Missions," after the order of our American Ingathering numbers. The goal was set for £2,500 (\$12,500). To the happy surprise of all, this first effort brought in \$4,500 (\$22,500).

This year, in April and May, the second campaign will be launched. Elder A. W. Anderson is now working upon the "Appeal."

Thus mission finance is a stirring issue in Australasia. These believers are with their brethren in all the world in supplying the means that the Lord calls for from his stewards now.

W. A. S.

Sydney, Australia.

* * *

A New Providence in China

OF all the languages in the world Chinese is probably the most difficult to learn. The fact that the same combination of sounds has different meanings, according to the tone in which it is pronounced, causes trouble for one who would acquire any of the main dialects of China; but that which causes the most trouble both to foreigners and natives is the ideographic manner of writing the language. There are no letters, but each word is represented by a special character. These characters do have certain resemblances, however, being made up of varying combinations of 214 radicals.

It has been estimated that the difficulty of learning to read and write the Chinese "constitutes a handicap of not less than two years' time in the education of all Chinese boys and girls." As a result, also, China is largely illiterate in spite of its long-established system of education. Even among the Chinese Christians, probably half "cannot read even the simpler parts of the Bible with understanding."

It is easy to see what an obstacle this condition must be to the advancement of Bible religion, and especially to the placing of gospel literature in the hands of every person in China. But divine Providence seems about to bring a change in conditions in China in these respects. We quote from the February *Missionary Review of the World* concerning this most interesting development:

"Now a new era seems to be dawning, since we are told the astounding fact that an illiterate adult of average intelligence can learn to read with fluency and understanding in three or four weeks! In many parts of north China missionaries have seen this miracle with their own eyes in hundreds of cases. A man walks into the London Missionary Society Hospital at Psangtsangchow for an operation. While he lies on his cot recovering from the disease, an evangelist teaches him to read the Bible by means of a new system of writing, and lo, in three weeks' time this man, who was unable to read a line when he entered the hospital, walks out, not only cured of his disease, but able to read with ease anything in the Gospel that has been given him to take home!

"An aged woman long past the years when there seems any hope of her ever being able to learn to read, becomes interested in Christianity and joins an inquirer's class in the neighboring mission station. Day by day a part of the instruction consists in teaching her to read this new system, and a few weeks later when she returns to her village home she is the wonder and admiration of all, because she, too, is able to read intelligently from the little books which she has carried back with her.

"This miracle that is now witnessed all over China is made possible by the invention of a system of phonetic writing adopted a few years ago by the Chinese Government Board of

Education. Their system is composed of some twenty-four initials, twelve finals, and three medial vowel sounds. The symbols, which are easily learned, resemble parts of Chinese characters, and are written in vertical columns. The symbols always have the same sound, and any word in the language can thus be written by means of an initial and a final with or without a connecting vowel. Teachers can master the system in a few hours, and even people of no education can learn to use it in a few days or weeks.

"Under the leadership of the China Continuation Committee, pastors and educators, as well as missionaries, have unanimously recommended the widespread teaching of the system throughout the church, and a simultaneous drive for a literate Christian constituency has been started, and leaders expect to make effective use of this new system in teaching non-Christians. By this means at last the great masses of China's four hundred million people, and not simply the favored few, can be reached through Christian literature. The significance of these facts can hardly be overstated at the present time, when China is trying to reform her government and to take her place amongst the great democracies of the world."

May it not be that God will thus open a way for a more rapid dissemination of the truth for this time among China's waiting millions? L. L. C.

* * *

A Subtle Species of Infidelity

REVIEW OF ONE INFIDEL TEXTBOOK

Should Textbooks of This Character be Studied in Christian Schools?

THE Christian church is confronted with one of the most subtle species of infidelity that have existed since sin entered the world. It is an infidelity which masquerades under the name Christian, but denies its vital power. It is an infidelity which exalts Christian ideals but discredits the only means by which these ideals may be obtained. It is an infidelity which represents Christ as divine but denies his deityship. It is an infidelity which ostensibly recognizes the leadings of God in the history of his church, but denies in fact his special and miraculous interposition. This is the species of infidelity which is being taught in many schools at the present time, and is expressed in many textbooks in the hands of students. Unlike the bold, crude, blatant utterances of Thomas Paine, which represented infidelity in its true character, it is subtle, specious, insinuating, adapted to the refinement of a later age, but none the less deadly and destructive in its faith-destroying work.

We have been interested of late in examining some of the textbooks of this character. We have one before us as we write, a review of which will give the reader some idea of the character of many books which are being placed in the hands of the young men and women of the present generation. The book before us is entitled "Biblical Geography and History," by Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University, and published by Charles Scribner's Sons, New York.

The author very evidently believes in the evolutionary theory, not alone as related to the physical formation of the earth, which he says in the preface of the book required millions of years to bring to its present form, but as applied to the progress of civilization, and even religion, through the centuries. This leads him to recognize and place special emphasis upon social, political, and geographical influences in the shaping of Israel's history, rather than upon the leading and revelation of God.

The manifestation of divine power in several instances is clearly denied and set aside, and in other instances the same thing is done by implication. Repeatedly he designates the Bible records as traditions and stories. Whatever meaning he designs to con-

vey by the use of these words, their employment is certainly unfortunate in a textbook for study by young men and women. The Bible record has certainly more warrant than that of tradition. To regard it as wholly, or even in part, traditional is to destroy faith in it as a divinely inspired revelation.

This book teaches repeatedly that the phenomena and happenings which the Bible represents as the direct working of God's power in judgment against Egypt for the purpose of delivering Israel, were only the natural operations of nature. It is true that God's judgments are often manifested through what appears to be the ordinary operations of nature, but the slant which this textbook gives to the question quite leaves God's special interpositions out of the whole thing.

A few specific instances of the teaching of this author will be to the point in this connection. The book teaches that this earth required millions of years to reach its present form. From the first paragraph of the preface we quote:

"Moreover, geography is now defined as a description not only of the earth and of its influence upon man's development, but also of the solar, atmospheric, and geological forces which throughout millions of years have given the earth its present form."

This book teaches that the plagues visited upon Egypt in the days of Moses were "natural and oft-recurring catastrophes" with which Egypt was familiar. We quote from page 112:

"The seven plagues described in the oldest Biblical narrative were the natural and oft-recurring catastrophes which, from time to time, have afflicted the land of Egypt. Most of them are characteristic of the Nile Valley and can only be fully understood in the light of its physical and climatic peculiarities. Certain of these plagues also stand in a close causal relation to each other, as well as to the historical events recorded by the contemporary Egyptian historians. Foreign invasion and civil war, with the attendant slaughter, would inevitably lead to the contamination of the waters of the Nile. Upon this one river depended the health and life of the inhabitants of Egypt. Unsanitary conditions and the defilement of the waters would breed frogs and flies. The flies would in turn spread abroad the germs of the disease which attacked the flocks. Hail and swarms of locusts are exceedingly rare in Egypt, but they are not unknown, as careful observers have attested, and their rarity would make their appearance all the more impressive. The identification of these remarkable plagues with the anger of the god or gods was accepted by the Egyptian as well as by the Biblical writers."

The influence of this teaching is to remove from the mind of the student the impression of God's special interposition in the deliverance of Israel. And this is true also of another statement found on this same page. The pillar of fire and of cloud which went before Israel, affording a covering by day and protection by night, is interpreted as a brazier of coals which desert guides were in the habit of bearing before caravans. We quote:

"Apparently the scattered Hebrew tribes were rallied and later guided in their marches by the means still employed by the caravans through the same wastes of sand and rock. A brazier of coals is carried before the leader of the caravan to show where he is and the direction of the march, so that those who straggle sometimes many miles behind will not be lost in the wilderness. By day there rises from these coals a column of smoke which, in the clear atmosphere of the desert, may be seen many miles away. By night the glowing coals are lifted aloft so that all may be guided by their light. In this manner the Hebrews were reminded of Jehovah's presence and guided by his prophet, Moses."

Could one make a stronger denial of the Sacred Record than this? What will be the effect of such teaching upon the mind of the ordinary student? Will his faith in God's Word be strengthened thereby or weakened? Will it not possibly be destroyed?

Contrast this description of the leadership of Israel with the Scripture statement:

"The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Ex. 13: 21, 22.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." Ex. 40: 34-38.

Which record shall we accept?

On page 118 the religion of the Hebrew people is represented as a result of development due to the geographical surroundings and physical conditions to which Israel was subject. This environment, of course, had its effect upon the character of the Israelites. God used these surroundings and wrought through them his great purposes. But the book does not say this. The emphasis is placed upon the natural agencies to the exclusion or the ignoring of the divine agency.

The miraculous working of Providence in opening a path through the Jordan for Israel to pass over into the land of Canaan is treated in such a way as entirely to set aside the miracle-working phenomenon connected with this event. In illustration of the author's idea as to how this crossing was effected, he cites the record given by a Moslem historian of the manner in which a retreating Moslem army effected a crossing of the Jordan in 1257 A. D.

"The task seemed impossible because of the spring floods, which were then on; but to their amazement, when they arrived at the bridge the men found the river bed empty. By working rapidly they were able to complete the repairs before the waters again rushed down. Naturally they regarded this remarkable phenomenon as a special divine interposition, although the historian does not fail to state that the immediate cause was a huge landslide a little farther up the river."—Page 125.

The author concludes:

"This later analogy certainly throws much light upon the great event, which, like the exodus, made a profound impression upon the faith of the Hebrews."

Compare this scientific explanation of God's wondrous working, made by this modern skeptic, with the beautiful record of the Word:

"It came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Joshua 3: 9-17.

The Bible record of the capture of Jericho through the throwing down of the city walls by the direct power of God is entirely discredited. This author teaches that instead of the walls falling down, friends of the Israelites inside the city opened the gates and in this way the hosts of Israel gained entrance to Jericho. On page 126 we find the following:

"The walls are better preserved than those of any other Canaanite city thus far uncovered, indicating, as the oldest Hebrew narrative implies, that the city was captured by stratagem rather than by siege, or as the later tradition suggests, as the result of an earthquake. The story of the spies in the first chapter of Joshua shows that the Hebrews had friends within the city itself. The probabilities are that, while they were marching around the Canaanite stronghold and thus distracting the attention of its defenders, at a preconcerted signal the gates were suddenly opened and the Hebrews rushed in and captured the city."

The following is the Bible record of this notable miracle:

"It came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." Joshua 6: 15-20.

Turn and read the thrilling story recorded in this chapter.

"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. 23: 28.

These citations are probably sufficient to show the character of this textbook, although other quotations might be given in which the Biblical record is discredited either directly or by implication.

When the gospel record is reached, no denial is made by the author, of Christ's miracles or the miraculous phenomena connected with his death and resurrection. They are ignored for the most part. But the denial of miracles in the earlier history of Israel has prepared the student to question the miracles of Christ as recorded in the New Testament Scriptures.

The teaching of the book is fundamentally rationalistic. Its influence is to discredit the miraculous and spiritual in God's dealings with the human family, and to magnify the natural and materialistic; to debase God and exalt man.

We have hesitated to quote the infidel sentiments of this author, but felt that it was necessary in order that our readers might realize the true character of some of the books used as texts in the schools of the world—books which some of our youth will study as they attend these schools.

We are glad to say that, so far as our knowledge extends, this book is not used in any of our denominational schools. We surely should guard our schools from such literature.

Some may argue that textbooks free from infidel sentiments are not to be obtained; and that even though such books are placed in the hands of the students the influence of these evil sentiments may be offset by the teacher in the classroom. We do not believe that any influence exerted by the teacher can offset the study of such sentiments on the part of students. Declares the servant of the Lord:

"Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such words are inspired by the enemy of truth, and no one can read them without imperiling the soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. We are constantly surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power.

Those who value their salvation should shun infidel writings as they would shun the leprosy." — *Counsels to Teachers*, p. 135.

"Never should books containing a perversion of truth be placed in the hands of children or youth. Let not our children, in the very process of obtaining an education, receive ideas that will prove to be seeds of sin. If those with mature minds had nothing to do with such books, they would themselves be far safer, and their example and influence on the right side would make it far less difficult to guard the youth from temptation." — *Id.*, p. 385.

We believe most decidedly that there should be no weakening of our educational standards. Every young man and young woman finishing a college course should have an education as thorough and efficient as corresponding courses afford in the schools of the world. But if we find that we cannot teach a certain subject in our schools without employing as textbooks those of the type which we have just reviewed, then a thousand times better drop from the curriculum that study and substitute another of equal value for which proper textbooks can be secured, than run the risk of contaminating the minds of our youth and children with pagan and infidel sentiments. It would be better even for our youth to grow up ignorant of history and science, than to study principles which undermine their faith in the Holy Scriptures.

F. M. W.

* * *

"Near a Powder Mine"

THE *Nation* of Feb. 22, 1919, reports Mr. A. B. Garretson, president of the Order of Railway Conductors, as saying in a hearing before the Senate Interstate Commerce Committee:

"As one who knows the danger this country is facing, I tell you that we are as near a powder mine as one can imagine. And a careless spark may start a conflagration the end of which is difficult to foretell."

These are very ominous words. He speaks "as one who knows," and tells us that we may at any time experience an explosion of tremendous power; that some spark may ignite the magazine of trouble, and a conflagration be kindled that will be difficult to extinguish.

Though the war has ended, and the worn soldiers are returning home, yet from every land the outlook is upon a troubled sea.

President Wilson, in his memorable speech delivered in Boston, Mass., on his arrival home from Europe, urging a League of Nations, said:

"If America were at this juncture to fail the world, what would come of it? I do not mean any disrespect to any other great people when I say that America is the hope of the world, and if she does not justify that hope the results are unthinkable. Men will be thrown back upon the bitterness of disappointment not only, but the bitterness of despair.

"All nations will be set up as hostile camps again; the men at the Peace Conference will go home with their heads upon their breasts, knowing that they have failed — for they were bidden not to come home from there until they did something more than sign a treaty of peace."

The President had just come from the greatest peace council ever held, and spoke with authority. He frankly took the nation into his confidence and told us that unless a League of Nations were formed, "hostile camps" would again be set up, and the world would tread the blood-stained path of war.

All Europe is a seething mass of unrest, as all know who read the daily reports. Trouble is brewing, and unless held in check by some great federation of nations, statesmen fear that an international conflagration will again sweep the world.

Great Britain for many long years has been known as one of the most stable governments in the world. Yet the *New York World* of February 25, reports the premier, Lloyd George, as making "the grave statement that the country was confronted with civil strife, and that Parliament should do all in its power to avert it." The correspondent of the *World* further says:

"There is still feeling in well-informed labor and governmental quarters this evening that strife will be averted. Apart from the devastating effect on the whole industrial life of Great Britain, a huge coal strike at this time of year, especially with the influenza epidemic sweeping throughout its breadth, would have unparalleled consequences on public health.

"These are the greatest days of anxiety that the British public has known since the gravest days of the war."

The awful possibilities of trouble in the labor world cause one to shudder. With armed mobs, equipped with bombs and many other instruments of destruction; with all commerce tied up, and the great cities of our land without food or coal, a situation could be created which would outdo in suffering the scourge of war.

My brother, my sister, as I write I am wondering how all these things are affecting your heart. You believe these things are the forerunners of the day of God, do you not? As this sullen cloud of tremendous proportions and inky blackness looms up before you, from which mutterings of discontent and hate are heard, are you lead to forsake earthly things and place your affections on things above? Is the situation leading you to deeper consecration? Is it leading you to make greater sacrifices for God than before? Do you have all on the altar? Or are you still clinging to this world, buying more land, and surrounding yourself with more of this world? Are you any less a "dweller" here than years ago when you first embraced the message, and in a true sense began looking for the Lord's return?

"Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed off to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every incumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar, and earnestly inquire of God for duty, he will teach them to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down.

"I saw that if any held on to their property, and did not inquire of the Lord as to their duty, he would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!' I saw that a sacrifice did not increase, but it decreased and was consumed. I also saw that God had not required all of his people to dispose of their property at the same time, but if they desired to be taught, he would teach them, in a time of need, when to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell." — *Early Writings*, pp. 56, 57.

In this time, when there is a lull in the storm, the danger to the church is very great. The tendency is to sleep on the enchanted ground. But we must be awake, and prepare to finish the work given us of God. Stormy times are before us. Above all, we must prepare our hearts for the reception of the Spirit, that we may be ready when our Lord shall appear.

G. B. T.

A Sequel to the Story of the Raven and the Ring

WE once printed the story of the poor man in Poland, Dobry by name, who was saved from distress by a raven who brought to his home a valuable ring.

It is a far cry, as they say, from eighteenth century Poland and Dobry's raven, to Japan and our own times. But there is a Japanese sequel to the story of the raven and the ring.

In 1887, George Müller, founder of that monument of faith, the Bristol (England) orphanages, visited Japan. Asked one day to sit for a photograph to leave as a memorial of his visit, he said: "No; let one of your Japanese Christians found an orphanage. That will be my photograph."

Mr. J. Ishii, a young student in the Okayama medical school, took up the suggestion. He had no income; but by faith he began the work. The year 1889 was a year of disasters in Japan. Food was scarce and high, and in the drain upon Christian benevolences the orphanage enterprise was forgotten by outside helpers. In his "An American Missionary in Japan," Dr. M. L. Gordon tells of Mr. Ishii's perplexity:

"The supply of food grew less and less, until on September 24 only a very little rice remained. At the five o'clock supper Mr. Ishii made a speech to the children, telling them the food was nearly all gone, and there was no money to buy any more. For supper they must be content with a little rice gruel, and even that would not last very long. Then he related the story [of the raven and the ring].

