

The Advent Review and Sabbath Herald

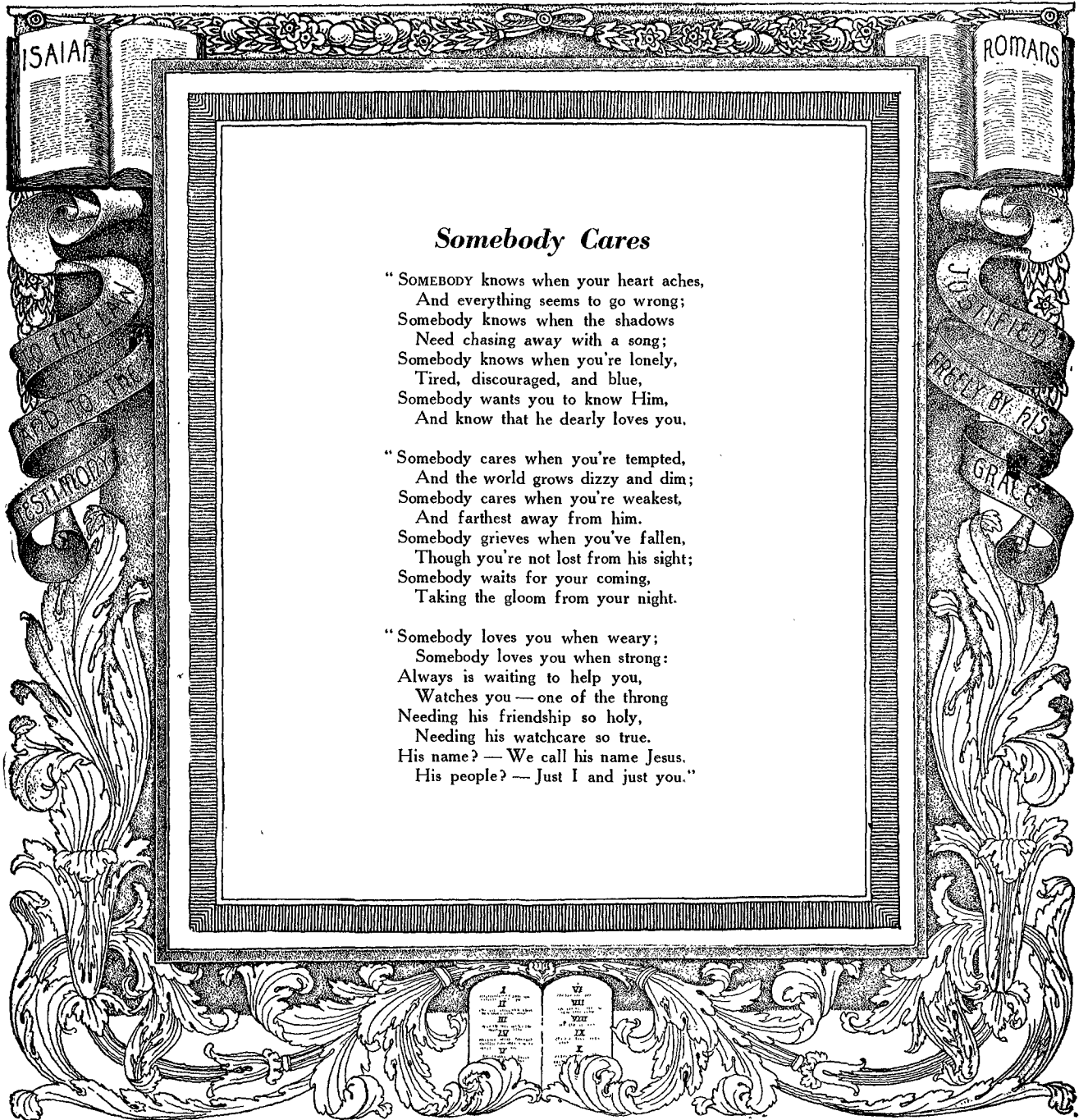


Vol. 96

Takoma Park Station, Washington, D. C., Thursday, April 24, 1919

No. 17

THE GOSPEL TO ALL NATIONS



Somebody Cares

"SOMEBODY knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue,
Somebody wants you to know Him,
And know that he dearly loves you.

"Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from him.
Somebody grieves when you've fallen,
Though you're not lost from his sight;
Somebody waits for your coming,
Taking the gloom from your night.

"Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you — one of the throng
Needing his friendship so holy,
Needing his watchcare so true.
His name? — We call his name Jesus.
His people? — Just I and just you."

News and Miscellany

Notes and clippings from the daily and weekly press

—Kenyon Cox, noted for his paintings and works of art, died last week in New York City at the age of sixty-three years. He decorated many public buildings throughout the country.

—One of the most novel late inventions is an automobile-boat, which is just as much at home in water as it is on land. It is a combination automobile and pleasure launch, with an aluminum, boat-shaped body.

—The city of Ypres, which was reduced to ruins early in the Great War by invading armies, will, at the request of the Belgian people, "stand for all time as a monument to the futility of hate." Plans are on foot for rebuilding practically all the other cities laid waste.

—The annual report of the Du Pont Powder Company, recently published, shows that this company supplied forty per cent of all the explosive made for the United States and associated nations in the war. During the four years of war, this company produced 1,466,761,219 pounds of military explosives, and the manufacture of explosives brought into its treasury more than \$1,000,000,000.

—The twenty-nine members of the Merriman Baptist Church in Eastland County, Texas, have come into a fortune by the discovery of oil on the church property. At first the deacons absolutely refused to lease the churchyard for commercial purposes, but they finally consented, and an oil well sunk there produces \$400 a day royalty, which the church has apportioned among its benefices.

—Since the year 1881, the Pennsylvania Legislature has voted more than \$10,000,000 to sectarian institutions. This is a violation of the constitution of the State. To prevent such action in the future, the Anti-Sectarian-Appropriation Association has been organized, and has notified the members of the present legislature that every appropriation bill will be closely examined and a protest entered against every such bill.

—The life of a book in the great public libraries would be shorter than it is but for the "book doctors" who keep an eye on the thousands of volumes, and order an operation, a dose of glue, or a change of shelf space, as the patient's condition seems to require. Miss Rose Murray, of the New York Public Library, diagnoses and prescribes for some eight million books, and is directly responsible for their health and well-being.

—Speaker Champ Clark has not appeared on the floor of the House of Representatives in many years without a flower adorning the lapel of his coat. It has become a part of the scenery of that famous hall. Very few persons know that the presentation of a sweet-scented blossom each morning of the year to Speaker Clark is a tribute of devotion from an old gentleman who will be eighty-three years of age on his next birthday. His name is George Killeen. He has been a doorkeeper in the House gallery for many years.

—Boston University has established a chair of United States citizenship. It is an outgrowth of the war, and indicates the present trend in civic affairs. Its purpose is to teach men how to be good citizens.

—The population of Rheims, which was 115,178 before the war, is now 8,453, according to a census just completed by the government. Of this number, 3,987 are men, 3,253 are women, and 1,213 are children. Five hundred of the children attend schools in the ruined city.

—Secretary Glass has approved regulations governing conversion of soldiers' and sailors' war-time insurance to standard forms of Government life insurance. The policies will be ready for issuance soon, and the work of issuing and maintaining the policies is expected to make the War-Risk Bureau the largest life insurance agency in the world.

—From St. John's, Newfoundland, comes news of shocking conditions as results of epidemics of influenza, small-pox, and measles which swept the coast during the winter. It is estimated that fifty per cent of the inhabitants died, and that only four hundred persons are left alive in the area from Grosswater Bay to Nain. The full extent of the calamity will not be known until the opening of navigation in the coming summer.

—Mr. Schwab, the wizard of shipbuilding, referring to the profiteers and the labor advocates, said: "A wonderful change has taken place in American ideals. The big man of the future of America will be he who gives the greatest service to his fellows. Social rank, inherited wealth, acquired wealth that is wholly selfish, the polish of a superficial education, will pale into insignificance when compared with the honor that will come to the man who serves."

—Says *Stead's*: "For some time all journals sent out of France have had no advertisements in them at all, although these appear in the copies which are sold in France itself. It was found out that enemy secret service agents were using advertisements to convey information overseas, and in order to prevent this means of communication the authorities issued instructions that no advertisements at all were to appear in papers sent abroad. If one of the ordinary numbers issued for sale in France was found in the post, it was regarded as an indication that the sender or the recipient was connected with the enemy secret service."

—Henry Hall, in his interesting correspondence, tells us that during the year between July 1, 1917, and June 30, 1918, the Post Office Department delivered and dispatched to the headquarters of the various military units 35,500,000 letters and 15,000,000 pieces of parcel post and paper mail. It received from the troops and delivered in this country 16,000,000 letters and 120,000 pieces of parcel post and paper mail. It also conducted an enormous money order business in France, issuing to the troops over 72,000 money orders for \$3,000,000, and cashing for them 37,000 orders for \$725,000. In addition to all this the Post Office Department handled millions of magazines that had been donated to the soldiers, and fabulous numbers of Christmas boxes and other material.

—The American School of Oriental Research in Jerusalem, which has been closed since 1914 on account of the war, will soon reopen. The new director is Prof. W. H. Worrell, of the Kennedy School of Missions, Hartford, Conn., a noted Oriental scholar. Several other noted American archeologists will be associated with him. The overthrow of the Turkish rule and the establishment of the Allied governmental control of Palestine, afford great opportunity for archeological research in that land.

—Modern American Captain Kidds will soon be searching for greater treasure than the famous pirate ever dreamed of. Divers are to be sent to the bottom of the sea looking for thousands of dollars in gold and other precious minerals, lost in submarine sinkings. Little hope is entertained by American navy men of raising hulls of sunken vessels. Great Britain has begun this work, but navy officials here point out that the United States lost comparatively few vessels and that only a small percentage of vessels sunk lie in water shallow enough to make raising operations practicable.

—The shipping board has announced that the American Merchant Marine fleet built under the spur of war, now represents nearly one fifth of the entire seagoing tonnage of the world. Trade routes not traversed by American craft in more than fifty years are once more invaded, with new routes established to China, Australia, New Zealand, India, the Dutch Indies, the west coast of Africa, and ports on the Mediterranean. The fleet now engaged in overseas commerce consists of 351 freighters, 84 freight and passenger vessels, 71 oil tankers, 230 sailing vessels, and 16 miscellaneous ships, aggregating 1,961,239 gross tons. When the army and navy return to the shipping board the 353 ships which they are operating, the American commercial fleet will be increased to 3,834,700 gross tons.

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

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 24, 1919

No. 17

The Bolshevist Peril and What It May Mean to Us

THE apostle has said that "in the last days perilous times shall come." Now when the great World War has come to an end and the statesmen of the world have met in Paris with the purpose not only of settling the peace terms of this present war, but of organizing a society of nations, a league to prevent future war, the world finds itself face to face with another danger which looms up fully as ominously as did the militarism of Germany. German militarism thought to conquer the world, and Russian Bolshevism aims at no less a domain.

It is but little more than a year since the world was startled by the sudden overthrow of Kerensky's government in Russia, and the coming to power of the Bolsheviki under Lenine and Trotzky. On March 25, of the present year, something approaching a panic was produced by the announcement of the Bolshevist revolution in Hungary. Not alone is Hungary affected, but Poland is almost completely undermined by Bolshevism, and the situation in Rumania (where Bessarabia has declared her independence) is critical.

That vigorous writer, Frank Simonds, ably presents the present European danger in these words:

"We have two enemies now in Europe where we had one enemy four months ago. Germanism, which was crushed, is reviving; Bolshevism, which was a mere distant threat confined in the main to the Muscovite section of the old Romanoff empire, has now crossed the Carpathians and reached the shores of the Danube. It has separated Poland from Rumania, it has broken into Central Europe. . . .

"Today Bolshevism has reached Budapest; it is approaching Odessa, if it has not already occupied that town; it is about to sweep Poland. . . . Between the Black Sea and the Baltic, over all that mighty stretch of territory, the Allies have not four full divisions. The road to Vienna is open to the Bolshevists at Budapest, and the occupation of Vienna cuts the only railroad by which the Allied world can communicate with Bohemia. If Bolshevism reaches Vienna, we shall have nothing left between the new Italian frontier and the forces of Lenine and Trotzky save Poland, . . . and Czecho-Slovakia, already practically isolated. . . .

"Bolshevism is on the advance. The Russian army in three mighty campaigns was not able to pass the Carpathians and reach the Danube, but Budapest has accepted the leadership of Trotzky and Lenine little more than a year after their power in Russia became supreme. Four months ago the Allied powers abandoned the idea of fighting Bolshevism because they realized that neither their armies nor their peoples would consent to a new campaign and further blood sacrifice, but today these leaders are asking themselves whether their peoples will stand another war, not in Russia, but on their own frontiers, if Bolshevism shall reach those frontiers. . . .

"Today Bolshevism has broken the eastern front, absorbed the Ukraine, separated Poland from Rumania. . . . The Allied policy against Bolshevism has so far resembled the policy of the Roman Empire in its last days against barbarism. No longer capable of meeting the enemy in his own country, the Roman retired from one barrier to another, until in his last ditch he perished, and his empire with him."

This is re-enforced by another article by the same writer which appeared in the *Evening Star*, of April 1, from which we quote a short extract:

"It is essential for Americans to understand at once the full meaning of the Hungarian episode of the last few days. It indicates that Bolshevism has taken a wholly new character and become infinitely more dangerous than it was before. Hitherto it has been unquestionably directed at the destruction of existing political and national bodies, seeking to place universal communism in the saddle in Europe.

"The Hungarian revolution was something else. It was the first step toward nationalizing Bolshevism and using it as a weapon for the defense of national aspirations, ambitions, and claims of the peoples. . . .

"Actually the situation was this: No government could live in Hungary which agreed to the ultimatum or indicated a willingness to accept a treaty of peace based on such an ultimatum. That orderly government which had existed, namely, the Karolyi government, threw up its hands. There was no revolution coming from below; there was a deliberate surrender at the top to the Bolshevists. Confronted with something approximating a death sentence, the orderly government resigned.