"'Now, children,' said Mr. Ishii, 'that happened many years ago, but the same kind heavenly Father still watches over his children, and I believe he will help us. As many of you as think the same will please go with me, when you have finished your supper, to the little graveyard back of the house, and there we will pray in faith for help.'"

Nearly thirty of the children volunteered to go, some of them without tasting even a mouthful of the scanty meal. Mr. Ishii opened the little service of prayer, and, after offering a very urgent petition himself, started supperless, and probably dinnerless, to attend the church prayer meeting, leaving the children praying in the temple graveyard.

"While they were in the act of prayer there came a call at the door of the orphanage, and a missionary lady, who had that day come to Okayama from another city, entered, bringing thirty-one dollars sent through her to the asylum from a mission band in the State of New York. Mrs. Ishii, to whom she handed the money, seemed dazed, so overwhelmed was she with joy at their unexpected relief from distress, and at the striking coincidence. She sent word immediately to Mr. Ishii, at the church, and a few minutes later the whole story was told in the church prayer meeting."

So fully had Mr. Ishii laid the burden of need upon God alone, that not even his associates in the church knew how closely pressed the orphanage enterprise had been. But the Lord heard the calls for help and sent relief.

W. A. S.

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"China and the Vatican"

VERY significant indeed to the student of Bible prophecy are the facts presented in the following quotation from the *Missionary Review of the World* for February, 1919:

"The re-entrance of the Vatican openly into Chinese politics seems to be foreshadowed by the announcement that a papal legate, or nuncio, is to be appointed to Peking. For a long time France was the protector of Roman Catholic missions in China. In 1891 Germany undertook the protection of German Catholic missions, and later Italy assumed the protection of her missionaries. But the war has destroyed German influence

in China, which had been carefully fostered until the Chinese official mind was prepossessed in her favor.

"Now since Chinese public opinion has come into existence and has begun to make its own unenforced judgments upon Christianity and its effects, the time would seem to be approaching when 'protection' of missions and missionaries in China by the Western nations will no longer be desirable or permissible. This argument for a nuncio from the papal see is therefore not very strong.

"With every disposition to be fair, one cannot view without concern this repetition of the Papacy's effort to take part in the political life of China. The effect upon the Chinese mind, which has only recently learned to dissociate the ideas of church and state, will not be desirable from the point of view of Protestant missions. They are and should be recognized to be a spiritual and not a political enterprise; and the motive power which propels is spiritual, not political.

"Protestant missionaries in China gave a demonstration of their viewpoint in 1899, just before the Boxer outbreak. Roman Catholic missionaries had obtained the rank of civil officials and had made much of the fact, the priest ranking with the district magistrate, the bishop with the prefect, etc. When the Chinese government offered similar rank to Protestant missionaries, the honor was unanimously declined, and some years later the official status was withdrawn from Roman Catholic missionaries.

"If the ideal voiced by President Wilson is to be attained, and the old methods of secret diplomacy are to be abandoned, there would seem to be strong reasons against any nation's receiving papal nuncios at their court. Certainly the temptation to enter devious paths has been too much for the legates of that church in times past. The papal system is so essentially autocratic that an open and public statement of aims, such as the representative of a republic might make to his constituents, is for a papal representative impracticable. For the good health of China and of the world there should be no papal legate at Peking."

This plan of the Papacy to gain political influence in China is but one phase of her plan to gain influence and control throughout all the world. But it will be a sad day when she gains the hold on the nations of the earth which she covets. Let us look away from this sad picture to the glorious one of the coming of our Lord and Saviour Jesus Christ to give his waiting saints the victory over the beast and his image, and over his mark and the number of his name.

L. L. C.

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A Christian Education

WE cannot express unqualified approval of all that Mr. Charles M. Sheldon has written. The truthfulness of the following statement, however, is unquestionable, and should be passed on to every Christian believer, with added emphasis if possible:

"The crowning result of Christian education is a tremendous religious conviction that dominates the student's entire program of life.

"I do not mean to say that even a Christian college is to blame if all its students do not graduate as earnest Christians, but I do mean that if the Christian college does not make personal religion the most important thing in its whole course of instruction, it is not a Christian college, no matter what else it may be.

"Again and again we need to remember what educators like G. Stanley Hall have said: 'We cannot teach morality without religion, and I think it is deplorable that we should not have it in our schools. . . . I believe that even if religion did not exist, we should have to invent it. We cannot teach morality without religion. We can do a great deal, but if we are to improve the races as we go along, if our nation is not to be decadent, we must have religion.' . . .

"If the boy learns a little about everything and almost nothing about God and his relation to him, I feel as if I had a right to say it profits him nothing. If science and language (pagan and ancient) and figures and chemicals and star dust and atoms fill his mind and no one emphasizes the God who made them, of what use is it? And what can I expect as product if what is the greatest thing in all the world is ignored by men who call themselves teachers, but do not know how to teach the greatest of all things, religion?"

A Sacred (?) Sunday Dilemma

HAMPTON W. COTTRELL

SUNDAY has been observed since the days of the Roman emperor Constantine, from twelve o'clock (midnight) on what is now called Saturday night until the corresponding hour Sunday night.

But by Congressional act, in the handling of House Bill No. 267, popularly known as "Daylight Saving Bill,"—which was passed by the Senate June, 1917; by the House March 15, 1918; was signed by the United States President March 19, 1918; and went into effect Sunday, March 31, 1918,—time was set forward one hour.

The bill affects all who treat in their count with the Roman standard of time, and reads in part as follows: "Last Sunday in March to last Sunday in October of each year."

The same measure in effect was indorsed by England, France, Italy, Norway, Sweden, Denmark, Portugal, Australia, Dominion of Canada, Iceland, Germany, and four other nations.

By this act the 12 P. M. hour of Saturday, the hour from which Sunday is reckoned as beginning, was set forward, thereafter to be known as the 1 A. M. hour of Sunday.

Prior to this legislation the usual time to begin work was, we will say, 8 A. M. But now 7 A. M. on the old count, is 8 A. M. on the new count, and likewise each hour in the twenty-four is set forward an hour; and this order of things must continue year by year, covering the period from the last Sunday in March to the last Sunday in October of each year.

This arrangement places the 12 P. M. hour of Sun-

day, which was formerly sacred (?), over the line; it thereafter becomes the 1 A. M. hour of Monday, which all agree is a working day.

If Sunday is sacred as *now* observed with the 12 P. M. hour of Saturday attached, and the 12 P. M. hour of the former Sunday, which was previously sacred (?), eliminated, then it is evident that Sunday as formerly observed *was not sacred*. If Sunday as formerly observed was sacred, then it is as evident that the modern Sunday is not sacred.

Which is correct and sacred time? Or are they not both alike questionable? If the present arrangement of the day is sacred, how will it be when time is set back an hour, which will occur the last Sunday in October of each year?

The seventh day of the week is the Sabbath of the Lord, and is the Lord's Day. The setting, or dipping, of the sun is the striking by God's clock of the hour of its arrival to every man in every clime, and also of its departure from him. Neither Constantine nor any other person or persons can change the sacred hours of the Lord's Day,—Sabbath,—for neither he nor they can set the sundial either forward or backward; but man can change Sunday at will. Perhaps it is just as well that man can change the time of its commencement and its ending, for it is not sacred anyway. The time of its beginning and ending is subject, as is now clearly evident, to the changing mind of a mixed multitude of humanity. Some are religious, and many others who voted the change, irreligious.

Why Our Prayers are Not Answered

BENJAMIN G. WILKINSON

WE all know the advantage there is in prayer; it is a gift to us from God. The Lord Jesus himself set the example for all-night seasons of prayer. We are told that amid the anthems of the celestial hosts our Father will hear above the celestial music the voice of his humblest child supplicating him in petition. By prayer we enter into conversation with God; the most successful in serving him have been those who have continued longest in this conversation. There is no need for us to interrupt this interview with our Maker, for God is not wearied with our petitions. The purpose of the Eternal in giving us the opportunity of prayer is that we may have a never-failing aid in our struggles to overcome.

Realizing fully the purpose in the gift of prayer, we are interested to know what constitutes successful prayer. If we can discover what it is that causes unsuccessful prayer, we may then know why many of our prayers are not answered. The Bible plainly cites three ways of praying,—two of them unsuccessful methods, and one of them successful.

The first instance placed before us is that of the heathen. Christ, the Redeemer, said, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." All around the land where Christ performed his ministry dwelt the heathen. On the south were the Moabites, with their gross forms of nature worship; on the west were the Philistines, with their li-

centious sun worship; on the north were the Syro-phenicians, given over to every kind of degradation; while everywhere in the cities where he walked and talked were the Greeks and Romans, with their civilized paganism.

Jesus recognized that the heathen prayed. Whether on their knees, standing erect with hands stretched toward heaven, or prostrate on their faces, everywhere around about him could be seen the heathen in the act of prayer. But the Saviour gave us a very distinct command that we should not pray as the heathen do. What was the trouble with their prayers? Was it that they disregarded the proper form of supplication? No, indeed. Nor was it that they were remiss in spending much time in this duty, for we are informed that "much speaking" constituted a part of their prayer.

The trouble was in the motive with which they prayed. I have read many of the literary productions of the ancient Greeks and Romans. Many, many a prayer have I noted falling from the lips of some famous pagan, but never have I been able to detect a petition proceeding from a proper motive. The ancient heathen prayed that the God of heaven would throw thunderbolts upon their enemies. And like a great many pagan Christians of today, they did not supplicate the Eternal in order that he might disclose to them his will; rather, they besought God to lend to them his strength in order to carry out their own

will. How different is this from the motives of heart with which Christ told his disciples that they should pray!

The second example of unsuccessful prayer which Christ brings to our attention is that of the Pharisees. "When thou prayest," said Christ, "thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." We are not informed by the Saviour as to whether the hypocrite, when once he began to pray, made his prayer consist of "much speaking." But we are informed that he loved to pray. That would seem at first glance to be a commendatory statement. But it was not; for the Saviour condemned the prayer of the hypocrite. Mere love, then, of the action, in itself is not a determining factor. Mere love of assuming the attitude of prayer is not, in itself, a commendatory element. In the case of the hypocrites, they loved to pray standing. It was popular in their days to pray. Perhaps if they lived today, when it is not popular to assume the attitude of prayer, they would not be so forward to place themselves in that attitude. In the synagogue, and in the corners of the streets even, they could be seen standing in a posture which informed every one that they were in the act of prayer. Their prayers, however, were not acceptable to God.

Here again the trouble lay in the motive. Perhaps they did not pray, as did the heathen, that God would hurl thunderbolts upon their enemies; but if their prayers were dissimilar in the things desired, they were prominently similar in the selfishness of the motive. They prayed to advance themselves. They prayed that they might have glory among men.

Then the Saviour presents before us the manner of successful prayer. "After this manner," he said, "therefore pray ye." And so it appealed to him to give us the fundamental element which made possible before the throne of God a successful petition: "Forgive us our debts," he said, "as we forgive our debtors." The true Christian does not try to get on in the world at the expense of some one else. On the contrary, it is his supreme desire to be able to look with Christian love upon those whom, for every natural reason, he has cause to look upon with aloofness. He does not pray, as do the heathen, for God to strike down his enemies with a thunderbolt, nor, as does the Pharisee, to be seen of men; but rather he prays, that all men, friends and enemies alike, may be blessed through his prayer. When this motive is in the heart, God hears prayer. It is this motive which raises a man above the heathen; yes, raises him above the Pharisee; raises him even into being a follower of Christ. This is what constitutes successful prayer.

Bolshevism as a Sign of Christ's Coming

CARLYLE B. HAYNES

THE murder of innocent citizens by wholesale, the outraging of women and girls by soldiers of the Red Guard, the seizure of private property without legal process, the roping together of helpless people and tossing them into the water to drown, the influencing of young girls to follow a life of prostitution upon the streets, the complete suppression of freedom of speech and of the press, the official starving of those who do not indorse and support Bolshevism, a serious attempt to make marriage nothing more than an agreement to be entered into or abolished at will, and the denial that there is a God together with the issuing of a catechism on atheism for use in the public schools,—all these go to make up the picture of Bolshevism which is brought out of Russia by those who have been eyewitnesses, men whose standing and reliability and information cannot be questioned. They present a startling portrayal.

Rev. Dr. George A. Simons, superintendent since 1907 of the Methodist Episcopal Church in Russia and Finland, who left Russia the middle of last October, being one of the last Americans to quit Russia, testifying before the Senate Committee to investigate Bolshevism, on the point of the atheistical tendencies of Bolshevism, stated as follows:

"Bolshevists not only are atheists but also seek to make all religions impossible. They assert that all misery is due to the superstition that there is a God. One of their officials told me: 'We now propose to enlighten our children, and with this purpose in view, we are issuing a catechism on atheism for use in all the schools.' The man who told me this was the Commissaire for Enlightenment and Education."—*New York Times*, Feb. 13, 1919.

It is just this point of the moral breakdown which is emphasized in a cabled dispatch from Geneva by Harold Williams, a brilliant correspondent of the *New York Times*, appearing in the issue of that paper

dated Dec. 22, 1918. Speaking of the present situation in Europe, he says:

"Frontiers and lines of demarcation are swaying. Agreements are made today and broken tomorrow, and save for a few cases there is not a government from the Rhine eastward that is not desperately beating the air today and is liable to be swept away tomorrow."

And then he adds these significant statements:

"I have no hesitation in saying that the spectacle of European ruin is simply appalling. Nineteenth century civilization has broken down.

"I do not mean merely that dilapidated trains crawl dimly; that postal and telegraphic communication is hardly better than in Napoleonic times; that famine and pestilence are creeping over Europe; but that there is a collapse of human, moral energy, a revival of the primitive, barbaric instincts, and the fierce endeavor to have one's little private will by force.

"The general sense of the purpose of life is lost in the chaos of petty warring impulses. People eagerly repeat the shibboleths of democracy and equality, hoping that this will dispel the terrible dread that lurks in their hearts. Little men, often well-meaning and sincere, devise shallow plans for coping with the menacing forces of destruction."

Of the situation in Germany he writes:

"In Germany the soldiers make chaotic politics while the upper class looks on unrepentant, arrogant, resentful, and helpless; and amateur governments of a day spend their little strength in torrents of speeches, while they have no power to stay the inevitable course of events. Through all this seething chaos run evil currents of intrigue after intrigue, monarchical, Bolshevist, financial, imperialistic, particularist, clerical, atheist."

Emphasizing the thought that the most critical phase of the present world crisis is spiritual rather than political in nature, Mr. Williams says:

"Up through the European chaos is surely creeping the menace of Bolshevism, not Socialism, but that Bolshevism which is the revengeful shadow of reckless, modern materialism.

"I don't wish to appear to be preaching, but only the imagery of the Apocalypse can do justice to the present state of

Europe. It is not a political but a spiritual crisis. The victory of the maritime powers is an immense moral responsibility because on the victors lies the task of saving and reconstructing all that is worth saving in civilization."

Mr. Williams closes his dispatch by making the striking statement that if the League of Nations turns out a failure, that would be evidence that the world's spiritual strength is exhausted, and he predicts that then "civilization will go down in a welter of barbarous slaughter."

He says:

"I hope that I may be forgiven for telegraphing in this way; but no one who has closely watched the present ruin of Europe can help feeling that all purely external discussion is futile unless the moral foundations of peace are powerfully laid.

"That is why the League of Nations is supremely important. If the League of Nations is a Utopia, then our spiritual strength is exhausted and civilization will go down in a welter of barbarous slaughter."

A French business man, just returned to France from Moscow after an imprisonment of three months by the Bolsheviki, sees in Bolshevism the greatest danger to a League of Nations. He is quoted in a cabled dispatch to the *New York Times* by its Paris correspondent, Walter Duranty, appearing in the issue of that paper dated Dec. 30, 1918, as follows:

"You people are living in a fool's paradise. You rejoice about peace, and there is no peace. You talk of a society of nations and universal brotherhood, but fail to realize that just across the eastern horizon there is gathering a storm cloud that may sweep away all your rejoicing and your theories in a brotherhood of ruin."

The principle upon which Bolshevism is based, and the program it expects to put in operation, this man sets forth as follows:

"What no one here in France seems to understand, is that Bolshevism is based on a new idea,—the idea of the supremacy of the underdog,—just as the French Revolution was based on the idea of the rights of man and democratic freedom from despots. By this idea Bolshevism has a powerful appeal to the masses, to the shiftless and ignorant, to the exploited section of humanity. They are now preparing to enforce by numbers and by propaganda their program of a communistic world

state, a revised version of the League of Nations, founded in bloodshed but based in principle on equality and perfect freedom."

Predicting that those who accept the principles of Bolshevism in all countries will attempt to unite in a new world-wide crusade, the same man adds:

"That time has not yet come, but unless some action is taken by the rest of Europe, nothing can prevent it."

Mr. Robert F. Leonard, of Minneapolis, an American vice-consul in Russia, who was on the Russian front at the time of the Bolshevist *coup*, testifying before the Senate Committee investigating Bolshevism, as reported in the *New York Times* of February 14, in speaking of marriage and home life in Russia under Bolshevism, said:

"They are aiming at free love and hope to do away with marriage; to make marriage a contract for a term of years, so to speak. That is their program.

"The program of the Bolshevists is against religion and what we know in America as the home. They want the state to take all children. If they succeed, the children of future Russia would not know the meaning of home. They favor easy divorce; just a declaration to that effect by the man or woman concerned. I am sure that this thing does not appeal to the peasants or other real Russians."

The Archbishop of Omsk, president of the supreme administration of the Russian Orthodox Church, in a message appealing for help which was addressed to the English Archbishop of Canterbury, and read by the latter in a convocation of the English Church in London on Feb. 14, 1919, says of the Bolshevist attitude toward Christianity and morality:

"Wherever the Bolsheviki are in power the Christian church is persecuted with even greater ferocity than in the first three centuries of the Christian era. Nuns are being violated, women made common property, and license and the lowest passions are rampant. One sees everywhere death, misery, and famine. The population is utterly cast down and subjected to most terrifying experiences. Some are purified by their sufferings, but others succumb."

Mr. Roger E. Simmons, of Hagerstown, Md., who was in Russia as the accredited representative of the American Department of Commerce, and attached to



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SOME OF THE LEADERS OF THE BOLSHEVIK PARTY IN RUSSIA

the embassy staff, was in prison for nearly two weeks, and witnessed horrors which, he said, he had no words to describe. Testifying before the Senate Committee, Mr. Simmons said, as reported in the *New York Times* of February 16, that he saw innocent men led forth to execution without trial or without being told what the charge was against them; saw refined women forcibly disrobed in the streets of Petrograd by the Red Guard, and witnessed theft by official sanction; and he carried out of Russia, to their relatives and friends, the written farewells of men who were executed by the Bolsheviks. He further said:

"Bolshevism is directed against every decent man, woman, and child who will not bow down to the dictates of Trotzky and Lenine. In other words, they are now fighting the very class that in the beginning they said they were struggling to put on top and in control. They are fighting day and night now to put on top not the proletariat as we know it, but the very scum of humanity.

"And they are working with all the devilishness they have to spread their doctrines throughout the world. As late as November 18 last, Lenine said in Moscow, and I have a copy of the statement with me, that they had sympathizers with great organizations behind them in Scandinavia, in Germany, in England, and in France. He also named this country as one of the targets they were aiming at.

Expect to Crush America

"The power that has crushed Germany,' said Lenine, 'is also the power that will in the end crush England and the United States.'

"On another occasion and within the last few weeks, Lenine said that this year will decide whether or not Bolshevism is to triumph in other parts of the world.

"And I have the information, given to me in Petrograd, that already the agents of Trotzky and Lenine have been sent to this country, and that they have in operation a central bureau of propaganda somewhere in this country."

In closing his testimony before the Senate Committee, Mr. Simmons said of conditions in Russia:

"Everywhere you go you hear the wails of the people—on trains, on streets, and in the houses. It is a situation of combined horror and despair which has no counterpart in history."

Cabling from Paris, Mr. Walter Duranty, special correspondent of the *New York Times*, in the issue of that paper for February 25, says of the present situation in Russia:

Russia Held in Iron Grip

"Late arrivals state that Lenine and Trotzky have so ruthlessly crushed opposition that they hold Russia in a grip of iron. In the truest sense of the word, it is said, they reign by

terrorism, and so terrible is their vengeance upon their defeated opponents that no man dares to raise his hand against them. Their spies are everywhere and their victims are tortured so horribly that men shudder at the very recital. That they are hated goes without saying, but it is the hate of slaves who know their own impotence.

"There are two examples out of thousands that show the real character of this bloodiest tyranny that the world has known. Some prisoners returned from Germany were parked in a sort of concentration camp near Moscow to the number of about 38,000. Perhaps the Bolsheviks were not sure of their entire adherence to the terrorist cause, or it may have been a question of insufficient transportation. At any rate the prisoners began to murmur and demand to be sent home.

"The local Soviet acted swiftly and decisively. Red Guards were posted so as to encircle the camp with a network of machine guns. Then all food supplies were cut off; that was all.

"My informant said that he himself saw trainload after trainload of corpses being transferred from the camp to the municipal refuse destruction furnaces, and a Bolshevik official said:

"There are 25,000 fewer counter-revolutionaries in the world. The survivors will know better than to attempt to oppose us in the future.'

Crushed Peasants with Guns

"In October the peasants of a district a hundred miles from Moscow, refused to obey the orders to send the harvested grain to the city and united to the number of 3,000 or 4,000 for armed resistance. A superior Red Guard force attacked them with machine guns and artillery. Four fifths of these 'counter-revolutionaries' were massacred on the field of battle, their villages were burned, and their families were slaughtered by wholesale.

"The survivors were brought to Moscow for execution. That the lesson might be thorough and far-reaching, no refinement of cruelty that the Soviet's Chinese henchmen could devise was omitted. Impalement alive on wooden stakes, torture by flame, and mutilations, too hideous to relate, prolonged their agony in some cases two whole days. The blackened and twisted corpses were left hanging for weeks 'as a warning against counter-revolution.'

The spirit of restlessness and lawlessness and anarchy seems not to be limited to Russia. The impulse to cast off the restraints which law and order have placed on the lower passions of men, is taking possession of myriads of breasts everywhere. The terrible calamities, destructions, and desolations which wait upon the footsteps of the demon of lawlessness, seem powerless to deter men from their maddened course. The fiercer passions that rage in the natural human heart are but being given free reign in Russia and are driving men forward into a terrible abyss. The Spirit of God apparently is being gradually withdrawn from



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PARADE OF BOLSHEVIK SOLDIERS THROUGH THE STREETS OF MOSCOW

the earth, and man is being left alone with all the evil passions of his nature, with no power to restrain them from breaking out into the most outrageous and barbarous excesses. We see in Bolshevism an ominous forecast of that fearful period just before us when God's Spirit will no longer strive with man, and the door of mercy will be closed. We stand amid the shadows of the events which will close human history. We stand amid the preparations for final conflict. We stand upon the verge of that time of trouble such as never was.

There is a headlong rashness that is becoming more and more a characteristic of our time. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little account. And this characteristic, which is so fully developed in Bolshevism, this spirit of headlong, disorderly haste, of constant restlessness, of feverish rashness, is marked in the Bible as one of the signs of the last days. "This know also, that in the last days perilous times shall come. For men shall be . . . heady." 2 Tim. 3:1-4.

In the past the peoples of earth have, to a greater or less extent, feared the Lord. They have not been altogether atheistic. The denunciations of his messengers have caused them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days, and Nineveh shall be overthrown," none were so hardened as to treat that message with contempt. There have been other times when faith in God was weak, but unbelief was never more impudent and defiant than it is now.

Today there is a widespread absence of faith in the existence, the providence, and the government of God. Men's ears have become dull of hearing, their hearts have waxed gross. Their stolid hearts have passed beyond the feeling of alarm, so entrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not at all in their thoughts. The exploded superstitions of a past age have been replaced, not by faith, but by a false science, which has become the gospel of the faithless; and by nature, which has become the god of the ungodly.

Certainly it seems as if the world is drifting toward some dark, dire, devilish deception, a deception naturally awaiting those who receive not the love of the truth that they might be saved. Throwing away their only safeguard when they reject the truth, they are given up to embrace strong delusions as a punishment for their unbelief.

Such a manifestation of atheistic apostasy is foreshadowed in the Bible prophecies. 2 Thess. 2:9-12. And the eager acceptance of the "signs and lying wonders" of the present time by those who have rejected truth (their unbelief of the truth being paralleled only by their credulous acceptance of the falsehoods of seducing spirits), indicates that the ensnaring delusion predicted in the Bible is even now entrapping its first victims. It may don new disguises and take on new shapes from day to day, but it is certain before long to combine its various manifestations in one mighty denial of the truth, of the Word, and of the authority of God,—hissing out its defiance in God's very face, and belching forth its blasphemies before his very throne. But it shall yet meet its answer in that devastating storm of fire which shall destroy the ungodly and cleanse the world.

Great judgments are but the punishment for great crimes; hence, great crimes are but prophecies of coming judgment. Today the world is mad with covetousness, and on fire with lust. Fearless and thoughtless men rush on their downward way, eating, drinking, feasting, rioting, marrying, and giving in marriage. They anticipate no calamity. The abodes of pleasure are thronged; the marts of merchandise crowded.

Is not this careless aspect of the world, this security so deep and dead, a token of impending wrath? Most certainly did Christ, when he surveyed the future, perceive and foretell this very characteristic as a feature of the last days. When predicting his second coming, he said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27.

Careless and secure was the world before the flood. It despised all warning, invitation, and entreaty. It danced and rioted on the very verge of destruction. And from pleasure's height to ruin's dark abyss it fell headlong. And that is given as a type of these present days.

The world is fast becoming as it was in the days of Noah. Then the earth "was corrupt before God." "The earth was filled with violence." And "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:4-13. So today it is corrupt, licentious, warlike. It is peopled with mighty men, and men of renown, as it then was. And it is filled with strife, commotion, and violence while it awaits the coming of the deluge of fire, which will be the day of judgment and perdition of ungodly men.

Peter gives us another sign of the last days when he writes:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

There are scoffers today,—“scoffers, walking after their own lusts,” giving free rein to all their passions; scoffers with the blear of lust in their eyes, and the smell of alcohol on their breath, walking in rioting, debauchery, and sin, as well as scoffers who are polite, learned, wise, and self-satisfied; scoffers who sneer and deride and mock; scoffers who are careless, contemptuous, presumptuous,—and in this fact, made so prominent in the atheism of Bolshevism, we see a fulfillment of Bible prophecy.

The Bible plainly foretells great national troubles, convulsions, and calamities, which shall culminate in the battle of the great day of God. Rev. 16:14. It predicts distress of nations, with perplexity, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. It points to "a time of trouble, such as never was since there was a nation." Dan. 12:1. Nations are to assemble for strife, beating their plowshares into swords and their pruning hooks into spears.

Joel 3:10. Troubles and evils will go forth from land to land like a rushing whirlwind. Jer. 25:32. The nations will be angry, and then God's wrath will come upon them. Rev. 11:18.

All this trouble, tumult, commotion, and strife will be terminated by the personal, visible, bodily manifestation of Jesus Christ. When the hearts of men fail for fear, "they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24:30. When the time of trouble comes, then many of those that sleep in the dust shall awake. Dan. 12:2. When the nations assemble to battle, God will bring down his mighty ones to their overthrow. Joel 3:2. When "the nations shall rush like the rushing of many waters," then "God shall rebuke them," and drive them away "like thistledown before the whirlwind." Isa. 17:13, margin. When the nations are gathered to the "battle of that great day of God Almighty," then the second advent comes upon them "as a thief." Rev. 16:14, 15. When the kings of the earth make war against Christ, then down the parted skies the white war horses come marching, bringing Jesus as "King of kings and Lord of lords." Rev. 19:11-16.

Amid all the turmoil of these last days, surrounded as he is by men who are headstrong, hasty, unadvised, uncontrollable, borne by passion and driven by circumstances; as he sees civilization take on the appearance of some gigantic piece of dislocated machinery and begin to crash to its ruin, let not the humble follower of God forget that God has laid sure foundations for his people. God has said to them, "He that believeth shall not make haste." It is Satan that crazes men's minds with passion, and hurries them

headlong to ruin. God calls them to wait, to know his will, to be moderate, prudent, grave. When men have strong faith and unshaken confidence in God, they rest secure. They need not hurry. Taking hold of that which is eternal, they find time enough for meditation, consideration, and prayer.

Let the servants of Christ, then, give heed to the sure word of prophecy. As they see the waves of coming trouble surge around them, with their feet fixed upon God's truth they shall stand upon a rock, unmoved by the wild tumult of popular passion, unsurprised, undisturbed. The child of God needs wisdom, prudence, and deliberation in these days of upheaval and unrest, a hand strong and steady, an eye that is clear, a heart fixed on God, a soul sincere; and all of these he may have. When all humanity is tossed as with a tempest, when the wicked are like the troubled sea that casteth up mire and dirt, foaming out their shame, then the Christian pilgrim shall find his feet standing above the highest surges, secure in everlasting strength.

We are living in the last days of earth's history. All about us, in response to the prophetic forecast, there is headlong haste, speed, reckless rashness, lawlessness, anarchy, hurrying men and women with madness in their hearts. Certainly it becomes those who know God, to be watchful, hoping in God, awaiting the unfolding of his great purposes. They should consider that God is neither surprised nor dismayed by the events that are taking place in the world. As they abide in him, and he in them, they will know that the provisions he has made are ample, his plans perfect, and his purpose unalterable. His will shall yet be done in earth as it is in heaven.

A World-wide League of Churches

E. HILLIARD

A PLAN is now being laid for a world-wide union of the churches, which is paving the way for the threefold union spoken of in Revelation 13:11-18. We read of this union in "The Great Controversy," pages 588, 589, as follows:

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." "Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."

This prophetic declaration, published more than thirty years ago, is now receiving a marked fulfillment, according to the following news item from New York City, which appeared in the *St. Paul Dispatch* of March 3, 1919, under the caption, "League of Churches is Planned at Rome." It reads:

"Plans whereby the Roman Catholic, Greek, Russian, and Protestant Churches may organize a league similar to that of the proposed society of nations, 'to co-operate in Christian work as brethren,' will be laid before the Pope by three Prot-

estant bishops, Rt. Rev. R. H. Weller, Protestant Episcopal bishop of Fond du Lac, Wis., announced today.

"Bishop Weller said that, accompanied by Bishop Charles Anderson, of Chicago, and other bishops yet to be named, he would journey to Rome in behalf of the church league.

"Bishop Anderson said today the plan involved calling a world-wide conference of all Christian churches.

"The general church conference, which met in Cincinnati in 1910," said Bishop Anderson, "undertook to promote a conference of all Christian churches. It was believed that such a conference would be the first step toward the unity and moral efficiency of the Christian church.

"The congress secured the co-operation of all the English churches and of all the leading Protestant churches in the United States and the nonconformist churches of the British Empire, as well as that of the old Catholic Churches of Europe. A deputation was about to visit Europe and the Near East when the war broke out.

"This deputation is now about to proceed to Europe and the Near East to take the matter up where it was left off in 1910. At a time when nations are discussing a League of Nations the Christian churches may well consider ways and means of closer co-ordination and of giving utterance to the international Christian conscience."

Things move rapidly nowadays, and it may take but a short time for this plan to be in full working force. When the churches shall have federated, how readily they will grasp the hand of Spiritualism, clothed in a religious garb. A few will patiently stand for the law of God and contend for the faith of Jesus, while the masses will drift with the tide. All who cherish sin and indulge self will take the easy, popular side.

Studies in the Testimonies

The Deceptions and Snares of Satan

TYLER E. BOWEN

1. WHAT is said to be one of Satan's masterpieces in deception?

"It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which he does not intend that we shall understand. It was thus that Lucifer lost his place in heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God."—*The Great Controversy*, p. 523.

2. What has scientific research become to many?

"To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.

"Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God's Word is to be tested by the teachings of 'science falsely so called.' The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, too often go a step farther, and doubt the existence of God, and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity."—*The Great Controversy*, p. 522.

3. What is one of Satan's most successful agencies in deception?

"Among the most successful agencies of the great deceiver are the delusive teachings and lying wonders of Spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the Book of God with earnest prayer that they might understand it, they would not be left in darkness to receive false doctrines. But as they reject the truth, they fall a prey to deception."—*The Great Controversy*, p. 524.

4. What illustration is given of the spread of Spiritualism?

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. He said, 'It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.'"—*Early Writings*, p. 263.

5. Were all on board this swift train, headed for perdition?

"I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won."—*Early Writings*, p. 263.

6. Through the medium of Spiritualism what is Satan able to do regarding the mission and atonement of Christ? What at last arouses the world to discover its fatal mistake?

"Here is a channel wholly devoted to himself, under his control, and he can make the world believe what he will. The Book that is to judge him and his followers, he puts back into the shade, just where he wants it. The Saviour of the world he makes to be no more than a common man; and as the Roman guard that watched the tomb of Jesus spread the lying report that the chief priests and elders put into their mouths, so will the poor, deluded followers of these pretended spiritual manifestations, repeat, and try to make it appear that there is nothing miraculous about our Saviour's birth, death, and resurrection. After putting Jesus in the background, they attract the attention of the world to themselves, and to their miracles and lying wonders, which, they declare, far exceed the works of Christ. Thus the world is taken in the snare, and lulled to a feeling of security, not to find out their awful deception until the seven last plagues shall be poured out. Satan laughs as he sees his plan succeed so well, and the whole world taken in the snare."—*Early Writings*, pp. 265, 266.

7. What are especially prepared for Seventh-day Adventists? What is presented to them in its most attractive light?

"I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. 'But,' he said, 'the sect of Sabbath keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. As they appoint meetings in different places, we are in danger. Be very diligent then. Cause disturbance and confusion if possible. Destroy love for one another. Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly.'"—*Early Writings*, pp. 266, 267.

8. How only may the people of God successfully resist this powerful foe? In Satan's last campaign against the church, what is his studied purpose?

"Fallen man is Satan's lawful captive. The mission of Christ was to rescue him from the power of his great adversary. Man is naturally inclined to follow Satan's suggestions, and he cannot successfully resist so terrible a foe, unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions, that in his last campaign against the people of God they may not understand that it is he. 2 Cor. 11:14: 'And no marvel;

for Satan himself is transformed into an angel of light. While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations; for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But he comes in unperceived, and works in disguise through the children of disobedience who profess godliness."—*Testimonies for the Church*, Vol. I, p. 341.

9. What is Satan said to be? How only will God's people be able to meet the subtle deceptive miracles of the adversary in the last terrible contest?

"Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word, 'It is written.' This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without God and without hope."—*Testimonies for the Church*, Vol. IX, p. 16.