"Obviously the Hungarian government had two things in mind: First, it could hope that Bolshevism, invited officially, might be restrained within limits, and, second, it must hope that the Allies, terrified by the new conquest of Bolshevism, would concede better terms to Hungary. In any event the government gave it up in Hungary and invited the Bolshevists in as a last hope of preserving national supremacy in the old national domains. . . .

"I wish I could make it clear to my American readers how grave the crisis which we face. . . . If the people of Germany and of Russia and of middle Europe do not accept the principles of the League of Nations, the League of Nations is nothing except the basis of an alliance between the United States, France, England, and Italy, against the alliance between Bolshevism and Germanism to the last."

What is this danger that threatens all Europe, and may spread even to the Western Hemisphere? What is Bolshevism?

At the outset we should recognize two sides of Bolshevism, one the theory and the other the practice. It should not cause us any surprise if we should find that Bolshevism does not work out in practice in the way defined in theory.

Let us turn to the writings of Leon Trotzky, the present Bolshevist minister of foreign affairs, for an understanding of the theory. Early in 1906, when the Russian revolution of 1905 had largely spent its force, Trotzky, from within prison walls, wrote a series of essays which seemed then entirely visionary. The English translator of them says:

"They ignored the liberal parties as quite negligible quantities. They ignored the creation of the Duma to which the Constitutional Democrats attached so much importance as a place where democracy would fight the battles of the people and win. They ignored the very fact that the vanguard of the revolution, the industrial proletariat, was beaten, disorganized, downhearted, tired out.

"The essays met with opposition on the part of leading Social-Democratic thinkers of both the Bolsheviki and Mensheviki factions. The essays seemed to be more an expression of Trotzky's revolutionary ardor, of his unshakable faith in the future of the Russian revolution, than a reflection of political

realities. It was known that he wrote them within prison walls. Should not the very fact of his imprisonment have convinced him that in drawing a picture of labor dictatorship he was only dreaming?

"History has shown that it was not a dream. Whatever our attitude toward the course of events in the 1917 revolution may be, we must admit that, in the main, this course has taken the direction predicted in Trotzky's essays. There is a labor dictatorship now in Russia. It is a *labor* dictatorship, not a 'dictatorship of the proletariat and the peasants.' The liberal and radical parties have lost influence. The labor government has put collective ownership and collective management of industries on the order of the day. The labor government has not hesitated in declaring Russia to be ready for a Socialist revolution. It was compelled to do so under the pressure of revolutionary proletarian masses. The Russian army has been dissolved in the armed peoples. The Russian revolution has called the workingmen of the world to make a social revolution."—"*Our Revolution*," pp. 65, 66.

What, in brief, is the theory of Bolshevism according to Trotzky?

Bolshevism in Russia may be described as international, radical, working-class, communistic Socialism. It attempts to solve the problem of Socialism—equal distribution and co-operative production. This it does by the abolition of the right of private property and by state or group (communistic) control of production. This control is not to rest in a state in which all classes are equal, but in which the working class is dominant. Its method of bringing about that control is an immediate seizure of it by force. The aim of Bolshevism is the supremacy of the working class not alone in Russia, but throughout the world.

A few short quotations may illustrate these points:

"Socialism is not only the problem of equal distribution, but also a problem of well-organized production."—*Id.*, p. 117.

"It will be comparatively easy to introduce the eight-hour work day and progressive taxation, though even here the center of gravity is not the issuance of a 'decree,' but the organization of its practical application. It will be difficult, however,—and here we pass to Collectivism,—to organize production under state management in such factories and plants as would be closed down by their owners in protest against the new law."—*Id.*, p. 130.

"Social-Democracy, as the party of the proletariat, naturally strives at political supremacy of the working class."—*Id.*, p. 84.

"The Soviets, elected by and responsible to the masses, are thoroughly democratic institutions following the most determined class policy in the spirit of revolutionary Socialism."—*Id.*, p. 80.

"Political supremacy of the proletariat is incompatible with its economic slavery."—*Id.*, p. 132.

"The problem of an armed revolution in Russia becomes essentially a problem of the proletariat."—*Id.*, p. 81.

"Once in power, the working class will offer desperate resistance, refusing to yield unless compelled to do so by armed force."—*Id.*, p. 91.

"When Social-Democracy speaks of seizing power, it thinks of a deliberate action of a revolutionary class."—*Id.*, p. 126.

"The Russian proletariat in power, even if this were only the result of a passing combination of forces in the Russian bourgeois revolution, would meet organized opposition on the part of the world's reaction, and readiness for organized support on the part of the world's proletariat. Left to its own resources, the Russian working class must necessarily be crushed the moment it loses the aid of the peasants. Nothing remains for it but to link the fate of its political supremacy and the fate of the Russian revolution with the fate of a Socialist revolution in Europe. All that momentous authority and political power which is given to the proletariat by a combination of forces in the Russian bourgeois revolution, it will thrust on the scale of class struggle in the entire capitalistic world. Equipped with governmental power, having a counter-revolution behind his back, having the European reaction in front of him, the Russian workingman will issue to all his brothers the world over his old battle cry which will now become the call for the last attack: Proletarians of all the world, unite!"—*Id.*, pp. 143, 144.

In short, the plan was and is for workingmen everywhere to seize violently political and economic control, to conduct the government by Soviets, and to manage industry under either small or large group control.

The Soviet is composed of delegates chosen by the various groups of workingmen. Trotzky, speaking of this system in 1906, says:

"The Soviet is the first democratic power in modern Russian history. The Soviet is the organized power of the masses themselves over their component parts. This is a true, unadulterated democracy, without a two-chamber system, without a professional bureaucracy, with the right of the voters to recall their deputy any moment and to substitute another for him. Through its members, through deputies elected by the workingmen, the Soviet directs all the social activities of the proletariat as a whole and of its various parts; it outlines the steps to be taken by the proletariat, it gives them a slogan and a banner. This art of directing the activities of the masses on the basis of organized self-government, is here applied for the first time on Russian soil."

He also plainly pointed out at that very time (1906) what was in the attempted revolution of 1905 and has proved since the main weapon of the Soviet, and how this weapon serves to overthrow existing government:

"The main weapon of the Soviet was a political strike of the masses. The power of the strike lies in disorganizing the power of the government. The greater the 'anarchy' created by a strike, the nearer its victory. This is true only where 'anarchy' is not being created by anarchic actions. The class that puts into motion, day in and day out, the industrial apparatus and the governmental apparatus; the class that is able, by a sudden stoppage of work, to paralyze both industry and government, must be organized enough not to fall the first victim of the very 'anarchy' it has created. The more effective the disorganization of government caused by a strike, the more the strike organization is compelled to assume governmental functions."

In an article, published March 20, 1917, Trotzky made a prediction which bids fair to prove true:

"The further progress of the revolutionary struggle in Russia and the creation of a revolutionary labor government supported by the people will be a mortal blow to the Hohenzollerns because it will give a powerful stimulus to the revolutionary movement of the German proletariat and of the labor masses of all the other countries. If the first Russian revolution of 1905 brought about revolutions in Asia,—in Persia, Turkey, China,—the second Russian revolution will be the beginning of a powerful social-revolutionary struggle in Europe."

There is some Scriptural warrant for believing that Trotzky's forecast may be realized. In the local strikes of the past we may have seen a partial fulfilment of the woe pronounced upon the rich in the last days as recorded in the fifth chapter of James. But surely in Russia we now see a much greater fulfilment of this divine prediction of woe to the rich.

The appeal to class hatred and violence included in the very theory of Bolshevism works out disastrously not alone to the wealthy and to *bourgeoisie*, but even to the workingmen themselves. The *Literary Digest* of March 22, under the title, "Bolshevism's Heaven on Earth," presents a picture of the way Bolshevism is working in Russia, according to what seems to be authentic reports. We quote a portion of this article:

"To symbolize the heaven on earth brought about by Bolshevik rule, futurist artists were commissioned to paint sky-blue the entire Theater Square in Moscow, and to suspend snow-white lanterns from the trees in imitation of clouds. This was during a festival arranged by the Soviet government to celebrate the anniversary of its advent to power. Since the aim of Bolshevism, according to its leaders, is to dominate the world, and a vigorous propaganda in its behalf has been uncovered in this country, it is interesting to con-

template the sample of 'heaven' that it has to show us in Russia. Of this paradise we can gather an incomplete but illuminating picture from the recent reports of Russian fugitives and from the testimony laid before the Overman investigating committee. 'A nightmare in a lunatic asylum,' cables a Geneva correspondent of the *New York Times*, is the way Russian fugitives who straggle into Switzerland describe life in Russia under Lenin's rule. The people of Moscow, we are told, are dying of starvation and plague, and their number has been reduced from 3,000,000 to 1,000,000. And the railways have stopped running, making escape almost impossible. When a horse dies in the streets, according to this dispatch, men and women fight with the dogs for its flesh, 'which they eat on the spot, not having sufficient will-power left to carry their booty home to cook.' 'Fear and famine,' we read, 'have engendered a veritable epidemic of insanity, and maniacs of all kinds stalk raving through the streets.' In the maternity hospitals 'ninety per cent of the mothers die after childbirth, and infant mortality is scarcely lower.' In this tortured city, which its inhabitants have christened 'The Graveyard,' human flesh is reported to have been sold as food. This information, says a Washington correspondent of the *New York World*, has been received by our State Department. The plague that has the city in its grip, says an Associated Press dispatch, is typhus, and there are no medicines, no disinfectants, and no soap with which to fight it. According to this dispatch, which quotes a British business man just returned from Moscow to Paris, 'railway officials in Moscow recently ordered the crowd out of the Central Railway Station to clean it and found the bodies of five victims of the typhus, which had been lying for days among the peasants sleeping on the floor.' This man reports that 'the situation in Petrograd was said to be worse,' and a dispatch from Bern quotes an 'official statement' that 'during December and January nearly 100,000 persons in Petrograd died from hunger and disease.' A further account of conditions in Bolshevik Russia at the end of January is supplied by the Omsk correspondent of the *London Times*, who also gathers his information from refugees. We read:

"The situation in Moscow is described as ghastly. All shops except those maintained by the Soviet are closed, and nothing is obtainable without cards, only those associated with the Bolsheviks being able to obtain cards. People who stand aloof from the Bolsheviks suffer indescribable hardships.

"It is impossible to estimate how many are dying of starvation, but everybody coming from Russia declares that the Bolsheviks are deliberately endeavoring to exterminate the educated classes. Prices in Moscow are fabulous, and the sledge drivers decline to budge under 200 rubles, where they would previously have been content with 40 kopecks (100 kopecks make one ruble). Bread costs 100 rubles (nominally £10) a pound, and clothes are unprocurable at any price whatever.

"Many churches in Moscow have been turned into theaters, and the famous and sacred Strastnoi Monastery has been transformed into a dancing-hall where harlots and profligates hold high revel nightly.

"The nationalization of women, though tried in many places, has proved a failure owing to the feeling aroused, but there is little doubt that women belonging to the better class undergo hideous treatment at the hands of the inhuman monsters who constitute the Bolshevik régime.

"In Moscow a special battalion of Chinese, composed of laborers originally imported to work on the Murman Railway, is maintained for carrying out executions. The executions have been so numerous that it is futile to estimate the numbers of the killed. The population of Petrograd is now reduced to 700,000; it formerly exceeded 2,000,000. The soldiers receive 300 rubles monthly, plus ten daily as field allowance, with special bonuses for fighting and the capture of towns. In addition they are usually allowed three days to sack occupied towns.

"Only one tenth of the Red Army is really Bolshevik, the remainder being forced to fight because otherwise they and all belonging to them would be exterminated. If an officer or soldier deserts, the whole of his family are shot. The Bolsheviks are stated to realize that the game will be a losing one unless the whole of Europe is forced into revolution.

"Russia is being cruelly and wantonly done to death by the Bolsheviks."

The Bolsheviks have given themselves ten years to conquer the world. If Bolshevism, more or less modified, does become world-wide, how much will property be worth, and how much consideration will

be given to religious scruples? Truly the despotism of the many is worse than the despotism of the few, because more hopeless. And it is under a despotism of the first sort that, according to divine revelation, the people of God are to suffer persecution just before the second advent of our Lord and Saviour Jesus Christ. Are we ready for the time of trouble ahead? Shall we not put ourselves and all we have fully into this closing gospel message? The experience described by the psalmist in the following beautiful words must become a reality to us individually:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Ps. 91: 1, 2.

L. L. C.

* * *

Thirty-five Years South of the Equator

THIRTY-FIVE years ago we knew not of one Sabbath keeper south of the equator. Now we have thousands of believers in the South African and two South American union conferences. And here is the Australasian Union, with its nearly seven thousand members,—a true home base in the training of workers and the development of financial support for the missionary movement.

South of the equator or north, it matters not. It is the same work, and our people are of the same spirit. I have seen it in South Africa, in all South America, whether among the Spanish-speaking or the Portuguese-speaking believers; and now I have seen the same throughout Australasia. My visit has taken me from Brisbane, in Queensland, round the coast to Perth and Fremantle, on the Indian Ocean. It is about the same as would be a visit to the important centers of our work along the United States coast line from Portland, Maine, to San Francisco. And everywhere here the brethren and sisters have sent their greetings to believers over the sea, with the assurance that their hearts are with us for one united campaign till the work is done.

Here is a bird's-eye view of Australasia at work:

The report of the educational secretary, Pastor A. W. Anderson, shows more than one thousand young people in our own schools, with seventy-seven teachers pointing the way toward the field of service.

Dr. T. A. Sherwin, the medical secretary, reports between forty and fifty nurses under training every year. Of the three hundred graduates, since 1898, two hundred are engaged in the organized work. These young people bring into the sanitariums the spirit that makes our institutions different from those of the world.

"Where do you get young people like these?" asked a lady at the Sydney Sanitarium.

"They come from our churches," was the reply.

"And are there others like these?"

"Yes; many of them."

"Well, what kind of churches do you have?" was the further query.

And that is the point. This truth brings forth a fruitage in the youth who are transformed by it, which puts a distinctive feature into the work of our institutions that the world cannot copy.

"Do you notice how kind all these workers are?" said a lady at the sanitarium, speaking to a fellow patient. "They never seem to be impatient or unkind with one another."

"I'll tell you what it is," said the other lady; "it is their religion. That is what makes the difference."

So the light of Christian service shines out. The four sanitariums cared for more than five thousand patients during the last four-year period.

Brother George S. Fisher, the manager of the business side of the health department in the union conference, reported that the health food factory, operated alongside the Australasian Missionary College, had turned out three hundred fifty-seven tons of food during the year, or over thirty tons a month.

Vegetarian cafés are operated in Sydney, Melbourne, Adelaide, Perth, and Brisbane, and in Auckland and Wellington in New Zealand. The service of these cafés makes them a credit to the work. Over a million and a quarter meals are served yearly, and over one hundred eighty of our young people are helpfully engaged in the food department of the work in Australasia.

The manager of the *Signs* publishing house, W. H. B. Miller, reports that the house has shipped out two and a half tons of publications a week during the last year. The *Signs of the Times*, edited by our old fellow worker on the REVIEW, Elder C. M. Snow, has a circulation of ten thousand, while *Life and Health*, edited by Brother Snow with the assistance of Dr. W. H. James and Dr. Eulalia Sisley Richards, has a list slightly less. The leader of the colporteur work, G. S. Joseph, has had an average of eighty-four workers in the field. They are putting about \$130,000 worth of books in the homes of the people every year.

The evangelistic workers baptized 492 souls during the last year. Wherever the conferences send experienced workers, it seems that companies come into the truth. All the conferences feel the pressing need of workers to answer calls for labor. Like our conferences in other lands, they have been generous in giving up men for the islands and the Asiatic field. Australasia is glad to do this. In fact, again and again has it been pressed upon me here that our brethren of Australasia want the General Conference to remember that while this field is far isolated geographically, it desires to be counted a very part of the General Conference home base for shoulder-to-shoulder service with all the home-base conferences, in pushing the work in the regions beyond. Here is one item, after thirty-five years of fruitage of the message in this fertile soil:

At the recent union conference session there were ninety-three recommendations in the report of distribution of labor, and the committee has doubtless added twenty-five to this list. The work is a growing, thriving plant in the antipodes, sending out its shoots into all this South Pacific and the Orient.

Just under thirty-five years ago Elders Haskell, Corliss, and Israel, and Brethren Scott (printer) and Arnold (colporteur) landed in an Australia barren of fruitage in this message. They sowed the seed, and at once the fruitage began to appear. The seed of truth has brought forth "after its kind" here as everywhere else, and courage fills our hearts as we mingle with our people and catch the inspiration of their thoughts and earnest zeal for the advancement of the message.

W. A. S.

Sydney.

* * *

"LET no one feel that because he is not educated he cannot be expected to take part in the work."

"A New Religious Trend"

UNDER this heading the Chicago *Herald Examiner*, in an editorial, March 7, 1919, says:

"Three eminent bishops of the Protestant Episcopal Church, one the bishop of the diocese of Chicago, sailed for Europe yesterday, bent on a journey to Rome, where they will wait on Pope Benedict at the Vatican, and solicit his co-operation in the movement for a union of the churches of the world.

"What will come of it we know not. But it is a notable indication of a great trend of modern Christianity to cease divisional strife and find some ground upon which co-operative, if not organic, unity can be achieved. It is one of the strange after-results of world war.

"Leaders in the religious world of all creeds have of late been sounding a note in favor of eliminating petty sectarian differences, sharp ecclesiastical divisions, and wastage in denominational competitive strife. They have caught the vision of world democracy in religious as well as in political and international affairs."

Is Protestantism dead? Have the glorious principles which lay at the foundation of the Reformation been abandoned by the so-called Protestant bodies? This movement certainly indicates the direction in which the popular wind is blowing, when professed clergymen of strong Protestant churches begin to court the favor of the Papacy.

Rome does not change. Through "policy" she was to "cause craft to prosper." Dan. 8:25. While she may appear for a time to favor the plans of Protestant clergymen, she is only biding her time. When the hour comes for her to strike, she will be revealed as the same desolater that in the past, "by reason of transgression," "cast down the truth to the ground." Dan. 8:12.

In the light of the trend of events at the present time, the following warning from the spirit of prophecy should be carefully studied:

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from the martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'"—*Testimonies for the Church*, Vol. V, p. 451.

We view with sorrow and alarm the trend of Protestantism at the present time. The gulf is as wide as ever between the principles of the Papacy and the true principles of the Reformation. We need to stand for the right as firmly today as ever in the past. The glorious principles of liberty, which have been guaranteed to us by the fundamental law of our land, have been the light and inspiration of millions in other lands. These principles are still with us. They are the principles of the Reformation, the principles of the gospel. It is these that we should strive to uphold, rather than seek the support and co-operation of the Vatican.

G. B. T.

The Last Hope of the World

CARLYLE B. HAYNES

FOR nearly six thousand years the human race has been occupied with the effort to govern the earth in a proper way. When the race has tried and exhausted every form of human government, ranging from the most despotic to those that give the greatest possible individual freedom, and has demonstrated its inability to secure and maintain a government which will provide lasting and universal peace and harmony among the inhabitants of the earth, then God will sweep away the futile governments of earth, and replace them with his everlasting kingdom. When man has demonstrated his unfitness to govern, his failure, then God will take charge.

The Spirit of Disturbance

The best minds the world has produced have worked upon the structure of human government. But notwithstanding their utmost efforts, the ills of humanity have not been cured. Wars have not stopped. Rest, quiet, peace, and enjoyment, in fulness and perfection, have been unknown. Neither autocracy nor democracy, nor any form of government in between, has served to eliminate the distress and the evils which the human race has inherited because of the introduction of sin into the world. The spirit of disturbance is today, as in the past, as wide as the world. Earth has moved in disorder,—physical, mental, and moral disorder. Like some gigantic piece of machinery which some shock has dislocated, it has rolled and crashed in confusion from the beginning until now, grating upon our ears in its terrible course, while it bears within its mighty whirl the torn and bleeding forms of those who have tried in vain to reduce it to order, symmetry, and harmony.

For almost six thousand years the world has been shaken in restless tumult by the fury of contending forces. Human projects have failed, human hopes have proved phantoms, human promises have turned out falsehoods. From the beginning the political world has seethed and tossed like the sea in a storm.

Much as men have desired peace and prosperity, their desires have not been realized. All that wisdom, genius, education, civilization, and philanthropy have accomplished still leaves the whole head faint and the whole heart sick.

About to Launch a New Experiment

But men are now turning, with what is almost a despairing clutch, to a conception of human government far surpassing anything before attempted. Freighted with human hopes, a new experiment among men is about to be made.

Certainly we are not exaggerating when we speak of the proposal for a League of Nations as the last hope of the world. Men look to it today to accomplish what every other form of human government has failed to accomplish. They expect to make the earth a stable and safe and peaceful habitation for a race that is sinful. And if it fails, they are frank to admit that the last hope of humanity has failed, and that civilization itself must perish.

In a cable dispatch from Paris, appearing in the *New York Times* of Dec. 22, 1918, Mrs. Gertrude Atherton says:

“Revolution is a virulent and excessively contagious germ. There is something very inflaming to the imagination in the annihilation of all law and the mass gratification of every base impulse. Europe has been civilized for a great many

centuries. If, the German menace over, she goes to sleep for a moment, she may find herself in the Dark Ages, and only those of murderous proclivities will have a chance to survive.”

What the world hopes the League of Nations will save it from is set forth in a striking and forceful article in the *New York Times* of March 7, 1919, written by that brilliant war correspondent, Philip Gibbs, an English writer, who has just returned to England from a lecture tour in America. He says:

“Among the soldiers of the French Army, as well as among those of the British Army, there was, from the beginning, a sense of despair that civilization itself should have been dragged down to such depths of degradation in the filth of the battlefields, with their wholesale slaughter of youth and of life's beauty and decency. Their hatred of the Germans, who were the direct cause of this, did not blind them to the larger truth that the whole structure and philosophy of Europe had been damnably guilty, and that if it had been different—O God, in some way different!—not even the Germans would or could have let these devils loose upon the boyhood of the nations and upon women and children.

“Over and over again in the early days, French officers and men said to me with a thrill of passion in their voices: ‘If I thought this Thing would ever happen again, I would strangle my child in its cradle to save it from such torture.’ This was said to me not once, nor dozens, nor scores of times, by bloody and bandaged men, but hundreds of times. It was the common, general, passionate thought. And hundreds of times on the British front, in trenches and in dugouts and in officers' messes, our own men spoke to me in a similar line of thought. Deeper than their hatred of the enemy who had brought this thing upon them, was their hatred of statesmen and politicians and men of wealth and learning who had failed to foresee the horrors ahead, who had gone on in the foolish old way, supporting balances of power, framing secret alliances, influencing national hatreds and rivalries, and maintaining the old philosophy of material Force to hold or to grab, with weakness and inefficiency even in that view of life and its meaning. Young English officers of good family argued passionately in the face of death that all our social structure was wrong, and that there would be no hope for humanity for which they were going to die—they knew that—unless some new relationship between nations could be established, giving at least some postponement and respite to the spasms of slaughter between periods of so-called ‘peace,’ which were but a preparation for new massacres of youth.

“That conviction has not been killed by victory. It is in the hearts of the living as it was in the souls of the dead—and I write of what I know. It is in the hearts of multitudes of women who gave their first-born—and sometimes their second, and third, and fourth—to the devouring monster of War. It is hot in the brains of millions of workmen who watch the politicians of the world with increasing hatred and distrust, because of their failure to avert the frightful catastrophe, and their tinkering, now, with problems which must be handled largely and with an unshrinking courage, in order to make the world clean of the foul outrage against civilized ideals on those corpse-strewn fields in France. Not only clean in that way, but clean also of the old social evils which come largely from the crushing burden of militarism, so that, this being lifted, men and women of the people, the Nobodies who are Everybody, may enjoy more beauty of life, get more of the fruits of labor, and build their homes decently, without fear of seeing them in ruins, and free of even the specter of the wolf at the door.

“It is for those instinctive reasons that the great Masses of Europe look to this proposal of a League of Nations with hope, if not with faith. It is all vague to them; they cannot understand by what machinery it will be made possible and powerful, but they believe that, at last, some new arrangement will be made by the statesmen of the world in the interests of the peoples whom they used as food for guns, cannon fodder. Let us be frank and put it straight and square like that, because that is the naked and terrible truth working in the minds of millions.”

Into the Gulfs of Anarchy

Mr. Gibbs, calling the League of Nations “the most daring effort to lift the organization of human

society to a higher plane of hope," declares that if the League fails, "the world will, in my opinion, crash into the gulfs of widespread anarchy." He writes:

"If the League of Nations fails, as it may, because it is the most daring effort to lift the organization of human society to a higher plane of hope, and that is not easy of achievement, there is only one alternative. For a time I thought there were two alternatives, the first of which was a new combination of alliances, leading certainly to another race for armaments and another grouping of powers until the time came for the next inevitable war, far more terrible in its sweep of slaughter than the one now past. But I am certain now that there is only one alternative. What will happen if the League is not established with the impulse of the world's democracy behind it, is as clear as sunlight to discerning minds who are in touch with popular passion born out of the sufferings of the war. What will happen is the wild revolt of many peoples against their established forms of government in the mad hope that by anarchy they may gain freedom of their souls and bodies and of their unborn children to enjoy the fruits of labor in larger measure than now, and in safety against the devastating terrors of modern warfare.

"The alternative to a League of Nations, democratic in its foundations, and powerful by the understanding and faith of peoples—machinery from above will be of no avail—is Bolshevism. For Bolshevism is the revolt of the mob against leaders who have betrayed it, and against classes who have resisted a new philosophy of life which seeks to replace the fetish-worship of old cruelties by wider brotherhood. It is the madness of mobs, driven to insanity by despair and fear. I have heard the mutterings of that menace in Europe, not only in Germany where the dragon has raised its head, but also in England where it is beginning to stir. America has the supreme chance of any power in the world today, because she is looked upon by the peoples of Europe as a fair, unselfish, and democratic arbitrator, aloof from their rivalries, and untainted by the disease which infected their civilization. American people that I have met do not realize this immense power of their mission, nor do they understand that to the European masses, when President Wilson speaks, he speaks, in their belief, for America herself. Over here, in New York, many people repudiate the assertion that the President speaks for America, and say that he has no authority behind him. If that is so and Mr. Wilson fails and falls, America may lose this great chance in the history of mankind; and in any case, if, with President Wilson or without him, the League of Nations fails, then the world will, in my belief, crash into the gulfs of widespread anarchy."

A World Without Hope or Mercy

The same thought was emphasized by President Wilson on the eve of his return to Europe, in his Metropolitan Opera House speech in New York, on March 4. The President seemed convinced that if the League of Nations should fail, "if men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world," this would deprive the world both of hope and of mercy. He said:

"I have tried once and again, my fellow citizens, to say to little circles of friends or to larger bodies what seems to be the real hope of the peoples of Europe, and I tell you frankly I have not been able to do so, because when the thought tries to crowd itself into speech, the profound emotion of the thing is too much; speech will not carry. I have felt the tragedy of the hope of those suffering peoples.

"It is tragedy because it is a hope which cannot be realized in its perfection, and yet I have felt besides its tragedy, its compulsion—its compulsion upon every living man to exercise every influence that he has to the utmost to see that as little as possible of that hope is disappointed, because if men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world, we will sink back into a period of struggle in which there will be no hope, and therefore no mercy. There can be no mercy where there is no hope, for why should you spare another if you yourself expect to perish? Why should you be pitiful if you can get no pity? Why should you be just if, upon every hand, you are put upon?"

Near the end of this address President Wilson said:

"Men have at last perceived that the only permanent thing in the world is the right, and that a wrong settlement is bound to be a temporary settlement—bound to be a temporary settlement for the very best reason of all, that it ought to be a temporary settlement, and the spirits of men will rebel against it, and the spirits of men are now in the saddle."