10. In this time what will especially distinguish the true worshipers of God? What will be the outcome of the conflict?

"The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to his claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict, all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel all, 'both small and great, rich and poor, free and bond,' to receive the mark of the beast, yet the people of God will not receive it. Rev. 13:16. The prophet of Patmos beholds 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,' and singing the song of Moses and the Lamb. Rev. 15: 2.

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them."—*Testimonies for the Church*, Vol. IX, pp. 16, 17.

Divine Pity

J. M. COLE

"LIKE as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103: 13, 14.

What a precious assurance is here given the child of God. Jehovah knows, pities, and remembers my life and all its surroundings.

Jehovah remembers. He does not forget. He "is not slack concerning his promise, as some men count slackness." We may think at times he has forgotten us. "Zion saith, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her

sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me." Isa. 49: 14-16. The fact that Jehovah keeps us in mind and does not forget, gives us assurance and leads us to trust him: "They that know thy name will put their trust in thee: for [because] thou, Jehovah, hast not forsaken them that seek thee." Ps. 9: 10. Does it make your heart glad that Jehovah remembers you? King George of England, when visiting the troops, saw, remembered, and spoke to a soldier whom he met in Queensland when he was there fifteen years ago. The man felt quite honored to be remembered by the king.

Jehovah pities. He does not even condemn us: "God sent not his Son into the world to condemn the world;" even to the guilty one caught in sin he said, "Neither do I condemn thee: go, and sin no more." John 8: 11. "Like as a father pitieth his children, so the Lord pitieth." An illustration of God's pity and what is in it is seen in his care for his people in the wilderness. They "grieved" him (Ps. 95: 10), yet "in all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63: 9. He knows, and his care is shown in what he did for them. He fed, clothed, sheltered, protected, preserved them because he cared. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Jehovah knows. Read all of Psalm 139, and it will convince you that Jehovah knows all about you. Nothing falls into our lives, even to the one sixteenth of a penny's worth, but God knows: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. 10: 29. The very smallest minutia of my life comes under his notice and care: "The very hairs of your head are all numbered." Matt. 10: 30. Satan, with all his power, cannot influence the life of the one who lets God control him: "That wicked one toucheth him not." 1 John 5: 18. God knows us by name, where we live, the name of the town, and where the house stands: "Send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside." Acts 10: 5, 6.

He knows me by name. Ex. 33: 17; Isa. 43: 1.

He knows my sins. Amos 5: 12.

He knows my great need. Matt. 6: 8.

He knows where I am when I run from duty. Gen. 16: 7, 8, 13.

He knows those who trust him. Nahum 1: 7.

He knows my love for him. 1 Cor. 8: 3.

He knows his own well. 2 Tim. 2: 19.

The Lord knows, pities, and remembers. Shall we leave it all with him — what we see, and what we do not see? "Thou shalt know hereafter." Then will our mouth be "filled with laughter, and our tongue with singing." "The Lord hath done great things for us; whereof we are glad." (See Psalm 126.) Yes, we may be glad in the midst of trouble and sorrow.

Strathfield, New South Wales, Australia.

* * *

"WHETHER you are rich or poor, great or humble, God calls you into active service for him."

IN MISSION LANDS

"AS A ROARING LION"

PEARL WAGGONER HOWARD

EVEN as a roaring lion
Goes the enemy of souls,
Fiercest where Jehovah's servant
Loyally his law upholds;
Striving madly that God's banner
He might trample in the dust,
Hating all who stand for truth
And in truth's Author put their trust.

Well he knows God's cause must triumph
And his fiendish purpose thwart,
And the more, he wreaketh vengeance,
Knowing that his time is short.
Then, O servant of Jehovah,
Let his wrath your spirits cheer,
Not dismay: his fiercest raging
Shows salvation then most near.

Fear not, though the waves of trouble
O'er your pathway now should roll;
Fear no threatenings from a foe
Who has no power to kill the soul.
The Almighty is your refuge;
Faithful be, though fierce the strife:
The oppressed, and not the oppressor,
Will receive the crown of life.
Moho, Peru.

* * *

The Dieng Gebergte Mountains, Java

PETRA TUNHEIM

It may be of interest to the readers of the REVIEW to know something about these wonderful mountains, and the power of God seen there in so many ways. The highest of these mountains reaches an elevation of about 7,500 feet, while the Plateau of Dieng has an elevation of about 6,500 feet. This plateau, about forty acres in extent, has a green, grassy surface, and is inclosed by the mountains. In the days of Hindu domination, about 900 A. D., it was covered with buildings, a city occupying the site. Now, for the most part, only the foundations remain. There were a large number of temples, but only six of them remain standing.

This Hindu city was destroyed by a great eruption from a volcano at one side, about 1200 A. D. In one place there is now a beautiful lake, covering some of the foundations, which is called "Telaga Warna" (lake of different colors). The water has about seven or eight shades of color, and early in the morning, when the water is perfectly still, giving back a reflection of the beautiful mountains, one is never satisfied with looking at this beautiful

picture of nature. When the waters here can be so magnificent and glorious to behold, what will the river of life, said in the Book to be as clear as crystal, be in its purity to the redeemed pilgrim throughout eternity? What will it be to drink of the water of such a life-giving river forever and ever?

While watching these sulphur volcanoes in action, seeing the intense heat coming out of the earth, causing the sulphur to boil like water in a hot kettle, listening to the thunder-like noise it makes, one thinks of Sister White's vision of the end, in which she saw the mountains shake like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. O to be under the shadow of His wings in that day! Only he that has clean hands and a pure heart, shall be able to stand.

There is one peculiar cone-shaped crater called the "Valley of the Dead." The white bottom, forty-five feet square, contrasts strangely with the walls, from forty to ninety feet high, which are covered with vegetation. Below in this basin is a kind of bluish fog, a gas which comes out from the ground, especially in the morning and the evening, when the sun is not shining. This gas is very poisonous. It has killed a number of natives who were careless and went too near it. Only a couple of months ago a German tourist went down in the early morning, and the gas came out and caused his death immediately. The only safeguard against this gas, is to hold a bundle of burning straw in front of one. If the gas is there it will quench the fire.

So we must always have our spiritual lamps brightly burning in front of us wherever we go. Then we need not be afraid of danger, or destruction by the evil one. Even though he tries to throw his poisonous gas about to destroy the people of God, by keeping our lamps trimmed through watching, we may be led through all the dangerous craters of life to the glorious Mount Zion just a little way beyond.



The Smeroe Volcano, which sends out fire and smoke every ten minutes

"From the Islands of the Sea"

J. BERGER JOHNSON

KNOWING that the REVIEW readers at home are always interested in the advance moves on the frontier in mission fields, I take pleasure in sending a cheering note from the Caribbean waters.

If you at home could take a strong telescope and look over land and sea, you would see off the east coast of Nicaragua, Central America, about seventy-five miles distant in the Caribbean Sea, a small islet about seven miles long and four miles wide, covered with cocoanut palms from end to end. The name of the islet is St. Andrews, but in the Spanish and here it is called San Andrés. This island belongs to the republic of Colombia, South America.

November 15 we set sail from Colon, Panama, in a small sailing vessel of about forty tons' capacity, for San Andrés. We all experienced more or less seasickness on the way over, but when on the second day out we could spy land, some of our sickness disappeared.

As one nears the land on a vessel, he is reminded of the words of McCormack's song about his native country, Ireland:

"A little bit of heaven fell from out the sky one day."

Skirted by a reef which extends the full length of the island, upon which break continually the great ocean waves, the quiet harbor inside affords a charming sight, the light green water contrasting beautifully with the dark blue outside. Many small vessels ply between here and Colon, Panama, carrying from thirty thousand to sixty thousand cocoanuts each trip.

For a long time the church here, of about thirty members, had been calling for a teacher to come and conduct a church school. Finally they promised the conference committee that if the conference would provide a teacher they would put up the school building and a mission house for the teacher, from their own resources. As a proof of their faith that a teacher would come, they purchased about three thousand feet of lumber with which to erect the buildings.

The committee then realized that something definite would have to be done; and as no teachers could be sent from the States owing to the new draft regulations, calling men from eighteen to forty-five years of age, they decided that the only thing they could do was to divert the labors of some of the ministerial workers in the conference to this school. The lot fell on my wife and me because we had done more or less teaching recently.

Upon reaching the island we immediately set in operation work for the erection of the school building and the mission house. The lot of ground, donated by one of the sisters of the church, has been cleared of trees and brush, and some of the brethren are getting out the foundation piles from the woodland. Some of the materials that have to be imported from Colon, Panama, have been sent for, and we hope that by the close of January the building will be ready for occupancy.

December 15 we classified some of the children who expect to attend the school this year, to begin about

Feb. 1, 1919. We did this in order to get our books from the States. At present about forty pupils have applied for admission to the school, and we know of many more who expect to attend, but who have not yet come for classification. The prospects are that we shall have at least fifty or sixty in attendance. Of course the work done will all be on the same standard as our church school work in the States. Some of the native young people will take advanced academic work, and will at the same time take some practice work in teaching according to church school methods. They have already had some experience in teaching the government schools.

We have a good church school on the island of Old Providence, about fifty miles north from here. I visited this school a year ago last June, and since that time they have completed another acceptable year of work. I intend to visit that church at the close of



Old Providence Preparatory School. R. I. Newball, Teacher

the year. Since I was there they have had no one to celebrate the ordinances with them. These brethren are for the most part very faithful, and endeavor to hold up the light of truth even though left alone for long periods of time. It is unfortunate, however, that they cannot be visited more frequently.

When we came to San Andrés, the Harvest Ingathering work had not been started. The first thing we did was to set a goal. Last year they raised about \$45. This year we set our goal for \$110. About half that amount is already in hand. I feel sure that we shall finish by the end of the year. I might say here that this church holds the lead in the conference for the amount of tithes and offerings per capita. I hope with the blessing of the Lord that the same may be true here in all phases of the Lord's work.

We ask you to pray often for us and our work here in these islands.

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A Musical Evening at the Pastor's House

ELLIS P. HOWARD

IN they came, in groups of from three to six. "Camisaraqui, Antonio; Camisaraqui, Joaquin," greets the pastor, and in turn they greet: "Camisaraqui, hermano." Thus they enter, a fine company of Aymara young people, about thirty or thirty-five in all.

Into our best room they come. The girls sit on our center rug, while around the room are placed several benches for the occasion, which, with the two trunks, a homemade sofa, and four chairs, make up the entire seating capacity. In the corner is a small English

piano, which they enjoy so much on such occasions, and which is surely a great help.

"Now, young folks," says the missionary in Spanish (which is translated into Aymara), "we will begin on this side first, and each may take his turn in choosing a number to sing. Cypriano Quiros, what number do you wish?" He chooses number 92: "The Coming King is at the Door." Not all, by any means, know the whole of any song, but all join lustily in singing the words or phrases which they do know, such as "*El Rey que viene cerca está,*" and then lapse into comparative silence until the next really familiar phrase calls forth another burst of song. You see they are only beginning to learn Spanish, and cannot read much yet; and most of them have to learn the words by heart, as there are not enough books to go around. Teaching them seems to be slow work; still, they are learning. As the Aymara is not yet a written language, all their study must be in a language of which they have hitherto known nothing, though living in a so-called Spanish-speaking country; and naturally the task is difficult for them as well as for us.

In turn they call for the Spanish songs corresponding to: "When He Cometh," which is known by practically all; "What Hast Thou Done for Me?" "Showers of Blessing;" "Nothing but the Blood of Jesus;" "Juanita," with sacred words; and many more. For an interlude the pastor and his wife entertain them with some violin and piano music, which they drink in spellbound. Without an instrument it is quite difficult to sing with them and to teach them correctly, especially to teach them to keep time. Once they have learned a tune, they vie with one another as to who can finish it first, though they are *supposed* to be singing in unison. They like to learn, and like to show off what they have learned, but evidently seem to think that their efforts in the latter direction are wasted except as (by increasing speed above their fellows) they can succeed in making a solo out of a song. But by patient insistence, and by the aid of the piano, their singing has come to be really creditable, and it would do your heart good to hear them.

We have wished so much for a portable organ in the church, where as yet we have no instrument. We do not have so nice a church as is usual in the States. It is too open and cold there for the piano. And even if it were not (we have been obliged thus far to hold the school in the church), to leave permanently a heavy instrument among a group of young people whose love of music and whose curiosity far outstrip their knowledge as to the handling such an instrument should receive, would be out of the question. However, in spite of difficulties, the young people, and some of the older ones, are slowly learning to sing.

They knew but little about music before we came, though there are some native "tunes" which they yell at times while at work. They use seven notes, and play on bamboo reeds — never with song. Some of the pieces we have heard played on their reeds are quite pretty, and are played with much animation. It is a pleasure now to hear the boys and girls whistling and singing our Christian hymns while at work on their small patches of land, or guarding the sheep and llamas.

On this special evening, after about thirty songs had been sung, or until the missionary could sing no more, they were invited to go home. It is customary here, if some one stays longer than you wish, to take him by the hand and say, "*Hijquisincama,*" or good-by.

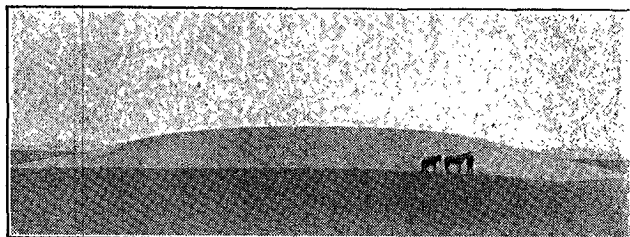
Friends, good music is not wasted here. It is a blessing from God to help advance his cause and put joy in the hearts of these lonely people. These Indian young people have never had the social joys and advantages that are common to the youth at home. Our music draws them as by a magnet, and the simple gospel songs are wonderful to them. Many are the times we have heard of their gathering at an early evening hour at the school-teacher's hut and singing till two or three o'clock the next morning. Their voices, unlike ours, never tire, and they long to enter the eternal kingdom, where they can join in the songs of that celestial throng.

* * *

Crossing a South American Desert

E. H. WILCOX

RECENTLY L. D. Minner and I made quite an interesting journey across the sandy desert coast of Peru. We had made arrangements with a man the day before for two horses for ourselves, and one pack animal; and a guide, to take us from San Pedro to Chocope, a distance of about forty miles. The man had promised to have everything ready early in the morning, but, as usual, he was two hours late in bringing the horses. After leaving San Pedro, we failed to find any drinking water or anything to eat until we arrived in a little village six miles from Chocope.



Sand Dunes on the South American Coast Plains

We were certainly thankful for an opportunity to eat and drink after spending most of the day in the desert.

We passed many beautiful sand dunes, of which there are many shapes and sizes. Like the waters of the great ocean, they always seem to be busy, moving all the time. It is very disagreeable to have the sand blowing in one's face in these deserts. We could not see any vegetation in any direction during the whole day till we reached the valley that surrounds the little town of Chocope. Here we found beautiful fields of sugar cane and corn, and all kinds of vegetables. Every now and then the air was pierced by a shriek from the little steam engine that draws the cars of cane to the large sugar mill, about fifteen miles away, where are made two thousand sacks of sugar a day. Surely the life and industry of this little valley was quite a change from the dead and lifeless expanse of territory that we had crossed. We could not help thinking of the great change that is soon to take place in this earth, when the desert shall blossom as the rose. The land that we had crossed lacked the good, refreshing water that came down the mountain stream in the valley. In view of the nearness of that great day of refreshing, when the waste places shall be made fruitful, let us make such complete preparation that there shall be nothing lacking in our lives. If our life has been cold and indifferent, may we not take of that which we lack — a new draft of that water of which if a man drink he shall never thirst, so that the desert ground in our lives may be revived.



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."

JUST A JOB?

Is it just a job that is yours to hold,
A task that offers you so much gold,
Just so much work that is yours to do,
With never a greater goal in view?
What do you see at your desk or loom,
Or the spot you fill in life's busy room?
Merely a flickering lamp that burns
With a sickly light as the mill wheel turns
And the same old grind in the same old ways
With all the tomorrows like yesterdays!

Is it just a job, just a task to do,
So many pieces to build anew?
So many figures to add, and then
Home for a while and back again?
Are you just a clerk in a gaudy shop,
Pleased when a customer fails to stop,
Finding no joy in the things you sell,
Sullenly waiting the quitting bell?
Are your thoughts confined to the narrow space
And the dreariness of your present place?

Is it just a job, or a golden chance?
The first grim post of a fine advance,
The starting place on the road which leads
To the better joys and the bigger deeds,
Do your thoughts go out to the days to be?
Can your eyes look over the drudgery
And see in the distance the splendid glow
Of the broader life that you, too, may know?
What is your view of your circumstance,
Is it just a job or a golden chance?

—Edgar A. Guest, in *Association Men*.

* * *

Manners

MRS. E. W. BURGER

ONE of the most difficult problems for parents to solve is just how far a child should be trained in what we call "manners." A few points are clear. We know the child's individuality must not be sacrificed; we know his sincerity must be preserved; yet that he must somehow be fitted to live to advantage to himself and others in a society of human beings who will judge him by certain fixed social standards. We know he will be disliked if he shows his individuality too much—so much that it makes him overbearing, or egotistical; also, if he is too sincere, verging on boldness. The child who, because of crudeness or egotism or lack of training, is disliked, loses much of his usefulness to his fellow men. He loses much of that fine education that life itself offers to all who behave themselves according to certain rules and regulations that have long obtained and that are implied in the term "good manners."

It seems a pity to curb the honest prattle of a small child. "O let him alone," says a plain-speaking father to the conventional mother who tries to correct the crude outspokenness of her small son; "I'd rather have him honest than polite," showing how some people seem to think that "good manners" are bound up somehow with a lack of truth.

"If my boy dislikes a guest in my house," said a certain mother, "he is at perfect liberty to show

that dislike. I should infinitely rather have him honest than polite." This seems a narrow conception of truth; namely, that truth consists in showing and expressing one's feelings and one's likes and dislikes. Surely to be truthful we need not express our opinions and feelings to the hurt of others. It may be true that a child dislikes the guest in his home, and wishes frankly to show that dislike, but it happens also to be the truth that the child's judgment is by no means experienced, so he may be quite mistaken in his estimate of a person. Also, to encourage a child in his immature judgments may lead him to form a false estimate of himself, and at the same time to gain the dislike of others.

The mere telling a child that he must not do thus and so will never teach him good manners; neither will fear of punishment for certain glaring breaches of etiquette make him gracious or gallant. He must be taught the real meaning of right and wrong. I remember very well when I was a small child how father took his Bible and read to us that "lying lips are abomination to the Lord," while "they that deal truly are his delight." I was deeply impressed with the fact that the Lord knows when we are good or bad, and I never forgot the lesson. Only mothers realize the long-suffering and patience it takes to teach our children right and wrong in manners, for when we wish them to be especially polite they very frequently display the very opposite characteristics.

Motherhood involves the greatest work in the world. There is no excuse for making our children the martyrs of bad manners. True, they will not enjoy being corrected, but they will thank us later in life. It may be less trouble to you to permit your child to be rude and boisterous, but refined people will be annoyed by his manners, and will avoid his society if possible.

Just how far shall we check the child's natural impulses? It is not so difficult to draw the line, for he should be trained from babyhood in the fundamentals of good manners—self-control and unselfishness. The child who flies into a temper when things go wrong, and "answers back," or openly shows his dislike for others, is simply exhibiting lack of self-control. The child who adds to the discomfort of others, who takes benefits without thanks or expression of gratitude, who usurps conversation among his elders, is simply selfish—or bad-mannered, if you wish to speak of it in that way.

If such bad habits as we have just mentioned have become a part of the child's character before the parents realize the need of correction, a few strict rules may help. Explain to the child that as he grows older he must behave as older people do. The idea of being grown up appeals to most children, and if the matter is put to them kindly and tactfully, they will usually accept the correction with good grace. If one speaks kindly and smiles, a child is quick to respond.

Another thing: It does not help a child continually to tell him—and others—that he is bad. He will in time come to live up fully to the reputation you

have given him. Punishment, properly administered in the fear of God, is proper and right, but be sure the child understands why he is being disciplined.

"Do you know what I am whipping you for?" a father once asked his son.

"Because you are bigger than I am," replied the boy.

Do you think punishment administered under such circumstances will help a child to correct his fault permanently? No, indeed.

And I would emphasize patience. Mrs. Wesley was the mother of a large family, and she followed two rules that all mothers might adopt with profit: First, no child ever got anything he cried for; second, he must ask politely for anything he wanted. Mrs. Wesley was once asked how she could have the patience to speak twenty times to her children about a certain matter. "Because nineteen times are not enough," was her answer.

The wise mother must be constantly on the lookout, and like Nehemiah of old, must daily strengthen the wall where it is weakest.

* * *

Gossip

MRS. GRACE E. BRUCE

EARLY one April forenoon I started out for a walk. There had been a heavy shower during the night, and everything seemed fresh and clean. Fleecy white clouds floated slowly across the sky, and birds were singing in the woods and meadows.

Coming to a small opening among the trees, where the sun shone bright and warm on the tender young grass, I surprised some little lambs at play. A tree had fallen at one side of the clearing, a tree several feet in thickness at the base and tapering down to a few inches at the very tiptop. I stood watching the game for a few minutes, keeping very still lest my intrusion on the playground be discovered.

On the small end of the tree the lambs lined up, with the largest one leading. He bounded down the trunk with his legs held stiff, and when he came to the highest point, without once slackening his pace, he jumped to the ground. The others followed close at his heels. This performance was repeated several times without mishap, and then one little fellow had the misfortune to stumble just as he took the high jump, and landed on his knees. Instantly the other four lambs were on top of him. They butted him unmercifully, until at last he found an opening and made a dash for the top of the tree, where it was too narrow to hold more than one occupant at a time.

I could not help thinking as I walked on how similarly men and women who bear the name of Christian sometimes — yes often — treat a stumbling brother. If a brother stumbles he is immediately set upon by some of his fellows. His shortcomings are repeated, growing in magnitude as the report travels from one to another. Sometimes even the lambs of the flock, following the example of their elders, do not hesitate to speak disparagingly of those who are older in years and experience.

Christian parents should beware how they criticize others, or permit a gossip vender to sit in their homes and ply his trade before their children. It may be that the very one who is being so severely criticized is working for the welfare of your child, and needs your sympathy and co-operation.

A true follower of the Master will turn with loath-

ing from gossip. A truly noble nature will find no pleasure in dissecting the character of another. We should not forget that God has never authorized us to condemn or criticize our fellows. The all-seeing eye of the true Judge notes the sins of each of us, and impartially sets down the record. Says the apostle Paul: "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. 2:1-3.

* * *

Inconsistency

MARTHA E. WARNER

MOTHER was dressing for a trolley ride. Four-year-old Mildred stood watching as she tried on a pair of white slippers, looked at them ruefully, then took them off and threw them into the closet. Next she slipped on a pretty waist (or it would have been pretty had it been cleaned and pressed), then took it off and tossed it after the slippers.

At last mother was all ready. She kissed Mildred good-by, told her to stay in the yard until she came back, and then as she passed out stopped at the study door to ask father for some money. Father's face clouded. "You were out all yesterday afternoon," he said soberly; "but here is half a dollar."

Mother took the shining silver piece, looked at it scornfully, and then threw it across the room. Angry words followed, and father went out and slammed the door. Finally mother picked up the money, bathed her face, powdered her nose, and went down the street.

The little girl who lived next door came over to play with Mildred; and what a lovely time they had until Mildred threw a spoon and hit Edith in the face! Edith's mother scolded Mildred and told her she should report her to her mother. Mildred just laughed. Mother wouldn't care, of course. What harm was there in throwing a spoon? Why, mother had thrown a stone at the cat only yesterday, and she would understand.

When mother came in later, Mildred ran down the hall to meet her; but as she came nearer, the child saw a look on her face that, though so young, she had already learned to dread.

Mother dragged her upstairs by the arm, and then — yes, she spanked Mildred and shut her up in the closet.

The little girl cried and pounded on the door; but mother seemed deaf, so she sank into a little heap on the floor and cried herself to sleep. When she awoke, the door was open and mother was looking at her. Mildred wondered why she was in the closet, but when mother said, "Now, will you be good?" she remembered. Her small brain tried and tried to solve the puzzle: Mother got angry at father and threw the money; then she went away; when she came back she was angry, and had whipped her and shut her up because she had thrown a spoon!

"Will you be good?" asked mother. "Answer me at once or I'll shut you up again."

"I'm all good," answered Mildred, and so she was once more at liberty.

Then it was supper time. Mother told father that Mildred had been a very naughty girl and had had to stay in the closet for an hour.

"I wish you would find some other way of punishing her. I don't like the idea of shutting the baby up like that," said father.

Just then Mildred glanced at her mother and saw the danger signal in her face. Before any one could speak, mother threw a baked potato at father, and hit him right in the face. Mother ran from the room, and father followed her, slamming the door. Father always slammed doors when he was cross, but one day small Mildred had tried it when things went wrong, and had been severely punished. She sighed and wondered "Why?"

Soon mother came back and took her up to bed.

Morning came, and breakfast time. Mildred was eating grapes, and fell to wondering whether or not she could hit mother as wondrously with a grape as mother had hit father with the potato. She tried, and it struck mother on the shoulder. Clapping her hands in glee, Mildred slipped from the table and ran. Of course mother would run after her. Father had followed mother last night. This was a new game, and would be fun. Yes, mother was coming. Mildred ran into a corner and turned to let her mother catch her. But oh, what a look there was on mother's face! The child's little heart almost stopped beating as she was dragged to the bedroom.

"I'll break you of throwing things, or I'll break your neck!" screamed mother in anger. And then a wide trunk strap came out of the drawer and the baby screamed as it came down on her arms and back and legs. Her terror increased as she was dragged to the closet, thrust inside, and the door shut and locked. Oh, where was father? Maybe mother would break her neck when she came to let her out. And why had she been whipped? She had only played the game that mother and father played last night. And sobbing her questions to the unanswering darkness, Mildred at last fell asleep.

I wish this was not a true story, but let me assure you that it is. And, do you know, sometimes I wish that mothers could be shut up in a dark closet, so they would have plenty of time to think things over.

Clintonville, Conn.

* * *

A Wholesome Bread

MRS. D. A. FITCH

It is a well-known fact that about one seventh of the nutritive elements of flour used in making yeast bread is appropriated by the yeast germ, thus leaving to the lawful consumer only six pounds out of every seven he purchases. Therefore if some form of bread can be made requiring no yeast work, there will be conservation of much wheat.

This can be done and really more of the substitutes be used than are usually recommended for fermented bread. I will not undertake to give an exact recipe, since supplies and conditions are quite likely to vary in different localities.

To each quart of flour used, add one level tablespoonful of shortening, with sugar and salt as desired. The flour may be half white flour and half such substitutes as are convenient. Cornmeal, wheat or rye Graham in rather small proportion, barley flour, finely ground browned rice, and even ground zwieback will

do well. Make into a hard dough, using water, or part milk if convenient. Knead most thoroughly, or still better, grind through the hand mill. Roll to the thickness of a half inch and cut in half-inch widths. Now cut these strips into five- or six-inch lengths. Lay on tins, with a little space between, and bake well.

This form of bread is called "sticks." The sticks bake better on perforated bakers than on plain tins. These can be easily and cheaply made in the home. Purchase the necessary quantity of heavy fine-mesh wire netting. Turn the edges to form a rim and bind with strips of tin. These strips of tin may be made fast by punching through the binding with a sharp nail. Such bakers are also excellent for use in making zwieback.

This bread is highly satisfying, because it must be well masticated in order to be swallowed, and thus the good offices of the saliva and the gastric juice are insured.

When this substitute yeast bread becomes stale, if it is not sour, it can be made into zwieback.

* * *

Economizing on "Grouches"

IN Plainville much importance was attached to the semiannual ceremony of housecleaning, and the housekeeper who delayed the spring upheaval beyond the first of April was liable to be severely criticized.

So it was that when a day late in April found Mrs. Amantha Skaggs, that exemplary housewife, engaged in an opening skirmish of rug beating, her neighbor across the fence was moved to some curiosity.

"Ain't you a little late with your housecleanin' this year, Mis' Skaggs?" she asked casually, over the picket tops.

Mrs. Skaggs took occasion to rest her arms. "Reckon I am," she said. "Skaggs's grouchy fit was so late comin' on this year, I was scared I'd have to start in cleanin' before he got round to it; but it's a good thing I waited. It came on last night, and I can go right ahead and get through."

"Land!" The neighbor stared frankly. "I don't scarcely see what his grouches have got to do with your startin' in when you get ready!"

"I don't reckon you do, Cynthy," serenely admitted Mrs. Skaggs, "and most of the women would pitch right in, whatsoever; but I was always for economizin'—makin' one thing stretch out to do for twice, if I could. Now, you see, Rufus is bound to have his grouchy fit some time durin' the spring, no matter whether I houseclean or not; and then—go 'way!—red wasps ain't a patch to him! The fit comes as sure as flies, but there ain't any set time for it; it's accordin' to whether spring's late or early. Another thing just as certain is that he'll have a grouch in housecleanin' time, even if he's just got over one. So what's the use of my goin' through two grouches in one season when I can make one do? All I have to do is watch out for signs of the first one, then sail right into the cleanin' business; and by the time he's through b'ilin' over and the mess is cleared up, all the hard work's done, and I can rest without havin' to look out for more kinks. There's a heap in economizin', whether it's on eggs or grouches."

And having furnished her neighbor matter for consideration, the sagacious woman contentedly returned to her labors.—*Selected.*



THE WORLD-WIDE FIELD



THE MINISTRY OF OUR SANITARIUMS

Did you ever have the privilege of receiving the ministry of one of our sanitariums when you were sick? If you have, then you are already acquainted with the excellent service they render. If you have not, then you have missed one of the most blessed ministrations that can come to one who is sick and afflicted. This at least has been the experience of the writer of this article. We feel indebted to many of our sanitariums throughout the field for the kindly ministrations which we have received from them from time to time as need has arisen.

It was our privilege recently to spend a few days in the institution at Takoma Park, in the suburbs of Washington, D. C. Suffering with a severe neuralgia, from which we tried in vain to find relief at home, we were indeed grateful for the ministry of the sanitarium. It was only with some difficulty that the management were able to provide a room, so great has been the demand on their resources during the last few months. In consequence of our stay we found not only relief from the acute suffering, but renewed strength for life's duties.

It was a genuine pleasure to mingle with the sanitarium family. A spirit of wholesome, cordial, Christian cheer pervades the institution, and one who is a stranger is soon made to feel at home, and to realize that he is indeed among Christian friends.

During the year just closed the Washington Sanitarium enjoyed the largest

patronage of its entire history. The receipts for 1918 were sixty per cent in excess of the receipts for 1917. During the year a new hospital building was added in order to accommodate this increased patronage, but as rapidly as each room was prepared for occupancy it was filled, so that continually there was a list of patients waiting their turn for entrance. This condition still exists, although the capacity of the institution has been nearly doubled by the addition of the hospital building. This new building affords modern conveniences for the carrying on of medical, surgical, and obstetrical work. Its operating-room is one of the best in or about the city of Washington. The surgical department during 1918 more than doubled its work of the previous year; and while some very serious and difficult operations were performed, the sanitarium has probably made a record excelled by few similar institutions in the world, in that not a single death resulted from a surgical operation during the whole year. This, we believe, is due not alone to the efficiency of the physicians and nurses, but to the special blessing of God which has rested upon the work.

This same blessing was seen during the last few months in the treatment of those who came to the sanitarium suffering with the influenza. More than four hundred cases were admitted to the institution and treated by sanitarium physicians and nurses. Not one death occurred among those who were under the care of the sanitarium physician from the beginning of the attack.

This sanitarium has become the nucleus of a strong educational center in the principles of health and temperance. Practical, helpful lectures are given weekly in the parlors by either Dr. H. W. Miller or Dr. J. W. Hopkins. In addition many special classes and demonstrations are given for the benefit of the patients.

The sanitarium is carrying on a training school for nurses, with a present enrollment of more than sixty earnest young men and women. From time to time members of the faculty go out into the field to give health lectures. At the present writing Brother L. A. Carr, the head gentleman nurse, is engaged in this work in the Columbia Union Conference.

The barracks building erected for the housing of young men called to service, is now being used by the institution. This will be used as a dormitory for lady nurses. It contains a cafeteria for the use of the sanitarium family.

We noted many other recent improvements around the buildings, such as the equipment of a new electrical-room, with special apparatus for the administration of electrical treatment by an experienced attendant. The kitchen also has been recently remodeled and much improved. The engine house has been provided with a new boiler and a ninety-foot smoke-stack, which carries the smoke and soot away from the buildings. It is an encouragement to note that the institution has been able to make these improvements from its own earnings, and is keeping entirely free from debt in its operation.



INSTRUCTORS IN WASHINGTON (D. C.) SANITARIUM TRAINING SCHOOL FOR NURSES



NURSES OF THE WASHINGTON (D. C.) SANITARIUM

We believe that the Washington Sanitarium at the present time is doing the strongest, most effective, work in its history. It has a very competent medical staff. Associated with Dr. H. W. Miller, the medical superintendent, are Drs. J. W. Hopkins, Lauretta Kress, and H. G. Hadley. These are physicians of experience, laboring devotedly and untiringly to make the service of the sanitarium efficient and helpful. Dr. Godfrey Williams is also doing excellent work in connection with the city dispensary. The Lord is blessing the work of Elder Stewart Kime as chaplain. He has rendered most faithful service in his general religious work for both guests and nurses. A number who have come to the institution have accepted the truth and identified themselves with our people. About a year ago Brother E. G. Fulton came from California to take up the work of business manager. The Lord has greatly blessed his labors, and under his direction the institution is being conducted in a methodical and economical manner. Miss Katherine Jensen and Miss Lola G. French are rendering most efficient service as head lady nurses, as is Mrs. Emma Brown as matron and Brother J. W. Strauser as steward.

We were led to contrast the cost of our week's stay in the sanitarium, and the treatment we received, with what similar attention would have cost us in our own home. We received the usual discount given to our brethren and sisters. Our rate provided for room, board, daily medical attention, and two treatments a day. The same medical attention in our own home, at the usual rates of charge, would have cost us more than we paid for all that was done for us at the sanitarium. We found ourselves at the end of our short stay in much better condition physically than we could have been if we had remained at home and employed the ordinary physician and taken a course in drug medication.

In these evil days, when disease is rapidly on the increase, we believe that our brethren and sisters generally should turn for relief to rational medical treatments, which our sanitariums represent. They may not always be privileged to obtain these at institutions; but they should seek a personal knowledge of their use so that they can apply them in their own homes. The comparative results of drug medication and rational treatment of influenza leave no doubt as to the value of the simple methods within certain reach of every one.