In closing his address, speaking of the pathetic way in which the peoples of the world had centered their hopes in the League of Nations, the President said:

"It is inconceivable that we should disappoint them, and we shall not. The day will come when men in America will look back with swelling hearts and rising pride that they should have been privileged to make the sacrifice which it was necessary to make in order to combine their might and their moral power with the cause of justice for men of every kind everywhere.

"God give us the strength and vision to do it wisely! God give us the privilege of knowing that we did it without counting the cost, and because we were true Americans, lovers of liberty and of the right!"

Into Hopeless Despair and Anarchy

Secretary of War Baker has given expression also to the thought that if the League of Nations fails, the world will be plunged into hopeless despair and anarchy. Speaking before the Commercial Club of San Francisco on March 18, after dealing with the cost of the war in money and in life,—on which points he said, "The cost of the war in money alone was \$197,000,000,000, or \$11,000,000,000 more than the total property value of all North America;" and, "The deaths from wounds in battle numbered 7,300,000, and the total deaths in all the armies reached 9,000,000;" and, "No child born in a civilized nation in the next hundred years will escape paying a considerable portion of the debt this war has brought about,"—the Secretary, in speaking of the League of Nations, said:

"Unless such an organization was formed under some name and under some constitution, anarchy bred by disease, hunger, and despair would overwhelm the earth."

Also the Hope of the Church

Not only has the world come to place its hope in the League of Nations, but it is also freighted with the hopes of the professed church of Christ. In an address in Washington, D. C., on Sept. 24, 1918, attended by the writer, the Right Reverend Charles Gore, Bishop of Oxford, touring this country under the auspices of the Federal Council of Churches, to make addresses in the interest of the League of Nations, at a meeting of the General War-Time Commission of the Federal Council of Churches, said:

"In the last analysis, a League of Nations is the hope of the world, because if the nations do not form some sort of compact, another war will come, which will break down civilization entirely."

According to the leaders of the Protestant churches of America, who spoke at this same meeting, the highest duty of the church today is to work zealously for, and throw all its influence on the side of, the great federation of the world which they believe will be accomplished in the League of Nations. To support this federation, they believe, will be to aid in establishing universal and lasting peace on earth; that to establish and maintain universal peace is to prepare the way for the coming of the Prince of Peace, Jesus Christ; that the coming of Christ will mean the setting up of the kingdom of God; and that, to these religious leaders, means the beginning of a temporal millennium.

Religion and Government

Hence, according to the reasoning of these religious leaders, to be working in a political, religious, or social way for the establishment of a world league, is to fulfil the very purpose of the church, the salvation of the world, and the establishment of God's kingdom among men. World salvation is now looked for as a consequence of the creation of a new political structure. It should not therefore be considered unusual or surprising for religion and government to unite, inasmuch as they seek identical objects.

Indeed, the objects for which the League of Nations is to be organized are thought to be so identical with the objects of the church universal that more than three thousand Protestant ministers in America have enrolled in the organization called "The League to Enforce Peace," of which ex-President Taft is president, pledging themselves to preach frequent sermons advocating the League of Nations. This announcement has just been officially made by the League to Enforce Peace.

A League of Christian Democracies

The operations of the League of Nations, however, according to the Protestant leaders who spoke at the Washington meeting just referred to, must be safeguarded in order to assure an outcome satisfactory to the Christian religion, by making all its forms democratic. It must be a league of democratic nations, a world democracy.

Nor is this all. These democracies must be Christian democracies. The league must be a Christian league, a league of Christian nations, or a Christian world federation. It must be saturated with religion, and that religion must be the Christian religion. The controlling, directing influence of the entire structure must be the religion of Jesus Christ, as interpreted, of course, by its chief spokesmen.

As the Lord Bishop of Oxford, Charles Gore, again said, after describing President Wilson as "the prophet of the League of Nations:"

"I see hope in democracy, but I am not satisfied with the part the church has played. I am persuaded that the best immediate way of promoting religious unity in our country is for the fragments of the Christian Church to act together on the moral and social questions of the day. Surely the Christian Church would welcome the project of the League of Nations, and organize itself in vigorous unanimity to press it. The proposal comes not from wild idealists, but from practical statesmen, including President Wilson, Lloyd George, Viscount Grey, Mr. Asquith, and Mr. Balfour."

As Dr. Arthur T. Guttery, president of the Free Churches of England and Wales, who toured America with Bishop Gore, discussing the question as to whether the recent war meant the failure of Christianity, said:

"This war means that Christianity has failed? Just the opposite. It means that everything else has failed."

On this point,—that Christianity has not failed because it has not been tried and hence is the only thing which ought now to be tried, inasmuch as everything else has been tried and failed,—there appeared in the issue of the *New York Times* of March 22, in the form of a half-page advertisement under the heading, "Christ or Chaos?" an appeal by the Presbyterian Church for a fund of \$40,000,000, the following striking statement:

"Labor and Capital, once at each other's throats, are now both threatened by the Bolshevik. Socialism awaits its day of opportunity. Unemployment is increasing. Bread lines are prophesied. Between the alley and the avenue a great chasm yawns. Nation is still set against nation. The principles and practices of governments are in the crucible.

"Science, culture, politics, law, finance, education, sociology, and the armed forces of the world have proved themselves inadequate to meet the world's needs, no matter how much inherent good they may possess. Man's attempt to enforce the golden rule through systems and organizations has failed.

"The way to victory is through the Church of Christ.

"The way to service is through the Cross of Christ.

"The way to peace is through the Spirit of Christ.

"Christianity has not failed—it has not yet been tried."

Christian Democracy to be Tried

And because in the past every human invention in government,—imperialism, autocracy, absolute and constitutional monarchy, and nonreligious democracy,—has proved inadequate to save the world from war and safeguard the liberties and happiness of the human race, therefore in the League of Nations Christianity as a governing power, or Christian democracy, must be given a trial.

Dr. Guttery felt no fears regarding the outcome of such a trial of Christianity as a governing power. Where everything else has failed, he avers, Christian democracy will triumph, liberty will prevail, wars will cease unto the ends of the earth, universal peace will be ushered in, and will continue. In a dramatic climax of his address at the night meeting of the session in Washington, Dr. Guttery cried:

"The world governed in liberty shall be the kingdom of the Son of God."

A New Era in World History

It was three days after this meeting in Washington, or on Sept. 27, 1918, that President Wilson, opening the Fourth Liberty Loan campaign in New York City, definitely placed the Government of the United States on record as favoring the formation of a World League of Nations as a part of the peace settlement. Speaking editorially in comment on the President's statement, the *New York Times*, the next day, September 28, said:

"The constitution of the League of Nations, therefore, in the President's view, must be a part of the peace settlement itself. That would mark the beginning of a new era in the history of the world, a wonderful reversal of the intents and policies that led to the formation of the Holy Alliance. Plainly, the words spoken by the President last night will turn the thoughts of all the world to the future, to a vision wherein may be seen peace on earth not to be disturbed by plotters to satisfy imperial greed and ambition."

And then, the next day, in a letter to the *London Times* of September 29, the Archbishop of Canterbury responded to the President's address for the Church of England, by saying:

"With the straightness and force which we have learned to expect from him, President Wilson in his speech of yesterday describes the character and vastness of the issues which are at stake. He appeals to the governments of the Allied nations to say plainly whether or no, in the plan now being shaped for the League of Nations, their vision and their purpose correspond with his. I can speak for no government, but I am convinced that the mass of thoughtful Christian folk in England feel with an earnestness beyond words the force of his contention, that for reason not of policy but of principle, not of national interest but of righteousness and justice and enduring peace, we want a League of Nations on the very lines he has drawn.

"Details there may be in his description which need elucidation or development, but his outline has our unhesitating support. We are not afraid of such items of self-surrender as may here and there be involved for this nation or that. The issues are world-wide. Our vision and our purpose must be world-wide, too.

"Let Mr. Wilson rest assured of the vivid and eager response which his appeal awakens in the minds of tens of thousands of Christian men and women, upon whose will, in the long run, the effective decision must turn. The churches in our land have spoken with no uncertain voice. The responsible vote of our bishops, given eight months ago, was delib-

erate and unanimous. We not merely welcomed, in the name of the Prince of Peace, the idea of such a League, but we desired that provision for it should be included in the conditions of settlement when it comes. Other churches agreed or followed suit. We have not spoken lightly or without assurance of the width and warmth of support on which we count. We give no mere lip adherence to a great ideal. We mean that the thing shall come to pass."

The Prophecies Unfolding

Thus in the League of Nations the world expects its fondest hopes of peace to be realized; the Protestant churches see in this the fulfilment of the purpose of the gospel; and no doubt the Catholic Church sees the opportunity of the centuries for a restoration of her old-time supremacy. And in this also the student of the Bible sees the unfolding of the prophecies and the consummation of all things.

There seems now to be but little doubt that we may soon expect to see a world federation, a world supreme court, a world parliament, perhaps a world law going forth out of Zion, and the attempt to establish a world religion, the announcing of a lasting world peace, and a proclamation of world salvation.

But though the League of Nations bears the hopes of humanity, it still remains true that "it is not in man that walketh to direct his steps." Jer. 10:23. There is no human structure that can save the world or bring in lasting peace. Wars are not the result of imperfection in human governments, but of imperfection in the human heart. "From whence come wars? . . . Come they not hence, even of your lusts that war in your members?" James 4:1.

Tendency of Mankind Downward

Reasoning not alone from the prophecies and teachings of the Word of God, but also from the analogies of the past history of mortal affairs, we see but little hope of human improvement. The tendency of mankind has been downward from the beginning. His penitence has been temporary, his apostasy permanent. His acknowledgment of God's authority has been feigned, his loyalty to Satan sincere. His reformations have been brief, his revolts protracted. As widely as the race is scattered, so widely have the works of the flesh been manifested. Throughout all generations they have been the same everywhere. The fountain is corrupt, and the stream can be nothing but corrupt. The heart is deceitful, the life hypocritical. The source of wickedness is within, the manifestation of it is without. That which is born of the flesh is flesh, and it inherits all the lusts and depravity of carnality.

And these sins and lusts are not the occasional mistakes and outbursts of a better nature, but the natural actions of a perverted and fallen character. These are the lusts of the flesh that constantly war against the soul (1 Peter 2:11); the outworkings of that law of sin which wars against the law of the mind (Rom. 7:23); the fruitage of the carnal or fleshly mind which is enmity against God, not subject to his law, knowing no rule but lust (Rom. 8:7); these are the things which, with tireless vigilance, must be kept under or they would make even an apostle an outcast (1 Cor. 9:27); and they can be subdued only by the power of God, controlled only by his Holy Spirit, and crucified and slain only by the cross of the Lord Jesus Christ. (Gal. 2:20; 5:24).

Permanent Reformation Only Through Christ

This persistent, perverse, unholy disposition in "the natural man," does not change of itself. Refinement

will not change it. Education will not change it. Evolution will not change it. Civilization will not change it. The repressive enactments of human government will not change it. Changes in the structure of human government will not change it. A League of Nations will not change it. It is ever the same. The fruit is like the tree, and the tree is evil. Men do not gather grapes of thorns, or figs of thistles. The perfidious hearts and lives of a rebellious race can no more be changed by human means than an Ethiopian can change his skin or a leopard his spots. The only way a change can be brought about is by men being "created" anew "in Christ Jesus unto good works." Eph. 2:10.

In all the ages of the past the only permanent reformations have been those which have been wrought of God *in individuals*. All national reformations and improvements have ended in degeneracy and revolt. All ecclesiastical reformations, after they have run their course, have ended in backsliding and apostasy. Out of these God has selected his chosen people, working in them an individual and permanent transformation.

It would be easier for the child of God who understands by the prophetic word the outcome of all human efforts toward bringing in lasting peace, to refrain from speaking just now. One who loves his fellow men cannot help but sympathize with their ardent hopes for a permanent cessation of the turmoil of the world. We long as ardently for peace and justice to be permanently established in this world as do those who look for it to be accomplished through the League of Nations. Our minds leap eagerly and gladly forward to that time when the earth will be forever purged of war and hatred. We sympathize with the men of large hearts and broad minds who stand as sponsors for the League of Nations, and who are laboring unselfishly in the interests of their fellow men. We join them in their earnest longings for stability and peace in the earth. We hope the earnest efforts of these men may be used of God to bring to the world that lull in the storm, that "little time of peace," which his church is to use to finish his work. We therefore pray that God will use their efforts to restrain the wrath of men until his work is finished, and also for the men themselves, that their yearnings for peace may be fulfilled through the Spirit of God in the opening of their hearts to receive as their Lord and King the Prince of Peace himself.

It will probably be true that a little time of peace, following the launching of this new form of human government, will be accepted by the world as proof that the League of Nations will stabilize human society permanently. It may be that the lull in the storm will be looked upon as an enduring peace. It may be that a great "peace and safety" announcement will be made, mankind boasting that he has at last found the way to lasting and universal peace. It is this that we would guard against by directing attention to the true hope of the world, the only hope of lasting peace on this planet,—the coming of the Son of God to establish his everlasting kingdom of peace.

It is for the purpose of directing attention to the true and only hope of mankind, the second coming of Christ, that we point out the certain failure of every human effort to save the world. Indeed, our

attention is directed by the Lord to the failure of the federation of the world. He says:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

And he says again:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us." Isa. 8:12, 9, 10.

And in this very time, when the hopes of men are centered in human associations and federations, the Lord directs them away from these great combinations of human strength, to himself, saying:

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:13.

We should be remiss in the duty laid upon us by the Lord if, in this time when human society is more broken up and turbulent than ever before, we did not speak frankly. We cannot see this new and

stately ship of the League of Nations about to be launched, laden with human hope and pride, without pointing each soul to the only way he may reach the port of quietude, peace, and joy at last.

In the hopes of the world we see no prospect of any permanent relief from earth's woes. We cannot look confidently for the light of day before the darkness of the night has passed. We cannot hope for the coming glory without the rising of the Sun of Righteousness, with healing in his wings. We cannot replace the hope of the coming of the Lord, "the blessed hope," by substituting for it a phantom hope.

More zealously than ever before should we sound forth the beautiful truths of "that blessed hope" of the coming of Christ. Before men are fully convinced that the world will be saved by a reconstruction of human society, let us reach their ears with the truth of God's final message to the world. As never before we should today preach this gospel of the kingdom in all the world for a witness to all nations.

Nature Lessons

EDWARD J. URQUHART

In the month of May, as we look out upon the fields, beholding the flowers, the trees in new leaf, and the green dress of spring on every side, we should be made sensible of our Father's love; for all these things bear to us lessons of God's care. They hold precious promises—promises of hope; of summer, during which time seeds will spring into life to grow into grain or fruit, that a harvest may eventually be gathered.

Most people look no farther than this, care no farther than that their temporal wants are provided for. They fail to see in these kindly provisions for their temporal needs, the tender care of a loving heavenly Father, who fills the earth with good things; who sends his rain upon the just and the unjust.

How much better it would be if, when beholding a flower, we could read through it the story of a Father's love; if in the days of harvest, we would tender thanks to him who gave the sun and the rain—the agencies that brought it into being. Yet all these things do testify of love—love, the greatest thing in the world, through which homes are made and nations held together. Banish love, and there is strife, rebellion, and destruction. It was the substitution of ambition and hate for love, on the part of Lucifer, that caused the rebellion in heaven.

Thus the springtime, with its life and activities, carries with it a spiritual lesson that each of us should grasp. The springtime is a time of growth. The dead, frozen ground, warmed by the sun's rays, becomes a life-producing agency. The trees that have stood dormant through the long winter months burst into new life; the grass springs from the ground; and all things are animated with life.

Thus does each recurring springtime bear special tidings of God's love, the same love that led Jesus to renounce the things of heaven, and to come to this world to live a life of poverty and humiliation, that we might be enabled to renounce the things of this life and grasp the things eternal. The same hand that brings the springtime and governs all the forces

of nature, holds out to us great spiritual blessings, which, if accepted, will as surely transform us and bring new spiritual life into our being, as that same power imparted to the physical world causes new life in the spring.

Looking at it from this point of view, how beautifully does the springtime teach the new birth! Christ imparts his spirit to us, and a change as great as that which sweeps over the earth at this season, takes place; for "old things are passed away; behold, all things are become new." 2 Cor. 5:17. The dead life of the past is no more, and a new spiritual life springs into existence,—a life as beautiful in a spiritual sense as the springtime is in a physical sense; a life that manifests the love of God with as convincing eloquence as do the flowers, the grass, or the trees in spring.

The springtime also carries another lesson. It is a fitting symbol of the resurrection. The great God, who through his power calls the spring into existence, will speak to the dead who sleep in the dust of the earth, and they will hear his voice, obey him, and come forth to everlasting life.

Thus does the Giver of all wish us to grasp great spiritual lessons through nature. We should see in every flower the love of God, who would have us beautiful. We should see in the germination of every seed and in the birth of every new leaf, a manifestation of the power of God, who is able to bring life out of seemingly lifeless things. We should realize that inasmuch as he is able to do this, he is able to impart new life to us who are living, and to breathe new life upon those who sleep the sleep of death.

Jesus, while here upon earth, by comparing temporal things and the laws that govern them with spiritual things, made heavenly truths so plain that all could comprehend them. Not only so, but many in all ages, who have been deprived of God's written Word, with no other teacher than the voice of nature, have, by molding their lives in harmony with the

same, become successful candidates for eternal life.

The harvest of the year, also should teach us of God's love and care for his people here on earth. It should remind us of the harvest of the world and the resurrection; for it is a symbol of that event. God

shall cause the harvest to be gathered from the four corners of the earth; for "the harvest is the end of the world," and "he that believeth in me, though he were dead, yet shall he live." Matt. 13:39; John 11:25.

"In the Spirit of Meekness"

MRS. IVA F. CADY

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

If you see a fault in your brother, what is your duty? If you love him, you will have a desire to help him to overcome the fault. And since only one who is spiritual can restore such, you need to seek the Lord earnestly, that you may be able to go about this work in the right way and with "the spirit of meekness."

Harsh accusations and sharp, unkind words of condemnation cannot restore any one. So, in order to be successful in winning a soul and leading him back

into the path of life, we first need to consider ourselves. When we see how weak and faulty we ourselves are, we shall not feel like dealing harshly with the wanderer, but will have charity for him, as we would that others should have for us. Then we may be able to go to him in the spirit of meekness.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26.

The Crowning Act of Deception

C. SHULTZ

RECENTLY I saw a circular written by a Roman Catholic priest, telling of the miraculous appearance of a virgin in Italy who promised peace and prosperity and demanded worship and veneration. The priest ordered all the faithful to circulate this notice under ban of cursing and condemnation for failure to do so. A little over two years ago I also saw in a paper, here in Mexico, an article copied from a London Spiritualist journal, *The Light*. This article told of the miraculous appearance of a being called by the French and English soldiers, "The White Comrade," who, without fear of the bullets, rescued and aided the wounded soldiers.

We feel that these and other supernatural beings that have been seen recently in various parts of the earth are but the beginning of a work of deception which will culminate in Satan's impersonating Christ and claiming that the prophecies of Christ's second advent are now fulfilled in his appearance.

Concerning this, we read the following in "The Great Controversy," pages 624, 625:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion.

Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'

"But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out.

"And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned his people against deception upon this point, and has clearly foretold the manner of his second coming. 'There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' This coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise."

I know that probation will not last much longer. The door of mercy is about to be closed forever. Satan knows that his time is short. Rev. 12:17. He will do all in his power to hinder and counteract the last great warning message of our Lord Jesus Christ.

Truly the Lord is about to do his strange work in our days and to cut it short in righteousness. As Mrs. E. G. White has said, the final movements, both of God and of Satan, in the great controversy of the ages, will be rapid. May the Lord help us all to be awake to the situation.

Tonalá, Chiapas, Mexico.

* * *

"LET no man be your confessor; open the heart to God, tell him every secret of the soul. Bring to him your difficulties, small and great, and he will show you a way out of them all."

IN MISSION LANDS

The Holy Spirit in Mission Movements

JOHN L. SHAW

Our Program

THE program of this denomination is well typified by an angel flying in the midst of heaven with the everlasting gospel to preach "to every nation, and kindred, and tongue, and people." While other mission societies have restricted their efforts in foreign mission endeavors, our extended program leads us to all nations in all lands.

Believing and teaching a message for all people, our pioneers little realized the vast movement they were instrumental in founding. They did not conceive of an organized movement belting the globe. It was their expectant hope that foreigners coming to a free America in great numbers would receive the living message and return with it. Many have done this, but they have proved only the advance guard, sending back increasing Macedonian calls until workers going forth have established the message at all corners of the earth.

The sun never sets upon the messengers of the good tidings. While some are sleeping, others are toiling away as each morning brings them renewed energy for service. The promised Spirit has been given to the Lord's servants. Statistics now show more than six hundred foreign mission stations in nearly a hundred different countries. Evangelistic work is conducted either through the living preacher or through publications in one hundred twenty-three different languages.

And yet we can have but little conception of this world-wide task. Think of Asia. Of every two babes born into the world, one is born in Asia; of every two deaths, one is in that continent. Within the confines of that great continent dwell 800,000,000 people — one half of the human race.

There is China. So immense is its population that if the country were projected on the map in proportion to its population, it would embrace North America; reach south, and compass South America; eastward, and encircle the whole of Africa; and yet there would be room within its borders for Australia, New Zealand, Portugal, and Sweden.

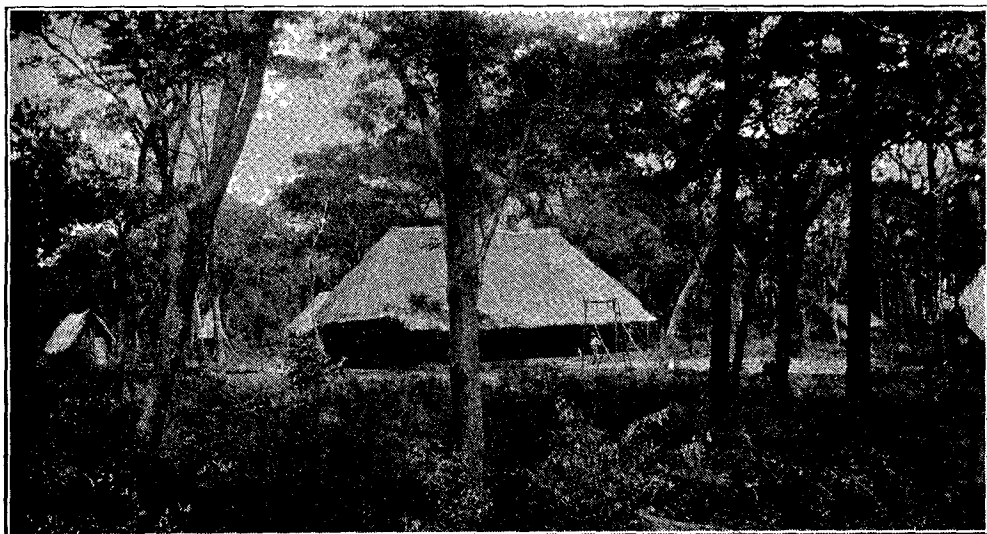
India has a population somewhat less, yet with her diversity of tongues, the multiplicity of religious faiths, and the binding caste system, we face a missionary task for the millions of that land as great as that of China. India is well called the cradle of false religions. Within her narrow confines, dwells one fifth of the human race, representing many languages and dialects, where the gospel has made only a beginning.

We find that after a century of mission work by all denominations in non-Christian lands, converts and their families do not exceed 5,000,000. The Rev. James Johnston, in his "Century of Missions," states that upon investigation "the heathen and Mohammedan world is more by 200,000,000 than it was a hundred years ago."

Is this program before us like a wide, extended sea without bounds? Is it a mountain peak whose summit we shall never reach? Are we dreaming, as did Zerubbabel, who was called to rebuild the temple after the Babylonish captivity? The temple of Solomon's day, with all its beauty and grandeur, had been destroyed. Most of the children of Israel were in Babylon. "The people of the land weakened the hands of the people of Judah, and troubled them in building," "and made them cease by force and power." Ezra 4:4, 23. Where should Zerubbabel find material? Where could he get cunning workmen for so great a task? How should he procure an army able to check his enemies and protect his people while the building was going on? The project rose before him as a mountain. He was looking at it from the material side, and could see only failure.

But an angel wakened him out of his sleep, and said: "Not by army [margin], nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. 4:6, 7. In his zeal for God and his desire to build the temple, Zerubbabel had to learn that human forces, material agencies manifested in armies of men, are secondary to the Spirit of God. The mountain before him became a plain. The headstone was brought forth with shoutings of "Grace, grace unto it." Verse 7.

We have before us in this world task a mountain higher than Mt. Everest, whose lofty, snow-clad sides ascend into the heavens, while at the base and even upon the sunny slopes, our fellow comrades have advanced even to the snow line. Their cheering words of advance thrill our hearts as we press on. But can they reach the top? Is it possible? Time is passing. The noontime of this generation is past. Gray hairs are creeping in. Old standard bearers



NEW MISSION HOUSE AND OUTBUILDINGS, KONGO BORDER MISSION

are falling. The day is far spent. Can the winged messengers of truth reach the top? That is the burning question, fellow comrades in the common hope.

Are we safe in trusting to ordinary means for the finishing of the work? or have we come to extraordinary times, calling for more than ordinary means? True, we are living in an age when arts and inventions are reaching marked achievements.

The missionary of today has advantages in the way of steamship, railway, telegraph, printing press, and many other agencies which the pioneers in modern missions never dreamed of. The world has consequently become greatly reduced in size. Securing missionaries, obtaining permission for them to enter the fields, and placing them there bears no comparison to the same undertaking a hundred years ago. The little printing plant of Carey, Marshman, and Ward of a century ago at Serampore, India, was a toy compared with the publishing houses of today, with all their modern equipment and present-day methods of organization.

But are all these adequate to the task in hand? or are we to look to another agency for the completion of the work? For years our ministry has preached of a time when the Holy Spirit would fall upon God's people in large measure, and the work be quickly finished. Has not that time arrived?

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . 'The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pp. 85, 86.



SCHOOLBOYS AT THE KONGO BORDER MISSION

The promise of the outpouring of the Holy Spirit should bring great courage and hope to the advent people, for upon the reception of this hangs the hope of carrying this message to all lands in this generation. In following articles we shall consider this absorbing theme.

* * *

Kongo Border Mission

SAMUEL M. KONIGMACHER

THE bush is full of wild animals. Some destroy the crops, some take the goats and fowls, and some destroy life.

One day the herdboys came running, all out of breath and trembling with fear. A leopard had attacked the goats, and had killed two of them. The boys ran back with him, and were just in time to see the beast creeping through the grass, ready to spring again into the flock. Mrs. Konigmacher sent a boy for me, and hurried out with the rifle to protect the boys and the flock.

The poisoned leg of a goat attracted the leopard back that night, and we found his body not far away. The boys were overjoyed, and walked round and round the dead animal, saying, "*Twatota, twatota unwakuti*" (We are glad, we are very glad).

* * *

Kafirland Training School

E. W. H. JEFFREY

It has been amply demonstrated, and is now an acknowledged fact, that in this great field of the

Xosa tribes, one of the best and most efficient means of reaching the people in their homes with this last warning message is through our educational work. For more than a century the gospel has been preached by different denominations to the natives of Kafirland. Many schools have been established in different parts of the Xosa country, and quite a large number in the community are fairly well educated, and with this knowledge has de-



DINING-HALL, KONGO BORDER MISSION

veloped much of the prejudice so commonly found.