We believe that our sanitariums and the work they represent should be supported and upheld by our influence and by our prayers, as one of the most valuable factors of this movement in which we are engaged. F. M. WILCOX.

* * *

GENERAL MEETINGS IN RIO GRANDE DO SUL, BRAZIL

EXPERIENCE has shown that general meetings may prove a great blessing to all our people who attend them, and may also become a strengthening factor in our work. Therefore it was decided to have seven of these meetings in this conference during the year 1918, each one to be held in a central place so that a number of churches and companies could attend. The first one was held at

Campo dos Quevedos

The churches from Pelotas, Santa Collecta, and Serrito were invited, and were also well represented at the meeting. The brethren of the church at Campo dos Quevedos furnished board and lodging free of cost to all who came. Brethren H. Streithorst, L. Lotz, and the writer were present to lead out in the meetings, which were well attended. Five meetings were held daily. The writer gave a series of studies on the sanctuary and its services. Brother Lotz gave studies on home missionary work, and Brother Streithorst worked especially for the young people, trying to arouse them to greater sincerity and activity in the Christian life. The weather was favorable during the entire meeting, and the Spirit of God worked on many hearts. The people returned to their homes better prepared to meet the trials and perplexities of life.

The next one of these meetings was held in the city of

Porto Alegre

Brethren H. F. Neumann, Lotz, and the writer were present to render all the service possible. Unfortunately the attendance was not so good as was expected. Some of the members manifested a good interest. It was our sincere desire that all our people in this great city might arise to greater activity, in order to be living witnesses to the multitudes surrounding them who know nothing of the life which is in Christ Jesus our Lord.

From Porto Alegre Brother Neumann, Sister Corinna Hoy, and the writer went to

Faxinal de Dentro

The brethren attended from Santa Cruz, Rebentona, Rio Pardo, Candelaria, and Tres Vendas. Here we found members who enjoy studying the various points of truth again and again in order to dig deeper into them. The meeting looked very much like a large family reunion. Temporal food was taken at one table by nearly all, and the spiritual food was appreciated by all. The weather could not have been more favorable.

Several interesting features of the meeting might be mentioned, but I can only refer to the experience on Sabbath. After the presentation of the word in the morning by the writer, and by Brother Neumann in the afternoon, a devotional meeting was held, and *oh, what a good meeting it was!* The testimonies of the brethren were not of that old formal sort, but of such a nature that they touched the heart of every one present. Children confessed to their parents, and parents to their children, and then the brethren to each other. Many old wrongs were made right and hearts were reunited. Sincere prayers were offered for some young people who did not appreciate the great opportunities they had. May the mighty hand of God bring them to repentance!

The fourth of the meetings was held at

Ijuhy

Here the brethren from Guarany, Santo Angelo, Neu-Wuertemberg, and Ijuhy Linha were assembled. Brother R. Dietrich and the writer carried on the meetings for the first three days, but on Friday Brethren F. W. Spies, M. Rohde, and R. M. Carter arrived from São Paulo. Their arrival was greatly appreciated by all. The attendance was very good. The church was always filled during the day, and at night it was packed, with many standing outside about the windows. Our brethren in this vicinity have surely good opportunities to work for others, and we hope they will continue to work in unison and with great zeal to present to others the last warning of mercy. On the last day of the meeting Brother Dietrich baptized four persons in the river near by. After this meeting Brother Spies and the writer left for Buenos Aires, Argentina, to attend a General Conference committee meeting for South America. Brother Neumann joined Brethren Rohde, Carter, and José A. dos Reis, and went to

Nao me Toque

Quite a number of the brethren from Boa Esperanza, Santa Barbara, and

Fundo dos Vallos e Campo das Palmeiras were present. On Sabbath 129 adults and twenty-eight children were in attendance at Sabbath school. Unity and love exist among these brethren in spite of different languages and nationalities. The Spirit of Christ was present, and the meeting was a time of refreshing for all. Brother Rohde, the Union secretary of the home missionary and young people's departments, presented themes along his line of work, while Brother Carter, in his genial way, showed the young people the importance of the canvassing work. The new colporteur songs gave force to his remarks. Nine believers were baptized at the close of the meeting, and as many more were advised to wait until a later date. It is hoped that the blessings received during this meeting will become for many a well of water springing up into everlasting life.

The next meeting took place at
Paio Grande

From the surrounding places different brethren had come in. At the beginning the meetings were not so spiritual as they might have been, but the Spirit of God moved on the hearts of some to confess their mistakes, and through these others were moved, until love and unity were finally restored.

One of the interesting features of this meeting was the conversion and baptism of a Jew. In 1917 Brother Angelo Moraes, of Porto Alegre, returning from our seminary in São Paulo, made this man's acquaintance on the train and talked with him on present truth. The words were not spoken in vain. The Jew soon found the meeting place of our brethren and began to attend. At this general meeting he requested baptism. He soon caught the true Christian spirit, and began to work for others immediately by distributing our literature while going to and from the meetings. Four others besides this man were baptized at this meeting, and the brethren were left rejoicing in the Lord.

The last one of the general meetings was held at

Campestre

Brethren from Taquara, Rolante, Cantagallo, and Conquista were present. In the rear of the church was pitched a large tent in which the meetings were held. A number of small family tents also were pitched. The location was ideal, with a good spring furnishing sparkling water, a number of trees providing shade, and the surrounding hills presenting scenery that cannot easily be excelled. It was intended that Brethren Neumann, Lotz, and the writer should be present to break the bread of life; but Brother Lotz was kept in Porto Alegre by pressing work and sickness, and Brother Neumann had an attack of influenza, and so nearly all the work fell upon the writer. It was a trying time, yet the Spirit of God was present, and nearly all expressed a desire to make new and decided progress in the Christian life. On Sunday eleven persons received baptism, and several others expressed a desire for the rite soon.

Through these general meetings we reached nearly all our brethren in this great state. It is hoped that all will continue to draw from the Fountain of life in order to grow and prepare for the soon coming of our Lord. All over this conference we can see signs of progress.

May the Lord help each and every one of his people in this field to expect and do great things for him!

HENRY MEYER.

* * *

BATTLE CREEK (MICH.) MEETINGS

THE ten days' meeting conducted at Battle Creek, closed on Monday night, March 3. The field day was of special interest. Not less than one hundred seventy congregated in the tabernacle at 8:30 in the morning. They were divided into twenty bands, with a permanent leader in charge of each band. One hour was spent in the field in house-to-house work. We made use of "A World in Perplexity" and the *Instructor Temperance Annual*. Between five hundred and six hundred books were sold, and about two hundred copies of the *Temperance Annual*. Nearly \$150 was brought in in cash. This was a demonstration and object lesson of what can be done by a working church.

The most important part of the day's program, however, was the experience meeting which followed the field work. The experiences related were inspiring. Nearly all took part in this meeting. No urging was required, for all had something to relate. Many of the boys and girls from the academy took part in the house-to-house canvass. A happier lot of young people it would be difficult to get together. It was a partial fulfillment of Psalm 126: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them." Nearly all, old and young, took part in the meeting.

This is the beginning of the movement that will swell into the loud cry, when thousands will be seen going from house to house; the sick will be healed and other miracles wrought. When church members take up their appointed work, each seeing how much he can do, it will not be long until the gospel will have been preached in all the world as a witness unto all nations, and the end will come.

Elder A. G. Daniels had charge of the evening sessions during the first part of the meeting. Elder S. N. Haskell conducted the 6 o'clock study. Sisters Merrill and Haskell held a meeting with the women daily at 3 P. M. All these meetings were well attended.

At the close of the Thursday night meeting a call was made for those who responded to the messages delivered to arise, and the entire congregation, of possibly fifteen hundred, arose. There may have been a few who did not respond, but we were unable to see them. Sabbath day there was a revival of unusual interest. The people pressed around the altar, and those seated in the gallery pressed down as best they could, when the call was made for re consecration. Some were converted and took their stand for the truth for the first time. Backsliders were reclaimed. It was a meeting entirely out of the ordinary. A great deal of personal work was done in the homes of the people by the leaders in the effort.

A petition, signed by about four hundred persons, was presented at the close

of the meeting on Sunday night, urging the leaders to remain and continue the meetings. Other appointments would not permit this, and, in fact, it is doubtful if it would have been best, since the purpose of the meetings was not merely to have a revival, but a reformation as well. The special reformation must come through the distribution of responsibility.

There are strong men and women connected with the church who are able to carry forward the work begun in encouraging house-to-house work among the members, and in leading the people. We were pleased to see so many faithful souls in this church. In fact, we do not know of any place we have been where the people seemed more anxious for help and where we have had a more hearty welcome. May God's blessing continue to abide upon this church where he has so many times blessed his people.

R. D. QUINN.

D. H. KRESS.

* * *

WESTERN OREGON CONFERENCE

NOTWITHSTANDING the influenza epidemic, the work of God was not materially hindered in its progress in the Western Oregon Conference during the year 1918. However, public meeting places were closed for a time, but much house-to-house work was carried on wisely, with increased vigor.

Sabbath Schools

Our Sabbath schools made brave efforts to keep their work up to the usual standard. No marked loss in membership was apparent because of the epidemic, and the members put forth their best energies to make the financial loss as small as possible. Present indications lead us to believe that this handicap may soon be more than removed. Constant efforts are being made to enlarge the influence of our home department, with encouraging results, the scattered members striving earnestly to keep pace with the organized schools. Prospects for the coming year are good. Interest in the Workers' Training Course is far in advance of that of any previous year, and we feel that this means a greatly increased efficiency in the management of our schools.

Missionary Volunteer Work

While the influenza epidemic had a tendency to restrict the Missionary Volunteer work, and broke sadly into our meetings, we feel that the work is now going forward with a new impetus. Our burden is to give an ever-stronger missionary mold to this movement. We went well beyond our financial goal for 1918, and good work was done among the youth in bringing them into church fellowship. Results obtained in the Reading Courses, Standard of Attainment, Bible Year, etc., were encouraging; but the new year opens up with even brighter prospects. The Morning Watch, Bible Year, daily prayer hour, and other devotional exercises are making a greater appeal than formerly to our young people. About twelve hundred Morning Watch Calendars have been sold in our field this year.

Educational Department

The Laurelwood Academy has had over it in its operation during the present school year the manifest guiding and protecting hand of divine Providence, for which we praise him, and renew our courage to press forward his work. No death occurred in the academy as the re-

sult of influenza. The school is full, the teachers are doing faithful and strong work, and all are of good courage. While our school facilities, like those of others of our denominational academies, are not yet up to the established standard, yet we are constantly improving them, reaching forward to the ideal.

We have two intermediate schools. One, known as a union conference school, is in Portland, and has this year the largest enrolment in its history. The other is situated at Forest Grove, and is also well attended. Besides, we have sixteen elementary schools with twenty-six teachers and about six hundred pupils. This is an increase in enrolment of more than fifty over that of the previous year. The teachers, with their pupils, have been interested in the various kinds of missionary and war work, such as the Harvest Ingathering, the Relief Work for the Belgian and Armenian children (the little milk bottles in evidence and filled more than once), and the Red Cross work; work in connection with the War Savings Stamps was also heartily entered upon. Considerable money was realized, even to hundreds of dollars. Three of the children in these schools died from influenza.

A beginning is being made in the conference in the organization of parent-teacher associations as outlined by the Department of Education of the General Conference, and we find that this movement is productive of good in cementing the interests of the home, the school, and the church in educational matters.

Missionary Work

Although many of our young men were called into the national service, reports from the field show that God has set his hand to the forwarding of the missionary work.

Special campaigns were conducted for the REVIEW and the weekly *Signs*. The Harvest Ingathering campaign resulted in the actual distribution of 19,085 magazines. The cash receipts for the missionary department were \$23,454.11 for the year 1918, which is very encouraging for a conference of this size. Our camp-meeting sales were excellent. Our colporteurs are of good courage, and now that the war is over new workers are entering the field.

Evangelistic Work

We had six tent companies in the field during the summer. Among these workers were several young men who were eager to gain a rich experience in the work of the Master.

One hundred twenty-three persons united with the church by baptism, one hundred eleven on profession of faith, having previously been baptized, and four hundred forty-seven by letter. On the other hand, many have removed to other parts, leaving us a net numerical gain for the year of one hundred ninety-one.

Except when prevented by influenza, we have been conducting evangelistic efforts in Portland continuously since last spring, with a constantly increasing interest.

Financial

Our tithe for 1918 was \$74,382.14, being \$25,776 in excess of that of 1917. Our foreign mission offerings amounted to \$44,595.83, which was \$14,955.83 in excess of our twenty-five-cent-a-week goal per member for our constituency of

2,280, giving us a per capita of 37½ cents a week for foreign missions.

All our workers are of strong faith and good courage as we press forward in the work. H. W. COTTRELL.



REVIEW AND HERALD ANNUAL MEETING

THE fifteenth annual constituency meeting of the Review and Herald Publishing Association was held Feb. 17-19, 1919, in Columbia Hall, Takoma Park, Maryland.

This annual meeting was held at the time of the Publishing Department Convention for the Review and Herald territory, so there were present a number of the presidents of near-by conferences, as well as the field secretaries and tract society secretaries from our field.

It was a great pleasure to the constituency and the friends of the institution to have with them two former managers of the Publishing Association—Brother W. C. Sisley, who was manager of the Review and Herald from 1895 to 1901, and Brother S. N. Curtiss, who was manager from 1903 to 1912. Brother R. L. Pierce, manager of the Southern Publishing Association, was also present at this meeting of the association.

The year 1918 has been one of progress for the Review and Herald. The sales of the institution were greater last year than in any previous year, amounting to \$859,073.65. Looking backward over the year, many evidences of God's providential care for his work may be seen—a care which enabled the institution to secure material, fuel, and labor, so that the demands of the field could be supplied promptly.

During the past year the Review and Herald made provision for paying off its entire indebtedness. Money has been invested in first-class securities to cover the notes of the association which are not yet due, or which are held by persons whose money has been in the institution for years, and who greatly desire that it remain. The entire amount of the Review and Herald indebtedness has been paid since we began to print nothing but our own literature. When we were printing for the world, our obligations were never reduced a dollar.

In view of the freedom from debt and the prosperous condition of the institution, the constituency voted to give to the General Conference for its work, after paying a tithe of the earnings, one half the net profits for 1918, and each year in the future to give to the General Conference one half of the net earnings. This marked a new era in the distribution of the publishing house earnings, and we trust that the Lord will so prosper the work of the institution that the amount turned over to the General Conference each year will materially help in financing the foreign missionary operations.

One of the serious problems studied by the constituency was the question of enlarging our building. No addition has been made for six years, and in that time our work has doubled. Conditions are such at the present time that the efficiency of the workers is lessened, and even their health is impaired. It was voted to favor the erection of an addition 60 x 60 feet, four stories, including a basement, but to refer the matter to the Spring

Council of the General Conference for their consideration and final decision.

The by-laws of the association were so amended as to increase the board of directors from eleven to thirteen, thus enabling the union conference presidents within our territory to become members of the Board of directors.

Seven trustees were elected for a period of two years, as follows: W. T. Knox, G. B. Thompson, J. L. Shaw, M. E. Kern, F. H. Robbins, Wm. Guthrie, R. D. Quinn.

The coming year the board of directors will consist of the seven persons named above, with F. M. Wilcox, E. R. Palmer, R. T. Dowsett, J. W. Mace, E. L. Richmond, and L. W. Graham.

Following the adjournment of the constituency meeting, the board of directors met and elected officers, heads of departments, editors, and a book committee for the coming year. These were as follows:

President, F. M. Wilcox.
 Vice-president, W. T. Knox.
 Secretary, L. W. Graham.
 Treasurer, R. T. Dowsett.
 General Manager, E. R. Palmer.
 Assistant Manager, E. L. Richmond.
 Manager Book Department, J. W. Mace.
 Manager Western Branch, H. H. Rans.
 Manager New York Branch, J. D. Snider.
 Manager Washington Branch, W. B. Walters.
 Manager Periodical Department, L. W. Graham.
 Manager Campaign Literature Department, D. W. Reavis.

Editors

REVIEW AND HERALD, F. M. Wilcox; Associates, W. A. Spicer, G. B. Thompson, L. L. Caviness; special contributors, A. G. Daniels, I. H. Evans, W. T. Knox, J. L. Shaw, E. E. Andross.

Youth's Instructor, Mrs. Fannie D. Chase; associate, Lora E. Clement.

Life and Health, W. A. Ruble, M. D., and L. A. Hansen; office editor, G. H. Heald, M. D.

Liberty, C. S. Longacre; associate, W. F. Martin; managing editor, C. P. Bollman.

Sabbath School Worker, Mrs. L. Flora Plummer; associate, Rosamond D. Ginther; assistant, M. Stella Fleisher.

Christian Educator, W. E. Howell; associate, O. M. John.

Church Officers' Gazette, T. E. Bowen; associates, M. E. Kern, C. S. Longacre.

Present Truth, G. B. Thompson; associates, C. P. Bollman, F. M. Wilcox.

Publishing Committee

E. R. Palmer, chairman; C. P. Bollman, secretary; F. M. Wilcox, W. A. Spicer, N. Z. Town, E. L. Richmond, L. L. Caviness, L. W. Graham, D. W. Reavis, G. H. Heald, J. W. Mace, L. A. Hansen, W. W. Eastman, G. B. Thompson, W. E. Howell, R. T. Dowsett.

We trust that the actions taken were dictated by God's Spirit, and that he will abundantly bless our work during the coming year.