As our workers have moved out into the field and sought to give the people the gospel message for today, we have found that the simplest and quickest method is to establish schools in sections of the country where there are openings and where our workers are favorably received. A school is established with a teacher in charge, the children come into the school, and soon pick up the seeds of truth and the message for our time. They carry these into many a home which, under ordinary circumstances, it would be difficult, if not impossible, to reach.

Thus the people are led to inquire about what we are teaching. Many become interested, and honest souls are accepting the truth, and are keeping the commandments of God and the faith of Jesus.

We now have ten schools dotted about the country. A few years back we had only three. Our great need for this field is a good central training school, where teachers and evangelists can be fitted for God's work among the Xosa tribes. Inquiries and calls are constantly coming to us from all over the field. There is an awakening taking place in Kafirland. It is difficult, from a human point of view, to conceive how we are to keep pace with the demands; but our faith tells us that the Lord has a thousand ways and means of which we know nothing, to accomplish the work. So we press forward, while the Master leads the way.

We have done a little training work at our mission school at Maranatha, near Grahamstown. We are thankful for the teachers who have come from this school and are now doing faithful work in the field. We are planning to open, this present year, a central training school for workers in eastern Kafirland, at the Bethel Mission, near Butterworth. This location is right in the center of the field. Under competent teachers, we feel that the great need of training workers will be met.

The Xosa people love to hear this message taught and preached to them by their own people. And as the third angel's message spreads over Kafirland, the Xosa people will receive it from many who have passed through the training school. Quite a number of bright, well-educated young men and women are accepting the truth and consecrating their lives to the Lord's work. They need only the right training to fit them to go out and give this message of the soon-coming Saviour to their own people. May God help us to help them to gather out his people from this dark land.

Alice, Cape, South Africa.

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How Old Chief Sogwalo was Won

J. N. DE BEER

CHIEF SOGWALO, quite an old man when I first met him, lived about twenty-three miles from our Somabula station. More than half the people on the Somabula Native Reservation were ruled by him. He was one of those hardened heathen chiefs who had fought against the establishment of mission schools, yet his consent must be secured before such schools could be established among his people.

I started by cart to visit Chief Sogwalo. As we were nearing his village, I said to Oscar, "We shall outspan close to it, and not inspan again until something is done." I prayed very earnestly, and I realized God's help on that day.

The day in question there was a big beer drink on

at Sogwalo's kraal, and nearly every one of his subchiefs and headmen were there. The whole crowd came to our cart to see who had arrived.

After a friendly *sakubona* (greeting) and conversation, I mentioned to the chief our desire of opening a school among his people. He immediately lifted his voice in protest, seconded by every one present. Their greatest objection was, that when the girls go to the schools and accept Christianity, they refuse to make beer and to marry the men given to them.

I did not argue the point. I assured the old chief that we had not come to his country to take away their land, cattle, or any such thing, but because the God of heaven has commanded us to go into all the world and to all people, to tell them about him; and that we were here to help them and to do them good.

I asked if there were any in the village who were suffering from toothache. "Yes," said the chief, "one of my wives is suffering with toothache, and I shall



CHIEF SOGWALO

be glad if you can help her." She was called, and I had no sooner drawn her tooth than others came with bad teeth. I drew teeth for about twenty persons, including Sogwalo. From that day Chief Sogwalo became our friend.

A few weeks later we established a school one mile from Chief Sogwalo's kraal, and named it "Sogwalo School." The chief sent his children to the school, and also told his people to send theirs. Later, I baptized six converts as the first fruits of this school. At a meeting, the old chief stood up and said, "I pray God to give me wisdom so that I may rule my people wisely."

During a severe drouth some of the subchiefs came to Sogwalo, advising him to make a feast at his kraal and call on their gods to give them rain. The chief told them that they could go to the school and there pray to the God of heaven for rain. He further said that if they were determined to do what they had in mind, they must do it at their own kraals, not at his. During the following week it rained heavily where Sogwalo's kraal and the school were, but none fell where the idol worshippers lived. This strengthened Sogwalo's faith in the God he had learned to know in his old age.

Gwelo, Rhodesia.

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"God expects his church to discipline and fit its members for the work of enlightening the world."

Soldiers for Christ in China

O. B. KUHN

WE read in history of men who frequently risked their lives in the performance of duty. The Bible tells of men who hazarded their lives in order to carry forward the enterprises of God's work. In these closing days of earth's history, men and women of every land will stake their lives and their all to complete the work begun by those brave and noble heroes of old.

Deng Yao Tzu, field missionary agent of the Hunan mission, is one of this type. He is a keen, earnest, daring young man. During the past year there has been constant severe warfare in Hunan between the Northerners and the Southerners. In many districts the authorities refuse to give protection or passports to foreigners, thus making it impossible for us to visit some of our stations. A number of emergencies arose in our work at different places where we have stations. One large city was almost wholly burned, and our chapel was totally destroyed. We had a large, growing interest there, so it was necessary to rent another building and equip it for chapel purposes. Two men were sent out from Changsha, our headquarters, to attend to this work. One of these was Deng Yao Tzu. After several days they returned, reporting that they were unable to pass the soldiers. They had been robbed and abused and forced to return.

A few days later Deng Yao Tzu said he would again attempt the journey, this time alone, as he thought that one man might get through more easily than two. This time he succeeded in reaching his destination. He was unable to get word to us, but succeeded in re-establishing our work in that city. Thus God rewarded his persistent courage.

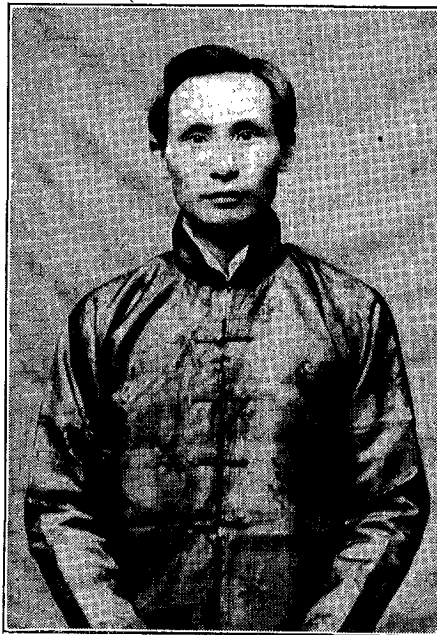
On his return he followed in the wake of an army that had passed over the territory two days before. Much of the territory had been burned; houses looted; stores, villages, and inns sacked and the people robbed and scattered. On this journey Deng Yao Tzu was two days without food, and nearly two days without water. He might have had water from the wells in what had been vegetable gardens before the soldiers passed through, but he dared not drink the water unboiled. Near the close of the day he saw a man lighting a fire under a kettle. In a little while Deng Yao Tzu was drinking water so hot that it burned all the way down.

In another city our evangelist was cut off from us several weeks. The mail service and other means of communication and transportation were discontinued. The last letter we had from this worker mentioned that he was about out of funds, and that the war had caused all food supplies to jump way up in price. We tried several ways to reach this evangelist without success. Finally Deng Yao Tzu volunteered to attempt to carry money through, and he got there. As he was starting on his return, a big soldier met him and demanded his money and

his foreign-style umbrella. Brother Deng had only a little money, and he gave this to the soldier-robber, but he begged off on the umbrella, explaining that he needed it for protection from the sun. The soldier let him off. Halfway back to Changsha, Deng Yao Tzu met two men with a sedan chair and engaged them to carry him. A little way down the road he was held up. It was the same soldier whom he had met previously, with some companions. The soldier greeted him, saying, "O my friend, is it you? You don't need that umbrella, after all, seeing that you ride in a covered sedan chair; so hand it over."

One of our chapels south of Changsha was unfortunately situated opposite the magistrate's office and on the public market square. Large crowds of soldiers and citizens were always here making a loud noise and fighting, thus greatly disturbing the meetings held in the chapel; and soldiers were constantly entering the chapel and abusing the evangelist. Our committee decided to rent another building better situated. Again Deng Yao Tzu was selected to manage this business.

He traveled on foot two hundred li. As he neared the city, he was arrested by a squad of soldiers who rushed out upon him from the bushes where they were hiding. Calling him a Southern spy, they handled him roughly, and robbed him of the small sum of money that he carried in his pocket. He had bills sewed up in his clothing which were not found. Brother Deng explained that he was not a spy, but a missionary employed by an American church society, at the same time showing his license from the mission. The soldiers could not read, and told him that they knew he was a spy, and that they were going to shoot him in a few minutes.



Deng Yao Tzu, Hunan Field Agent

The men meant to do as they said, and Deng Yao Tzu knew it, so he remonstrated most earnestly with them and pleaded to be taken to an officer, who, when he had read the paper, would know that he was no spy. The soldiers finally agreed to this, and Brother Deng was taken before the colonel, who spoke severely because he had attempted to cross their lines. The colonel said that the country was infested with spies, and that rebels learned every move of the Northern armies. He also told Deng Yao Tzu that he looked like a spy. However, the officer was persuaded differently, and allowed him to enter the city. In a few days our chapel equipment was moved to a better and larger building on a good street, and meetings were begun there.

For some time we had been urgently requested by persons near Pingkiang to visit them, and teach them more about the doctrines of the Bible. A year ago a colporteur had taken subscriptions to the *Signs of the Times* magazine. Another colporteur had sold books here. Thirty or forty persons became interested in the truths of Christianity, and gradually united to study together the things read in the literature.

I desired to visit these interested ones, but the dangers of the road of four hundred li were so great

that the authorities would not give permission to foreigners to make the journey. So Deng Yao Tzu willingly went alone. He found a company of eight or ten men keeping the Sabbath. There were also thirty others who were inquiring about the true doctrine. This company met in a large room in a private house.

During the first meeting that Brother Deng held, he looked around the room and saw a number of idols still on the shelves and altars, and there were several books teaching Spiritualism and other phases of heathen religion. After a few meetings, the owner of these, together with others of the company, brought their idols and books and burned them in front of the house.

Brother Deng remained with the company a week. He had planned to stay longer, but when the revolutionists retreated at the approach of the Northern army, he thought it best to return to headquarters. For several days he was between the armies who were constantly skirmishing. He was captured by men of each side as a spy suspect. It was only because of the protection of God that he was able to return to us unharmed.

And so the gospel campaign is being carried on by these loyal, faithful young Chinese soldiers of the cross, who risk all for their Captain. Their experiences are fraught with much danger, and are full of adventure. They find the work interesting, and their great joy is in seeing their fellow countrymen, here and there a few, forsaking the idolatrous religion of their fathers and accepting the worship and service of the true God and Saviour.

As foreign workers, it is our great privilege to counsel with and work together with these strong, willing, consecrated native men. And indeed it is a sacred privilege to supervise the work and direct the efforts of such minute men, always ready to march at the word and to dare and do in the face of the gravest dangers.

In this great land of China, whose people for the most part are as unstable as water and who shrink because they fear public opinion and personal physical suffering, there are scores and hundreds of young Christian men ready to hazard their lives for the sake of the gospel. Such men are waiting to be developed, and to spend and be spent. What are they waiting for? They are waiting for more foreign workers from America to open up new territory and supervise the work. The need for workers from America is unspeakably great from the viewpoint of the condition of the people; but when we see the possibilities in these young native men to become strong workers in this cause, it adds earnestness to our prayers that the Lord of the harvest will send forth laborers into his harvest.

Changsha.

* * *

OVER the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is but for a moment." Over the other is sculptured a cross, and these are the words beneath, "All that troubles us is but for a moment." But underneath the great central entrance, in the main aisle, is the inscription, "That only is important which is eternal." — *Christian World Pulpit*.

Our South African Mission Schools

W. B. WHITE

AT present we have in our field twelve main stations, established among the strongest and most powerful native tribes in south central Africa. Around these main stations are numerous outschools, conducted by native teachers, but supervised and directed by white superintendents, who frequently visit them. Our outschools number ninety, and our students in both main schools and outschools number at present about three thousand five hundred.

The past few years our schools have all been full to overflowing, and many students have come to us, begging us to receive them, who, on account of lack of room, could not be admitted. This is one of the hardest things our missionaries in Africa are called upon to do. When the young native men and women come and plead with us, with tears in their eyes, to take them in and instruct them in the right way, it is indeed a hard thing to turn them back to the world and refuse them the help which possibly might save their souls. But our resources are limited, and we can go only so far. The people are too many for us.

Last year we established two new stations, one among the Red Kafirs in the country along the Indian Ocean, and the other directly on the border of the Belgian Kongo. The former will not open school work till next year, and then will serve as a training school for all Kafirland. The Kongo Border Mission has opened its school, and its last report states that they have about seventy-five students.

Probably the greatest factor in our efforts for the natives in South Africa is our school work. Where we open a permanent school it is not long before we have a native church in that community. In fact, our evangelical work among this people does not seem to advance very much ahead of our school work. We find as we labor for the natives that it is difficult to reach them with purely evangelical work. One can go to their villages and preach to them, and they will give respectful attention, but unless the teacher remains with them, and builds something which gives the impression of permanency, they are likely to regard the teacher as a wanderer, having no abiding place, and are not likely to accept the message readily. But let a school be established in this same community, the teacher visiting from home to home among his pupils, the children telling the parents the wonderful things they learn at school, and it is not long before the teacher has the confidence of the whole community, and is regarded as its leader. This confidence may then be used in leading these people to Christ.

The native African is not naturally a migratory person. He loves his home, and desires to stay where his father has lived and died. He wants permanency for himself, and has but little respect for a religion which cannot place something permanent in his community. Thus we see the necessity of opening many schools among them, with faithful God-fearing teachers. This is the great need in Africa today; and we are longing for the time to come when, with a large band of devoted, soul-loving teachers, we can push still farther into the regions beyond, with our school and evangelical work combined, and reap the harvest we know is awaiting us.

* * *

"HAPPINESS consists not in things, but in thoughts."



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."

AN ECHO OF THE YEARS

"Rock of Ages, cleft for me —"

Mother sang it long ago;
Sang it low and soothingly,
Rocking in the afterglow.
Sang it to me as I slept
In my snowy trundle-bed,
As the lengthening shadows crept
Eerie-like about her head.

"Let me hide myself in Thee —"

Still I hear it echo there,
As she sang it o'er to me,
From her swaying rocking-chair;
And I am a boy again,
As so sweetly back along
Distant years, I catch the strain
Of that old familiar song.

"Other refuge have I none —"

Often in the long, long years
I have missed the touch of one
Who could soothe my doubts and fears.
One to whom I used to go
With each boyish grief and care.
Sometimes in the afterglow,
I catch glimpses of her there.

"Rock of Ages —" and I feel

Mother's arms about me prest,
As to her embrace I'd steal
To be rocked away to rest.
Dreamy-like, once more I hear
Softly, gently, soothingly,
That faint echo in my ear,
"Let me hide myself in Thee."

— E. A. Brininstool.

* * *

Tributes to Mother

My Mother

THE memories of my mother are sweet as the fragrance of spring blossoms. Almost my first recollection of her is when, as a tiny lad, I trudged up, up, a long hill, my chubby hand clasped tightly around one of father's big fingers, to a big building called The Hospital. There we saw mother, and later, when we left her there, father and I stood in the doorway of the railway coach, and waved to her, and she answered every wave as the train passed through the valley far below.

My father was a conference president, and consequently away from home much of the time. As I had no brothers or sisters, mother and I were closely drawn together. She was an ideal playmate, and romped with me more than she should, considering her frail health. She was my companion always, and my nurse during periods of illness. She was the heroine of my stories, my ideal; and yet how often I grieved her by those careless, unintentional things a boy does, not realizing that they cost his mother worry and cause her pain.

However, as the years went by I came to appreciate my mother more and more. She was what we boys termed "a little quizzzy" concerning certain youthful adventures, but later I realized that these experiences which were indeed "sore" for the pres-

ent, were just what I needed, and the result of her love for me. She wanted to make sure that my feet were not slipping from the narrow path of right and virtue. And tonight, as I think of the past, I most reverently thank God for such a worthy mother, who by precept and example guided me during those early years.

Mother seemed to understand the temptations of a boy. I often wondered how she could sympathize so perfectly; but one day I heard her praying for me, and not for me alone, but for herself, that she might know how and when to help me.

As I came to manhood's estate, she continued to share my joys and sorrows. Her counsel was invaluable, and when I chose a life companion, she said that instead of losing her son she had gained a daughter.

Sickness always means pain, and pain may mean a closer walk with God. This was true of my mother. As gold tried in the fire she came into a close and still closer fellowship with the Master whom she knew so well.

Then came the time when I was called to her bedside for the last interview. As she passed down into the valley of the shadow, we heard her saying faintly, "The — Lord — is — my — shepherd, — I — shall — not — want. He — maketh — me — to — lie — down —" and she had left us.

My mother was a princess in Israel. What I am today, or ever shall be, I owe largely to her. I have a motto, and it is this: "The world will judge largely of your mother by you." H. E. EDWARDS.

What My Mother has Meant to Me

I was blessed with a Christian mother. From my earliest recollection she taught me to love and serve the Lord, and to look upon his holy name and everything that pertained to his worship, with awe and reverence.

Mother planted in my heart a love for nature, and the necessity for kindness to animals.

She took particular pains to impress upon my childish mind the importance of being absolutely honest.

In mother's estimation it was just as great a sin to deceive as to tell a lie, and she taught me that no liar or deceiver was fit company for any one in this life, much less in the life to come.

The Sabbath, as my mother taught me to observe it, was a day wholly consecrated to the service of the Lord. It was not, in our home, a day to be spent in visiting the neighbors, in conversing about common things, in reading secular books and papers, or to be idled away in sleeping.

My mother put forth every possible effort to train me to be pure in speech and character. She painted the drunkard in the blackest colors, and impressed me with the impurity of the tobacco habit.

It seems strange that any one trained by such a mother could go astray, but as I grew older, I fell into the company of worldly companions. Worldly pleasures soon robbed me of all desire to read the Bible. I was ashamed to pray, for I felt that I would be

mocking God. The quiet country life which I had always known became too tame for me, and I went to the city. There I lost my regard for the day my mother had so carefully taught me to observe as the Sabbath. I ceased to attend church, but there was an aching void within my heart that the world with all its pleasures could not fill.

During all those years of wandering, my mother was continually pleading with me to return to the fold of safety. I always promised her that I would do so "at a more convenient season." But passing years hardened my heart. Still mother prayed for me.

Sometimes God intervenes in mysterious ways to change the current of a life, and illness laid me low. Now I had time to think. It was during this time that I received the truth of the third angel's message. But if it had not been for mother's early training, I should never have had that hungering and thirsting after a better life which led me to accept present truth.

W. L. LATHAM.

Parental Influence

In speaking of my mother, I must pay tribute to father, too. I owe everything to the careful training of Christian parents. From my earliest recollection I have had an idea of God, and the services of family worship are among my first remembrances.

Eleven of the most critical years of my life were spent where there was no Christian influence outside of home. I had no church privileges and no Christian associates. During these "teen" years, when a boy's life is so easily molded, my associates all regarded Christianity very lightly. They used tobacco, and had many other bad habits. In that community the dance was the most popular amusement. I remember that my parents never *refused* to allow me to do any of these things, but by example and careful training they ever kept before me the danger of indulging in the habits of my associates. The highest ideals were ever kept before me.

The thought that I must be a leader, and not a follower, was indelibly impressed upon my mind. The excuse that some one else had led me to do a wrong deed was never accepted by father, and without fail he administered the needed punishment. But this was always followed by a kiss and the explanation that his love for me had prompted the chastisement.

As I grew older — too old for corporal punishment — my father and mother fulfilled their duty by giving helpful advice and wise counsel, and endeavoring to guide me in the right path.

I was taught to work, and work hard. I learned the value of money, and was trained in its right use. I remember the time I earned my first dollar. I was about five years old, and drove the wagon for father when he took a herd of cattle to the railway station, about sixty miles from home. It took almost a week to make the trip, and the man who bought the cattle gave me my first whole dollar. Upon father's advice, the money was invested in a motherless calf, which I carefully raised, and as a result of this important investment, I have been able to support myself while attending school. Father has always impressed me with the importance of keeping money where it will grow instead of trying to gratify all present desires.

I can never hope fully to repay the debt I owe my parents for their patient, careful training. As long as mother and father live, I shall deem it a privilege to receive from them advice and counsel.

JULIAN C. GANT.

Mother

"Mother!" What heart does not throb with a thousand tender memories at the word, for it is one of the sweetest names on earth.

It was mother who cared for you in helpless infancy; who taught your baby lips to utter their first word, and trained your little feet to take their first toddling steps. She it was who soothed your childish sorrows, who shared your childish joys, who kissed away the tears, and tenderly watched over you in illness.

At mother's knee you learned to lisp your first childish prayer, and there you listened to those beautiful Bible stories and those dear old hymns that you never can forget. Lovingly, tirelessly, prayerfully, she sought to guide your feet in the paths of right.

As you grew older, it was mother who taught you the first lessons of usefulness. It was to mother you flew for comfort when things went wrong at school or at play, and when temptations and struggles came. Mother, it seemed, always understood, and knew just how to help you. Often her heart was grieved, but she led you to hate the wrong and to measure things by right standards.

When you met with failure and were utterly disheartened, mother was not discouraged. When all the world seemed to have lost faith in you, she still believed in you, and by her wise, loving counsel inspired you with new courage and confidence.

Your mother shared your aims and ambitions, and was willing to sacrifice and endure hardship that you might attain your ideals. She desired you to have a better preparation for life than it had been her privilege to have.

Mother's love was unselfish and self-sacrificing. It followed you when you left home to take your place in the great untried world. Her letters cheered and comforted you, and her prayers continued to follow you. Whatever you are, or hope to be, you owe largely to your mother. She deserves your noblest effort and your highest regard.

"Youth fades; love droops; the leaves of friendship fall;
A mother's secret hopes outlive them all."

BESSIE MOUNT.

* * *

A Few Clothing Hints

LOUIS A. HANSEN

IN clothing ourselves, the needs of the body should be considered more than the dictates of the fashion plate. The fashion makers and the style setters have no particular reputation as health reformers, nor even as physiologists. Their product is not based upon the requirements of health; and in dress, as in every other question that pertains to the physical being, health should be the first consideration. The exercise of proper taste as to colors, symmetry, and shape, is not out of place. In fact, considerable care and thought may properly be given to making our clothing neat and well appearing. Simplicity, rather than extravagance, is befitting sensible dress. Durability, rather than display, is in order.

Clothing should never be tight, whatever a person's figure may be. The free circulation of the blood is absolutely necessary to the health of the body; for health depends upon good circulation. Tight corsets, or a like article by any other name, should not bind the waist. The breathing should be free from all obstruction. The abdominal organs should not be

cramped. These all have a work to do, and need room in which to do it.

No heavy clothing should be suspended from the hips; that is not what the hips are for. The shoulders can better carry the weight of the clothing. This is true for both men and women. The clothing should be so arranged that the arms can be easily raised above the head. All the natural movements of the body should be free.

A tight waistband on trousers or a tight belt on the skirt is harmful. Tight garters or arm bands always impede circulation. Tight-fitting shoes are very harmful. Hats which fit too closely should not be worn. Anything that cuts off the free circulation of the blood, hinders, to that extent, the proper nourishing of the body.

In speaking of shoes, we can scarcely say too much against the extreme high heels so much worn now. Several writers have recently given graphic descriptions of the great harm caused by the modern high-heeled shoe, raising the body out of its natural position, throwing extra weight where it does not belong, and displacing the proper equilibrium and weight of the body. If the Creator intended us to walk with heels elevated several inches, he would probably have given us that kind of foot.

In another sense, should clothing be loose. It should be of porous cloth, loosely woven, so that air can readily penetrate it. For this reason, porous-knit or loose-mesh underwear is rapidly gaining in popularity. In speaking of underwear, it may be needless to say that the same underclothing should not be worn day and night, but when taken off at night should be placed so as to permit the escape of impurities. Union suits, for both men and women, are by far the preferable form of underwear. When they fit properly, they permit of free movement of the body, and do away with the extra thickness of the two-piece suit about the waist, where thickness is least needed.

* * *

A Few Tested Stain Cures

FORTUNATELY, there's a cure for nearly every spot, and here's a neat little list of such first aids to the commonest varieties of spot and stain:

For stains from acid, use ammonia or chloroform.

For chocolate stains, soak in coal oil and wash in cold water.

Fruit stains should be soaked when fresh, in sweet milk or oxalic acid solution.

Grass stains should be rubbed with molasses, then washed with soap and water.

Grease spots should be rubbed with French chalk or fuller's earth.

For ink, use salt, cornmeal, magnesia. Use dry first, then try paste by mixing any one of these with water. If dry absorbents fail, try milk or oxalic acid solution.

For mildew stains, use lemon and salt, javelle water, or soak in sour milk.

Mud stains should be soaked in coal oil.

Paint spots will usually yield to turpentine or benzine.

Perspiration stains yield only to boiling water.

Stains from acid fruits, such as lemon or grapefruit, should be covered with baking soda.

Fruit stains which turn blue or gray after treatment with boiling water, can be removed by a sixteen-per-cent solution of acetic acid.

Alcohol, either wood or grain, will remove the most stubborn grass stains.

Tea and coffee stains yield to boiling water, if treated when fresh.

For the stains left by eggs, milk, meat, or blood on wash material, try to remove first by soap and water. Then try soaking the spot or garment in two tablespoonfuls of household ammonia to a gallon of water. If some trace of stain still remains, sponge with peroxide of hydrogen. If stains are on thick, unwashable material, apply a paste of starch and water; let dry and brush out.

Lemon juice and salt remove the average rust stain.

Sponge paint, tar, or pitch stains with turpentine or benzine; then wash with hot soapsuds.—*Biddy Bye, in the Washington Herald, March 4, 1919.*

* * *

What to Do with Old Potatoes

TOWARD the end of the season there are always a certain number of badly shriveled potatoes. Many of these are almost useless from the cooking standpoint, but they may be turned to valuable account in the following manner:

In most houses it is possible to discover some dry corner that is perfectly dark. This might be in a cupboard or in a cellar. On a shelf or the floor spread a layer of dry soil an inch or so in depth, and into this press the old tubers so that they are covered to about half their extent. See that each potato is quite distinct, as it is rather important that they should not touch one another. Here the tubers may be left, and they will require no further attention save a very occasional slight sprinkling of water. The soil should never be really damp, or mold will be likely to appear. Sometime during the summer little white spots will begin to appear on the potatoes, and these will finally develop into small potatoes. When these are about the size of walnuts they may be gathered and cooked; they will be found to be altogether delicious. Strange although it may appear to be, the old potatoes will go on producing the new crop for many months, until there is nothing left of them save a little skin. The only essential feature of the treatment is that the old tubers be kept in total darkness. If any light can reach them continuously, they will tend to send out shoots rather than the tubers that are desired.—*Scientific American.*

* * *

Reproving a Prince

HERE is a pretty story which is being told of Prince Olaf, heir apparent to the throne of Norway.

It appears that one day the boy, wishing to speak to his mother, knocked somewhat loudly and impatiently at the locked door of a room in which she was engaged.

"Who is there?" inquired the queen from within.

"It is the crown prince of Norway," answered the little lad imperiously, annoyed seemingly at being kept waiting.

"Then he cannot come in," was the peremptory reply. "The crown prince must await the queen's convenience."

At this rebuff the young prince suddenly changed his tactics, and softening his tones, said pleadingly: "But, mother, it's your little Olaf."

"Then you may come in," said the queen kindly, rising and unlocking the door. "I am always glad to welcome my little Olaf."



ELWIN WINTHROP SNYDER

ELWIN WINTHROP SNYDER was born Feb. 26, 1865, in Vineland, N. J., and died at Reeves, Gordon Co., Ga., Feb. 15, 1919. When but eighteen years of age he left his home and entered the employ of the New England Conference, since which time he has been uninterruptedly connected with missionary endeavor in various parts of the world. He was particularly successful in the canvassing work, and from 1888 to 1891 was in charge of the colporteur work in Pennsylvania. Brother Snyder and two other young men were the pioneer missionaries in South America. He with his companions, set sail from New York for Argentina in 1891. Brother Snyder also did pioneer work in Brazil, Uruguay, and Paraguay.