L. W. GRAHAM, Secretary.



THE WASHINGTON (D. C.) THE- ATER EFFORT

THE first of the year, plans were laid to launch a big campaign in the capital city of the nation. Elder Carlyle B. Haynes has taken charge of these services.

One of the best theaters in the city, situated on historic Pennsylvania Avenue, along which the inaugural parades have passed for a century, was secured for the opening meeting.

The theater was filled, and a splendid interest awakened, which has continued up to the present time. After two or three meetings had been conducted in the theater on Sunday afternoons, it seemed necessary, on account of the demands made by the people, to continue them during the week. Accordingly, a Bible institute was opened at Memorial Church, where three nights in the week Elder Haynes presents the great themes of the third angel's message.

More than five hundred names and addresses of persons asking for literature on the subjects presented, have been handed in to the ushers. *Present Truth* is being mailed each week to these persons, accompanied by a request in the form of a friendly letter, asking them to inform us as to their interest in the meetings and how the message appeals to them. Already we have received many encouraging replies, some containing tithes, and others containing money to be used in defraying the expenses of the meetings.

Hundreds of books have been sold and thousands of papers given away. Some have already taken their stand for the truth, and the interest points to a good harvest. The collections have amounted to \$1,500. Our churches are organized for work, and many members are offering their services. This is bringing new life among our people.

We thank God for his blessings, and earnestly pray for his guidance in the work in this important center.

R. E. HARTER.

* * *

GLEANINGS FROM THE FIELD

FIVE members have been added by baptism to the colored church in Boston, Mass.

FIVE new believers were recently baptized at Kankakee, in the Chicago Conference.

THE new church school building at Newport News, Va., was dedicated on a recent Sabbath.

BROTHER WILLIAM H. BOYCE reports the baptism of three new believers at St. Thomas, Ontario, Canada.

TWENTY-FIVE persons have signed the covenant as the result of a special series of meetings held in Charleston, W. Va. A deep interest continues.

ELDER L. E. WELLMAN reports from Prattville, East Michigan, that sixteen persons have recently decided to accept the Sabbath truth. Nine of these have already received baptism.

A GENTLEMAN in Denver writes to the Pacific Press in California as follows: "I have just read with great interest 'World Problems,' and should like to get more books on similar topics. I read with great caution, as there are so many false doctrines these latter days, but I am sure this work rings true to the Word of God. Kindly send me a list of your publications, and oblige." Surely our books do "ring true to the Word of God," and we should not lose an opportunity of lending, selling, or giving away our truth-filled literature.

DURING the first ten months of last year, 256 new believers were baptized in the Central-Southern Luzon Conference, Philippine Islands.

THE first term of the new school at Spion Kop, near Ladysmith, Natal, South Africa, opened the first of February. The buildings are not yet completed, but the dining hall and half of the dormitories are ready for occupancy. This institution is the successor of Claremont Union College.

OF the conference and institute at Canton, China, Elder A. L. Ham, superintendent of the Cantonese Mission, writes: "We have had a good meeting. I trust that much good will follow as a result of these gatherings. At our conference Brother Wong Shui Leung (the doctor and evangelist at Fatsan) was ordained. There were fifteen baptized during the meeting."

OF the great awakening which he found in the Fiji Islands on his recent visit there, Elder J. E. Fulton writes: "Twenty-two years of seed sowing have passed since our work began in Fiji. The recurring years have not been without their fruitage, although at times the harvest seemed small for all the labor bestowed. After years of toil a few hundred persons were won to the message, and great transformations were seen in lives only slightly removed from cannibalism. Some who had never been influenced by the gospel before, were drawn to the Lord through the light of the last message, and after years of trials and temptations, still stand firm for the truth. There are as few apostasies among our Fijian brethren who received the truth in those early days as among our converts in any other part of the world, so far as we can judge. It is also a cause of rejoicing that so many of the young people of our Sabbath-keeping parents follow in the footsteps of their elders. Hundreds living in the mountains of Fiji, along the two or three beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God, and immediately called for teachers to instruct them. Some of these men have stood alone for months amidst ridicule, cajolery, harshness, pleadings, and persecution. We cannot understand the movement, only that God is in it. On the Wainibuka River a large number have been baptized. Here the Fijians seem more forward, being a better instructed class than the natives farther inland. Some of our best Fijian evangelists have been with them for some time, giving them instruction. On our tour eighty-four were baptized in this river. Farther inland there were additional requests, but it was thought best to wait awhile before administering baptism."

ABOUT a year ago it was the misfortune of the South Woodstock (Maine) church to lose its building by fire. This church was built fifty years ago, and many of the experiences of the early days of the message in this section cluster around it. Within two or three miles of this neighborhood some of the first numbers of the REVIEW were published. The tender memories of the years of halloved associations only made it harder for our people to part with their house of worship. But the brethren, though perplexed, were not discouraged, and de-

termined to "arise and build." Immediately after the close of the last camp-meeting, the foundation was laid by the members. Then some of the brethren went into the woods, chopped down trees, and sent them to the mill to be prepared as lumber for the building. The work was next placed in the hands of a carpenter, who has guided the edifice to its completion. The long-anticipated dedication took place March 2.

ELDER C. H. WATSON, in his address before the delegates to the recent session of the Australasian Union Conference, said: "In Africa Livingstone labored for thirty-three years, and Moffat a lifetime, but still its human harvest lies ungathered. You have heard the story of Temba, the old chief that our missionary visited. Old and blind, he told our Brother Anderson that when he was a boy, Mr. Livingstone promised to send to them the Book of God in the hands of a teacher who would unfold to them its blessed story. 'All these years,' said he, 'I have watched the path for his coming, but he came not.' 'Here,' said Elder Anderson, 'is the Book, and I am the teacher.' The old man reached out and took that Book and held its meaningless pages before his sightless eyes. 'You may,' said he, 'teach my children and my grandchildren, but for me — too late! Oh, why have you waited so long?' The abounding opportunities and the terrible need are the outstanding facts of every mission situation. Whether in the Old World or the New, whether in China or Peru, whether in India or Fiji, the harvest — that harvest which God's Son died to save — lies ungathered, and the church of God is forgetting to pray, 'Lord, send forth laborers.'"

OUR sanitarium at Sydney, New South Wales, Australia, recently had the misfortune to be visited by fire. Writing of this in the *Australasian Record*, C. H. Pretyman says: "About three o'clock on the morning of Friday, January 10, the alarm of fire was given at the Wahroonga sanitarium. Immediately the well-trained corps of nurses and helpers were at their stations, and the fight against the flames began, with courage, calmness, and determination. Those assigned to the care of the patients, had in a few moments removed every one, without the slightest injury, from the building to some place of safety in the adjacent cottages and outbuildings. Attention was then directed to saving the furnishings. Providentially the morning was calm, and thus the band of fire fighters was enabled to delay the spread of the flames to some extent, pending the arrival of the fire brigades, and about an hour later the fire was completely under control. The tower was demolished, the operating-room gutted, two adjoining rooms considerably damaged, and the flames had traveled along the roof of the northern wing to the gable; but the vital parts of the institution remained intact, so that work could be carried on without interruption. Truly God heard and wonderfully answered the earnest prayers that were ascending from hundreds of lips and hearts to whom the institution never seemed so dear as now, in what appeared to be its death agonies. How it was saved we cannot explain, except to say, 'It was by the hand of God.'"

The Gospel Ministry

FISHERS OF MEN

"FOLLOW me, and I will make you fishers of men."

Christ called two disciples who were energetic in their work of fishing. His word to them was, "I will make you fishers of men." The Lord's workers are his fishers. See Jer. 16: 16.

This suggests many things to our minds. First, in order to fish we must have some place to fish; so the Master says, "The field is the world." The world is a vast fishing pond for the workers in the cause of the third angel's message. The message is to be carried to every nation, kindred, tongue, and people. Throughout the great harvest field of earth there are honest souls who will receive the message gladly.

There are places everywhere for these fishers of men. The Master says: "Launch out into the deep, and let down your nets for a draught." The shore waters are largely overworked. Out in the deep are fish that know nothing of bait or net. Wherever there are people untouched by the message for this time, there is the deep. Wherever there are great throngs gathered together to whom the warning message has not come, there is the deepest deep. To these the Lord is calling his fishers today in a special way. Hence the word has come to us again and again, "Work the cities." Oh, the many deeps there are today for the Lord's fishers! The gospel of the kingdom must be carried to all the world before the coming of the Master. Matt. 24: 14.

Paul was a great fisher of men, but he was continually launching out into the deeps, and the Lord gave him great success. In Romans 15: 20, 21, he says: "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand."

One of the reasons why this cause has prospered so well is because the workers have not been content to sit on the shore and fish, but have ever been launching out into the deeps.

There are six things needed in fishing:

1. *A Rod.*—The Lord himself puts a rod into our hands. The Bible—God's Word—is the fishing rod. In Revelation 19: 15 the prophet, speaking of the second coming of Christ, says: "Out of his mouth goeth a sharp sword, that with it he should smite the nations." This sword is the Word of God. In Isaiah 11: 4 it is called the "rod of his mouth." The Bible, then, is compared to a rod. This view is further confirmed by Micah 6: 9; 7: 14, where the rod is represented as speaking to and feeding the people of God. The Bible was the rod referred to in the twenty-third psalm, that comforted David. In Zechariah 11: 10, 11, the Word of God is represented by the staff Beauty. The Lord puts this rod in our hands and says to us: "Preach the Word."

Those who use this rod in fishing for souls will not make a failure. The Lord has encouraged us by saying: "My word . . . shall not return unto me void,

but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11.

We are to expect results in our service. As we go out in the field to labor, we are to expect the Lord to give us precious souls for our hire. Our prayers are to ascend continually to that end. The Master says, "Let down your nets for a draught."

The spirit of prophecy has brought this same thought to us in these words:

"There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point."—*The True Missionary, January, 1874.*

In speaking of the work in one place, the following language was used:

"I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves."—*Historical Sketches,* p. 200.

2. *A Line.*—What for?—To enable us to reach the fish where they are. This line is prayer; for it is prayer that enables us to reach men. Keep close to God, then you can keep close to men. This thought is made plain in the Testimonies: "Those whom Christ has connected with himself will, as far as in them lies, labor diligently and perseveringly, as he labored, to save souls who are perishing around them. They will reach the people by prayer, earnest, fervent prayer, and personal effort."—*Vol. IV, p. 319.* This same thought is set forth in the Bible in 1 John 5: 14-16.

There is a story of a marble cutter, with chisel and hammer, working a block of stone into a statue. A preacher who was looking on said, "I wish I could on hearts of stone deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "if, like me, you worked on your knees."

3. *A Hook.*—The hook is something that makes it possible to catch the fish. Jesus says: "If thou canst believe, all things are possible to him that believeth." Faith is the hook that we fasten to the prayer line. Let us remember, too, that the hook can get close to the fish only as it is let down by the line, prayer. There is a close connection also between

the rod and the hook that swings out from the rod. So "faith cometh by hearing, and hearing by the Word of God."

Fish to be caught, must take hold of the hook. So before a person can be brought into the truth, he must be led to have faith in the truth. One of the secrets of successful fishing is to jerk at the right time and in the right way. Even so it is in fishing for men. It is not hard to convince men of the truth, with the array of Scriptural evidence we have on each subject, but the secret lies in leading them to take their stand. When the fish have taken hold of the hook is the time to attempt to land them. So when we are sure that the people believe the truth, then is the time to work with all our might to get them to have the courage of their convictions.

4. *Bait.*—This is a very important thing in fishing. We cannot catch fish with a bare hook. The bait that we must put on the hook of faith is love. "Faith which worketh by love." Gal. 5: 6. "Speaking the truth in love." Eph. 4: 15. The bait is that which entices the fish and leads it to take hold of the hook. This drawing power is love. In "Testimonies for the Church," Volume VI, page 84, we read: "Pure, sanctified love, such love as was expressed in Christ's life work, is as a sacred perfume. Like Mary's broken box of ointment, it fills the whole house with fragrance. Eloquence, knowledge of truth, rare talents, mingled with love, are all precious endowments. But ability alone, the choicest talents alone, cannot take the place of love. This love must be manifested by God's workers. Love for God and for those for whom Christ has died, will do a work that we can scarcely comprehend. Those who do not cherish and cultivate this love cannot be successful missionaries."

In "Christ's Object Lessons," pages 231, 197, we read: "Many would receive help if the Lord's workers would approach them personally, with a kind manner, a heart made tender by the love of Christ." "If you are in communion with Christ, you will place his estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom he died. . . . In the arms of your faith and love you will bring them to Christ."

In "Testimonies for the Church," Volume IX, page 189, we have this remarkable statement: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one." Let us make sure of bait on our hooks.

5. *A Reel.*—This is a very useful thing in fishing. So in fishing for men we need the reel of wisdom. The Master says: "Be ye therefore wise as serpents, and harmless as doves." "He that winneth souls is wise." A true fisherman must know how to allure fish. Some burn torches at night. Some fish are attracted by the glare, others by the bait. Some fish are best caught in sunlight, others in shadow. So we are called upon to study the pursuits, habits, and lives of people. We are to use tact. This is what Paul meant when he told the Corinthians, "Being crafty, I caught you with guile."

6. *A Hand Net*.—The Lord himself has provided a net. "The Lord added to the church daily such as should be saved." Acts 2:47. In Matthew 13:47, 48, the church is expressly compared to a net.

In John 21:3-6, we learn some important lessons from the experience of the disciples in fishing. A fisherman must possess patience. They toiled all night and caught nothing. So minister and Bible worker must toil; the canvasser plod on.

A fisherman must run risks. He deals with treacherous seas, like the Lake of Galilee. So whenever we are called and wherever we must go, we need a brave heart and firm faith to enable us to do our work.

A fisherman must know how to persevere and expect. At Christ's bidding, after a night of toil, the disciples launched out. There were unexpectedly large results. Contact with Jesus and obedience to his Word will always bring success. J. L. SHULER.

Medical Missionary Department

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

ANOTHER DEMAND FOR GRADUATE NURSES

THE great necessity for training along medical lines demonstrated by the late war and the recent influenza epidemic has caused a great demand for instruction in medical missionary work among all our people. Many letters are reaching the Medical Department calling for this instruction in homes and in churches. Conference committees are laying plans to organize this medical work throughout our ranks—in the union and local conferences, in the churches, and in the very homes of our people. We feel that graduate nurses with a missionary and field experience are the ones to take up this work in the many local conferences, and bring it down to the homes of our people. Here are some of the kinds of work that these nurses can do under the direction of union medical secretaries:

1. Organize medical missionary work in the various State conferences.
2. Hold schools of health, cooking schools, and First Aid classes in all our churches.
3. Teach health principles and demonstrate methods of treatment in connection with tent efforts.
4. In connection with the union conference secretary, direct and conduct health exercises at camp-meetings.
5. Supervise medically all church schools in the conference and examine the children as needed.
6. Carry the health movement into every Seventh-day Adventist home. Live and teach and demonstrate healthful living.

In many conferences nurses may be appointed medical secretaries. Already many calls are coming for consecrated, active, resourceful trained nurses for this work. The Medical Department asks for the names of all graduate nurses who have had a training for such work and

who desire to occupy such a place of usefulness.

Our sanitariums must take this matter into consideration in planning their course of instruction. Field work is the slogan now. Prepare for field work. Do field work in your course. Demand field work in your training.

Let us have the names of all graduate nurses available for this work.

W. A. RUBLE, M. D.

Home Missionary Department

C. S. LONGACRE - - - Secretary
H. K. CHRISTMAN - Assistant Secretary
MRS. J. W. MACE - Office Secretary

LITERATURE AS AN AGENCY IN FINISHING THE WORK

WE are informed by the spirit of prophecy that when the Lord moved upon the English Reformer Wycliffe, to translate the Scriptures into the language of the people, the Papacy had then a more powerful agency to meet than the voice of the Reformer. The silent messengers could go where the living preacher could not.

Luther wielded a mightier influence for the truth with his pen in the production of gospel literature than he did with his preaching. Through this channel, his teaching spread everywhere, and the work of this reformation still goes on.

The Problem Before the Church Today

The greatest problem of all the ages confronts the church of God today. The task assigned her is to warn earth's teeming millions of Christ's second appearing. This work is not to be passed on to another generation, but must be accomplished in this generation. How can the stupendous task be finished in this eleventh hour of time? is the question that should demand our prayerful consideration.

I want to call attention to the method advocated by the spirit of prophecy as the means of doing this work quickly:

"The book work should be the means of quickly giving the sacred light of present truth to the world."—*Testimonies for the Church*, Vol. IX, p. 69.

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: 'Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Let our literature give the message as a witness to all the world.' . . .

"We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the isle of

Patmos. . . . Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."—*Id.*, pp. 61, 62.

In order that we may carry out the purposes of God in warning the world of its impending doom, by means of our message-filled literature, it is essential that we should encourage every believer to have a part in the circulation of the printed page. The servant of the Lord has told us:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Id.*, p. 117.

How essential, then, that we plan for every one to have a part.

Character of the Work

We must place a high estimate upon the holy character of the work of circulating our literature. We are informed that it is a work equal in importance to that of the ministry:

"The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. . . . Let none think that it belittles a minister of the gospel to engage in canvassing as a means of carrying the truth to the people." "The canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time."—*Id.*, Vol. VI, pp. 321, 313.

In the early history of this movement the ministers were the leaders in the circulation of our literature. Now it is to a large degree left to a few colporteurs. I fear that many will have to repent and do this first work. When all our workers see the importance of spreading the truth through the printed page, and by example and word encourage our people to engage in this highest order of missionary work, we shall find that the people will follow. Never until the whole body becomes active in the circulation of our literature can we expect the fulfillment of this promise:

"In a large degree, through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Id.*, Vol. VII, p. 140.

"The Lord gave the word: great was the company of those that published it." This is the clarion call to God's church today. Publish the glad tidings of good news to all people.

"God calls upon every church member to enter his service. . . . Every one must learn to work and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Id.*, Vol. VIII, p. 47.

The Character of Our Literature

The spirit of prophecy says: "The power and efficiency of our work depend largely on the character of the literature that comes from our presses. Therefore great care should be exercised

in the choice and preparation of the matter that is to go to the world. The greatest caution and discrimination are needed. Our energies should be devoted to the publication of literature of the purest quality and the most elevating character. Our periodicals must go forth laden with truth that has a vital, spiritual interest for the people."—*Id.*, Vol. VII, p. 150.

"Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith,—books that teach the doctrines of the Bible, and that will prepare a people to stand in the trying times before us."—*Id.*, Vol. IX, p. 61.

Thinking men and women all around us are asking for an explanation of the prophecies of the Bible. Literature of a brief character, in some leaflet form, that will give short answers to questions concerning the meaning of the stupendous events taking place in the world, should be prepared for our people to use in missionary work.

I once distributed a dozen copies of "A World in Perplexity" among the passengers on a train. After a few minutes, I again made the round, asking them if they desired to keep the book. One person said: "I see this book deals with some of the prophecies of the book of Revelation, concerning which I am very desirous to get some light. I am glad to get this book." This incident serves to show what the people are looking for. We are told that "some will be reached by our literature who would not be reached in any other way," and that therefore, "from our books and papers bright beams of light are to shine forth to enlighten the world in regard to present truth."—*Id.*, Vol. VIII, p. 87.

Cheaper Literature for Home Missionary Work

If we expect to arouse the entire membership of the church to missionary activity, we must provide more literature within the reach of all the people. It is commendable that a good beginning has been made. Once a year, special inducement—cheaper rates—is held out to those attending camp-meetings, to buy books for missionary work. But this reaches only a part of the people. Should not some plan be devised whereby those not attending camp-meeting can have the same privilege of obtaining literature at a lower rate?

The spirit of prophecy has spoken to us concerning this matter also:

"Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward.

"Because books were being sold at low prices, some being especially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, 'It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends.'

"But dissatisfaction was expressed by

some of our own people. One said: 'A stop must be put to this work, or our business will be spoiled.' As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm, and said, 'My brother, what are you doing with so many books?' Then I heard the voice of our Counselor saying: 'Forbid them not. This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbidings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven.'—*Id.*, Vol. IX, pp. 71, 72.

As we heed the counsel of God, and our faith reaches out to lay broad plans for the spread of the message through the printed page, our people will respond and scatter the seed of truth like the leaves of autumn, which will quickly help to finish the work and bring in the dawn of everlasting peace.

J. B. LOCKEN.

Missionary Volunteer Department

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

HOW MAY I KNOW WHAT TO DO NEXT?

EVERY day we are called upon to make decisions. Many of these decisions involve only the common things of everyday life, and are made without great anxiety. But frequently we face a situation which is more important, and involves serious responsibility and far-reaching consequences for ourselves or others.

Students are now facing the problem of the coming summer's work. Shall they go home to the farm, or into the canvassing field? Shall they engage in some commercial work which gives assurance of means for the coming school year, or shall they engage in our organized work, with the possibility of not earning enough to take them through school next year? Shall those who are finishing college this spring take advanced work, or plunge at once into service in the great cause for which they have been preparing themselves?

Then there is the question of what particular branch of the work they should connect with, for how shall the inexperienced know whether they are best adapted to office work or to field work, or to service in evangelistic, business, or medical lines? Others are contemplating the choice of a life companion, and still others whether they shall volunteer for the foreign field.

These, and a great many other questions of the most serious and important nature, our young people are facing, and upon their decisions rest, in no small degree, the prosperity and success of the work in which we are engaged. Many of the young people realize this, and are greatly perplexed for fear they shall make mistakes that will bring disappointment and regret. They feel that it

is of the greatest importance to be right and to have God's guidance, and they long for the assurance that he is leading in the smallest details of everyday life. But when they set out to ascertain God's will, the way seems to grow darker and more obscure, and so some become discouraged and despair of obtaining any certainty regarding God's will in the matter, going forward blindly and hoping for the best.

It is important to remember that in the spiritual as well as in the physical world, God works in harmony with natural law. A problem in mathematics may be extremely difficult and perplexing, but may be solved easily and quickly when the simple rule governing the operation is learned. The laws of the spiritual realm are revealed in the Scriptures, and if we find our way difficult and perplexing, we may generally conclude that we need to go to the Book and learn the rule. Our heavenly Father has not left us in darkness as to how we may know what to do next, and we surely cannot blame him when our perplexity is caused by our indifference or neglect to study the Word through which his will is revealed.

One of the first and fundamental essentials in ascertaining God's will is that we shall desire his will above everything else. We are not to come to him expressing our own choice, and hoping that he will agree to our plan. This thought is forcibly expressed in the following quotation:

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. A life in Christ is a life of restfulness."—*Steps to Christ*, p. 74.

Of our Saviour it is written:

"So utterly was Christ emptied of self that he made no plans for himself. He accepted God's plans for him, and day by day the Father unfolded his plans. So should we depend upon God, that our lives may be the simple outworking of his will."—*The Desire of Ages*, p. 208.

One who maintains this attitude may come to God confidently with the promise given us in James 1:5-7:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

From this passage it is evident that one must realize his lack. He must desire to know God's way. He must ask definitely and expectantly, and without wavering; and he must go forward in faith.

It is assumed that all understand that there can be no assurance of the fulfillment of this or any other promise while

known sin is cherished in the heart, for the Scripture says, "If I regard iniquity in my heart, the Lord will not hear me." People often complain of the lack of definite answers to prayer, and of light regarding their problems, when it is apparent to any observer of their conversation, or dress, or general appearance that God could not consistently honor them, for he says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

An utter renunciation of the world and of every known sin is fundamental if one would be assured of divine guidance. Even after meeting these conditions, some say they have sought earnestly and yet are uncertain as to God's will. On inquiry, however, it is found that they have enough light for the next step, but are demanding light for the whole way. They have yet to learn that the Christian life is a life of faith rather than of sight, and often God may withhold any further light till the next step is taken, in order that we may learn this necessary lesson.

In Numbers 9: 15-23 we have a striking illustration of God's plan of daily guidance for his children, which we may well read.

Again, God may often withhold light, that his people may learn the great lesson of standing still, trusting, and waiting upon God.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50: 10.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. . . . Rest in the Lord, and wait patiently for him." Ps. 37: 4-7.

"It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 26.

There are many other precious promises to those who *wait* upon God. He never gets nervous, or is in a hurry, yet he never falls behind nor fails. So when we get anxious, our safest course is to wait, and wait *patiently*, upon God. Waiting upon him, we lose our burden of care and fear and worry.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." Isa. 28: 16.

When God has not revealed his will in important matters, we must wait until he does. It takes faith to wait, but it pays. We are to go forward quietly and trustfully as fast as the way is clear, and no faster, and we are to put away all worry and anxiety:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 6, 7.

But there is still another principle which we should not overlook. We know that God sees and is interested in the minutest details of our everyday life. Are we to expect what we might term

miraculous or supernatural guidance in all these things?

Is it not evident that if God should in some miraculous way direct every movement of our lives and every ordinary task which comes to our hand, we would be mere machines? God has given us the wonderful faculties of reason and judgment and the power of choice, but unless we were left free to exercise these faculties they would never develop and would be of no use to us. God has revealed to us his holy law, the principles underlying the divine government. He has made known to us in detail his plan of love for a lost world and how he desires us to co-operate with him in this plan. Is it not as we go forward earnestly endeavoring to carry out the best interests of the Master's kingdom, that we develop the wisdom, and sound reason, and sanctified judgment that constitute a large share in our preparation for the future life?

Let it be remembered that the promise, recorded in James 1, is not that God will tell us what to do, but that he will give us wisdom to supply all our lack. It is this wisdom which God never refuses to impart liberally that enables us to make decisions that develop our character and glorify God.

If a decision must be made, and after seeking God earnestly and with a yielded will we have no clear evidence of his preference, we are to tell him what our best judgment is, and then go forward in that course fully confident that if we are in danger of a serious mistake he will fulfil the promise: "Thine ear shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. 30: 21.

And on the other hand, we may imagine the joy and satisfaction of our loving Saviour when we make a choice in harmony with his plan, and he sees that we have caught his own vision and have entered into his plan, and that his ambition for the salvation of others has become ours. MEADE MACGUIRE.

PAGAN AND INFIDEL TEXTBOOKS

(Continued from p. 2)

open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them spitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul.

Christ declares the mission he had in coming to the earth. He says in his last public prayer: "O righteous Father, the

world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." When Moses asked the Lord to show him his glory, the Lord said, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . And Moses made haste, and bowed his head toward the earth, and worshiped." Ex. 34: 6-8. When we are able to comprehend the character of God as did Moses, we too shall make haste to bow in adoration and praise. Jesus says "that the love wherewith thou hast loved me may be in them, and I in them." Jesus contemplated nothing less than that the love wherewith the Father loved him should be in the hearts of his children, that they might impart the knowledge of God to others.—*Review and Herald*, Nov. 17, 1891.

Appointments and Notices

WESTERN OREGON CONFERENCE ASSOCIATION

The seventeenth annual session of the Western Oregon Conference Association of Seventh-day Adventists is hereby called to convene in Portland, Oreg., at the Central church, corner of Eleventh and East Everett Sts., Tuesday, April 8, 1919, at 10 a. m., to elect a board of trustees and to transact such other business as the constituency may elect. By order of the board of trustees.

H. W. Cottrell, President.
C. E. Olcott, Secretary.

* * *

WESTERN OREGON CONFERENCE

The seventeenth annual session of the Western Oregon Conference of Seventh-day Adventists is hereby called, and will be held at the Portland (Oreg.) Central church, April 8-12, 1919. The conference will be organized Tuesday, April 8, 1919, promptly at 10 a. m. By order of the executive committee.

H. W. Cottrell, President.
C. E. Olcott, Secretary.

OBITUARIES

Fish.—Mrs. Jane Fish died at the home of her daughter in Stockton, Cal., Jan. 29, 1919, aged 82 years. She was a native of New Brunswick. She was an earnest believer in the third angel's message, and fell asleep in hope of soon meeting her Saviour. Four children and two stepchildren survive.
T. H. Watson.

Wilson.—John M. Wilson was born in County Down, Ireland, May 22, 1838, and died in Detroit, Mich., Jan. 12, 1919. He was for many years a resident of Monterey, Mich., and a member of the Seventh-day Adventist church at that place. He fell asleep in the hope of the Saviour's near return.
Walter P. Elliott.

Rosenberger.—Mary Christine Rosenberger was born Nov. 29, 1880, and died at the home of her uncle in Galion, Ohio, Feb. 13, 1919. For several years she was a faithful member of the Seventh-day Adventist church of Springfield, Ohio, and sleeps in Jesus. She is survived by her mother, sister, and uncle.
J. W. Watt.

MUSIC BOOKS

We are very fortunate in having for use in this movement good music especially adapted to our doctrines and views.

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Paper, per hundred, transportation extra	\$10.00
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Order of your tract society.

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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.

WORD comes from Elder W. W. Prescott that he and Mrs. Prescott expect to arrive in Vancouver, British Columbia, the first of April. During the eighteen months that Brother Prescott has been in the Far East, he has conducted ministerial institutes in several places in China, in Japan, Korea, the Philippines, and Malaysia. This protracted stay in the Far East has given Brother Prescott opportunity to study carefully our large mission interests in that section of the Orient.

ELDER E. F. PETERSON, superintendent of the Inca Union Mission, South America, reports encouraging progress in that union during the past year. He says: "Reports have now been received from the four mission fields comprising the Inca Union, and we are glad to tell you that material progress was made in each field last year. The membership increased from 1,128 to 1,700. Six hundred twenty persons were baptized during the year. Tithes increased from \$2,033.73 to \$3,326.11; offerings, from \$397.96 to \$959.53; book sales, from \$6,071.97 to \$12,692.06; and three new churches were organized, with a membership of 25, 29, and 200, respectively."

IN a letter to the editor of the REVIEW, Dr. E. L. Paulding, of Arroyo Grande, Calif., says: "I have been reading the REVIEW today. I love our church paper, and the last article read was 'Words of Appreciation,' in the paper of January 30. This was the best wine kept to the last of the feast. I enjoyed this number from 'A World of Changing Emphasis' on. I love Elder Spicer's short articles on God's deliverances. I have thought of writing him one of mine, how in a crowded theater in Kansas City, intending as a boy of twenty years to start for Texas the next day and become a cowboy, I saw a vision right there in the midst of the play—saw myself alone and dying in a lonely cabin in Texas, and changed my mind. God in his love for me turned my mind to other thoughts and purposes. May the good REVIEW continue its good work. I also like your way of putting helpful articles in the World-wide Field department."

MR. AND MRS. ARCHIE FIELD, of the Hinsdale Sanitarium, Hinsdale, Ill., sailed last week from San Francisco for Peru, South America. Brother and Sister Field are answering the call to work among the South American Indians in the Lake Titicaca Mission.

ELDER J. C. RAFT, president of the Scandinavian Union Conference, writing of the work in Scandinavia, says: "In spite of the present difficulties, God has greatly blessed us, and the work here in Scandinavia is advancing. The year 1918 has been the best year we ever had, and present prospects indicate that 1919 will be better still. True, the Spanish influenza retarded our public work to quite an extent, it having been necessary for us to discontinue meetings for several months. But now the work has again been fully started, and the prospects are the very best. I believe that never before did our workers have better attendance at their meetings than just at the present time."

BROTHER E. W. H. JEFFREY, of the Kafirland Missions, South Africa, bears testimony to the prospering hand of the Lord in that field. He writes: "The Lord has wonderfully blessed and prospered the work in Kafirland during the past few years. We are pushing out our workers and teachers into the dark places of this heathen land. Four years ago we had only two outschools; now we have nine scattered around the country, and our church membership and Sabbath keepers have more than doubled. There are many difficulties and obstacles which constantly seem to arise to hinder and obstruct the message, but it is wonderful how trust and faith in God and his great purpose in this work, have enabled us to push on in that quiet confidence which brings courage and endurance, and finally spells victory."

COLLECTION FOR OUR RURAL SCHOOLS IN THE SOUTH

SABBATH, April 12, has been designated by the General Conference Committee as the time for the annual collection for the rural schools in the South.

These schools are having an excellent influence upon a class of people who live in certain sections of the South which are somewhat isolated and difficult to reach. On account of the limited opportunities in the past for obtaining an education, much illiteracy prevails in these places. These mountaineers are, however, a very worthy people, and respond in a most encouraging way to all efforts put forth to assist them.

In these localities, consecrated Seventh-day Adventists have pioneered—bought land and established simple, healthful homes, and by a godly life have won the confidence of the people. They have opened schools for the youth and children, and excellent work has been done in a number of places. Living the truth before one's neighbors and friends is powerful preaching. As a result of this work, a number of churches have been raised up, and have become a part of the regular conference organization.

We believe it should be a recognized Christian duty to assist in maintaining

these schools. The people are poor, and unable, generally speaking, to pay tuition. The consecrated workers who are teaching them should not be left to carry this burden alone. True information concerning the needs of these schools at the present time is furnished in the program printed for this day by the Educational Department in the *Missionary Readings*.

Each church should give this matter attention, and make a liberal offering for the relief of these struggling schools. Isolated believers should send in their offerings. If all contribute something, the sum in the aggregate will bring much needed help.

The funds, when received by the treasury, will be turned over to the union conferences in which these schools are situated, and a distribution will be made after consulting with those on the grounds.

Past offerings have been quite inadequate to meet the needs. Shall we not give this offering our special attention, and make it such a liberal one that it will bring *real relief* and help to those who are putting forth faithful and consecrated efforts to advance the cause?

G. B. T.

"DELIGHTED WITH IT"

LETTERS are beginning to come in acknowledging receipt of bound volumes of *Present Truth*, expressing appreciation, and ordering other copies. The following is a fair sample of many such letters:

"The bound volume of *Present Truth* reached me yesterday, and I am delighted with it. Please send me another copy at once for one of my new Sabbath keepers. Inclosed find fifty cents to pay for it."

These bound volumes contain all the numbers printed, from 1 to 36, excepting Numbers 25 and 27, which numbers have been revised and reissued as Numbers 33 and 35. They make a very convincing presentation of the fundamentals of the message. They are excellent to lend to neighbors, and are also good for our people to keep for reference and study. They are securely bound in manila covers, and will be furnished for only 50 cents postpaid.

A STRIKING PARALLEL

THE Atlanta *Constitution*, one of the leading newspapers of the new South, in an editorial in its issue of January 10, draws the following parallel:

"When the question of human slavery became a moral issue—and when public sentiment in opposition to it became sufficiently aroused—the Federal Government and the Constitution withdrew recognition and protection.

"And so it was annihilated.

"So the institution known as the 'liquor traffic' in this country can read its future in the light of what befell the institution of human slavery. . . .

"The liquor traffic long ago became a moral issue.

"When human slavery became recognized as a harmful institution and the Government went to grips with it on the moral issue basis, it was abolished.

"The country has been infinitely better off without slavery, just as it will be infinitely better off in every respect without whisky!"