In May, 1895, he was married to Estelle Jane Ketring. He and his wife labored for several years in the Cuban field, during which time he served as director of the field, secretary and treasurer, and was the only American minister in the island.

So many strenuous years in the enervating tropical climate began at last seriously to undermine his naturally strong constitution. His health finally became so precarious that his physician insisted that he must discontinue his work in the islands, and he decided to come to Southern California. During the years 1913-14 he had charge of the Mexican work in Los Angeles. His ability as a linguist made his work particularly valuable in this city. During 1915 Elder and Mrs. Snyder were in charge of the Pacific Press exhibit at the Panama Exhibition in San Francisco.

For several years Brother Snyder made earnest effort to recuperate his physical force, which his tropical experience had so seriously depleted. Several months ago he felt justified in again undertaking pastoral work, which he did in connection with Dr. Hayward's sanitarium in Georgia. Brother Snyder fell a victim to the prevailing epidemic of influenza February 15. His body was returned to Los Angeles, and on Sabbath, February 22, funeral services were held in Glendale. The services were conducted by Elders M. M. Hare, V. H. Lucas, and G. W. Reaser, and the writer.

Brother Snyder's remains were laid to rest in the beautiful cemetery at Tropic, Calif., there to await the voice of the Life-giver, which he undoubtedly will hear in the summons of the first resurrection.

GEORGE THOMASON.



DR. WILLIS HENRY MAXSON

WILLIS HENRY MAXSON was born in Pleasant Valley, Richburg, N. Y., May 26, 1855, and died in Berkeley, Calif., Feb. 4, 1919, at the age of 63 years, 8 months, and 8 days.

He came from Seventh Day Baptist stock, who went to Rhode Island very early in the settlement of America. He was baptized when fourteen years of age. Though living in the country, at some distance from the church, he was a regu-

lar attendant at prayer meeting, a blessed habit formed in his youth.

He was graduated in due time from Friendship Academy, and taught school for two years in his home State. From that experience he went to Battle Creek to study medicine. In 1883 he received his degree of M. D. For seven years he was connected with the Battle Creek Sanitarium. Here he met Miss Harriet Sanderson, who became his life companion, she obtaining her medical degree shortly after their marriage. After this he took a course in medical missionary work in Brooklyn, N. Y.

In 1888 the Drs. Maxson came to California. Here for five years he was medical superintendent of the St. Helena Sani-



DR. W. H. MAXSON

tarium. After his experience in St. Helena he lived most of his time in Oakland, engaged in medical practice till his health failed.

Four children were born to Brother and Sister Maxson,—Harriet, Willeta, Eugene, and Willis. The girls, now Mrs. Holt and Mrs. Rickabaugh, graduates of Pacific Union College, are doing educational work in our schools, Laurelwood and Fernando Academies respectively; and the boys are attending Pacific Union College. All were present at the funeral service.

In his early experience, Dr. Maxson had a vision of the wonderful love of God and the deeper spiritual side of Christianity. He questioned often whether he ought not to have given himself to that work. He loved the spiritual side of religion. The writer does not recall a single visit with him—and there were many in the aggregate—in which the conversation did not almost at once turn to the religious side of life. He was interested in doctrinal subjects if there were in them spiritual lessons. The sanctuary question was true, but what availed all its lessons if the heart was not a sanctuary where Christ dwelt? The hope of ultimate eternal life

was good, but what availed the doctrine if we did not have and hold by faith the actual life now? The doctrine of the Sabbath was true, but what availed it if we did not have the sweet resting in Christ in our daily experience?

He had a deep conviction that the joyful message of the inward abiding Christ was a message God would send forth with power to the distracted, bleeding souls in this world today, the day of his appearing. He had a very great longing that those of his own chosen church relationship should be brought to understand this living truth, and that the burden of the message which is to prepare a people for our Lord's return should be thus heavily weighted.

His health began to fail ten years before his death, yet if it was at all possible he was always at the prayer meeting and Sabbath school as well as at church.

As the suffering from disease increased, his conception of God's love deepened, his vision of God's goodness broadened. God's love was life; God's life was love. Again and again in his severest pain he would praise God for his goodness and love. He wrote much of these thoughts in his last illness as his message to others of the wondrous love of God.

His bereaved wife and children mourn, but their hope of meeting him again is bright, and his constant teaching and the inspiration of his trust and joy abide with them.

M. C. WILCOX.



THE INTER-MOUNTAIN CONFERENCE

THE Inter-Mountain Conference comprises the State of Utah, that part of Colorado west of the Continental Divide, and San Juan County, New Mexico, more than 122,000 square miles of territory in all. It takes two days of travel from Grand Junction, Colo., our conference headquarters, to reach some of our churches and isolated members.

The greater part of our population is in Utah, and to our best knowledge no sect in America is so hard to reach with the truth as are the Mormons. Evangelistic work seems to accomplish but little. We have a good live church of more than a hundred members in Salt Lake City. Elder and Sister W. A. Sweany have lately taken charge of the work there, and already have an interest. We look for a good ingathering of souls for the kingdom.

With other conferences we have shared in the blessing of the Lord during the past year. The tithe receipts, amounting to \$16,066.09, show an increase of \$5,595 over the year 1917. For the first time in the history of the Inter-Mountain Conference, we reached our twenty-five-cent-a-week goal, for which we give God the praise.

We are starting a new school, known as the Inter-Mountain Academy, located at Rulison, Colo., on the main line of the Denver and Rio Grande Railroad, about halfway between Rifle and Grand Valley. W. C. Baldwin is in charge, and we feel sure that there is not a better class

of students nor a better spirit to be found in any school.

Our membership at the close of 1918 was 793. This is not large, but if the burden of our hearts is realized, which is to see every member a working member, we believe a good strong conference will develop, even though we are in difficult territory.

Our laborers are few, but all seem of good courage, and we look for the year 1919 to present a record of most earnest endeavor in soul-winning.

H. E. LYSINGER.

* * *

SOUTHERN IDAHO CONFERENCE

ON Sabbath, March 22, the Boise church auditorium, church school rooms, and the office of the Southern Idaho Conference were dedicated to the service of God.

The building is of brick, substantial and very pleasing in appearance. It is

The blessing of God has been with Elder J. W. Norwood, the conference president, and his coworkers in securing and paying for this property. The Boise church and other churches in the conference have surely manifested great loyalty.

The building is on a prominent corner and extends to the alley, with a fine lot 35 feet wide extending its entire length. The structure faces two streets.

Elder C. S. Prout, the pastor, has been very successful in organizing the church into working bands. These bands are doing excellent missionary work.

In 1884 Elder J. H. Waggoner organized a Sabbath school in the city. Later Elder J. J. Smith held a series of meetings with good results. In 1886, Elder D. T. Fero organized a church of twenty-five members. This has increased until we now have a strong organization in this important center.



BOISE (IDAHO) CHURCH BUILDING AND CONFERENCE OFFICES

well situated, and very conveniently arranged. The structure was built for the pursuits of worldly pleasure; and yet, with a few minor changes, it is all that could be asked for in comfort, convenience, and appearance for our use. The auditorium is sufficient in size to accommodate a large congregation. The three schoolrooms meet the demands nicely, and the conference office is first class.

Few, if any, of our conferences and churches have been so well favored. God certainly has wonderfully provided this magnificent building for his work.

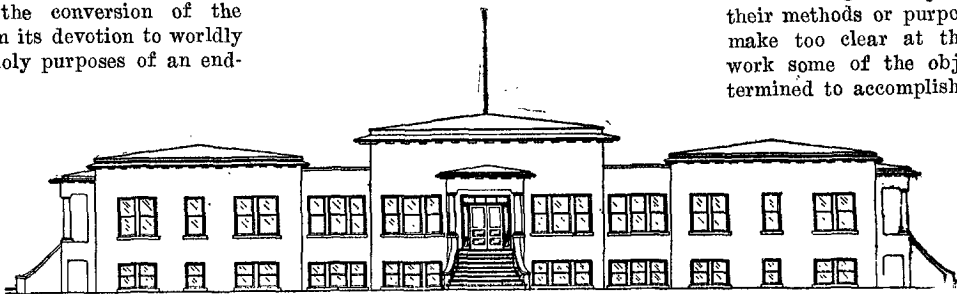
The property cost only about \$16,000, but its actual value is fully \$40,000.

The change from the purposes for which it was erected to its present use, is almost like the conversion of the human heart from its devotion to worldly pleasure to the holy purposes of an endless life.

The ministers taking part in the dedicatory service were Elders Norwood, Prout, and the writer.

Sunday, the twenty-third, it was my privilege to visit the Southern Idaho academy at Caldwell. The prospects are excellent for this school to accomplish a good work. Already there has been received on the academy fund \$23,384. The people are supporting this school nobly, and this, with God's blessing, means success for the school. That evening the principles of religious liberty were presented to an appreciative audience in the chapel, and the following evening the true principles of freedom in Christ were presented to the church at Ontario, Oreg.

H. G. THURSTON.



ACADEMY BUILDING, CALDWELL, IDAHO

INTER-CHURCH WORLD MOVEMENT OF NORTH AMERICA

REGIONAL CONFERENCE, CHICAGO, ILL.,
MARCH 9-11, 1919

THIS conference was held as planned, in this city, with delegates from Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, Ohio, and Wisconsin. It was an enthusiastic gathering, full of determination to carry out its object. Its workers and speakers were from among the greatest of the nation.

As stated in the "call" for this convention, this movement is "undertaken in response to a widespread feeling . . . that the combined churches should undertake a program which would include nothing less than a complete evangelization of all of life;" its stated purpose being "to present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and co-ordinated Christian effort, and meeting the unique opportunities of the new era." Eight or ten of these "regional conferences" are to be held in convenient places of greatest influence in the United States, to set the work to going well, as soon and as fast as possible. As expressed, the "purpose" is "to set in motion at once in every city, town, county, and village of the nation where it does not now exist, some form of interchurch organization which will meet the new postwar problems of the Christian church."

The organization is most complete and thorough, having various departments to look after the work assigned to their care, and bringing to its aid all the "spiritual forces" of the combined churches in any effort they decide to make to gain their objects.

Most of the objects to be accomplished are very worthy ones. Some, however, are very questionable, being almost wholly political; and it is sad to see so much energy and time spent by those whose duty it is to preach the gospel, on wholly "social" reforms by questionable methods, when the simple preaching of the gospel would accomplish more in a shorter time, and the gospel is the only thing that can accomplish it.

In the Department of Social Service "a legislative committee will be established to promote co-operative effort for approved legislation."

What some of the "approved legislation" will be was clearly stated by some of the speakers, although an evident effort was made to keep out of sight all questions upon which there might be a diversity of opinion, and to smother all expressions that would even seem to question the right or propriety of any of their methods or purposes, or that would make too clear at this stage of their work some of the objects they are determined to accomplish.

There was a studied, labored effort made to belittle the "theological differences" of the various churches, and an expressed willingness to "give up many of those teachings we have heretofore held to be vital to our denominational existence, as being insignificant as compared to this greater unity and brotherly co-operation." About four things were held to be essential points of faith: The fatherhood of God, the brotherhood of man, the establishment of universal democracy, and brotherly co-operation; and, to a disinterested listener, it sometimes seemed that the speakers thought the latter to be the greatest of all. It made one fairly sick at heart to see the willingness to give up vital points of truth for the sake of this "unity," as if that were more essential than to believe the very things in which alone there is salvation.

By some of the speakers there was a sincere effort made to hold up the spiritual side of this work rather than the social and political, but this effort did not meet the hearty approval that met the efforts to rally the forces of the organization to social and political reforms.

One of the most spiritual speakers endeavored to lay before the delegates the fact that the fine machinery of their organization, unless operated by the Spirit of God, would never accomplish the work needed to be done at this time. But to one acquainted with the truth for these last days, and with the teachings of the Bible concerning the work of the Spirit of God in these days, it was plain to be seen that when Satan works with mighty power through these very organizations, and through others, it will verily be taken as the work of God's Holy Spirit. In the same address the speaker said, or plainly intimated, that Christ and his Spirit were so intimately associated with this movement that to speak against it and against the work it is set to accomplish, would be to speak against the Holy Ghost; and that to oppose the establishment of the kingdom of Christ by this movement would be "treason," and not only treason against the Government but against Christ himself. And while he spoke clearly in favor of individual rights, he stated as clearly that then the unbeliever in the Bible and in God would have but very few rights outside the rights granted by these representatives of the kingdom of God.

Another dangerous proposition was, that the revelation of the Spirit of God to the individual is greater than his revelations in the Scriptures: the person could not help understanding them, but might not be able to understand the Bible. And things written in the Bible are not true simply because they are there, but they are in the Bible because they are true; and the impression was left that it will be much safer to trust to what the Spirit will say to the individual than to trust the Bible. It is easy to see that, unguided by the Word of God, people will readily be led and controlled by Satan fully, and think they are being led by God's Spirit. How Satan is paving the way for his great deceptions of the last days!

The Chicago *Herald and Examiner* of March 10 announced the meetings of this organization, and gave a sketch of an interview with Dr. S. E. Taylor, of New York, the executive secretary. The *Ex-*

aminer says: "A drive for a \$200,000-000 budget for world evangelism and religious reconstruction will be planned at the meeting, also steps for a unified movement for religious supremacy." And it quotes Dr. Taylor as saying: "The church has the greatest opportunity of leadership now that it has had since Christ came to earth. If the church does not step out now to united leadership, it will be displaced by other organizations." "There is a sense of earnest desire everywhere that the church may rise to leadership." The organization proposes to carry this leadership not only to the halls of legislation but also to every home in the land, and all will no doubt soon be asked on which side of these "reform" issues they stand.

We must all be able and ready to give a reason for the faith that is in us, with meekness and fear. The following statements from "The Great Controversy" are very applicable just now: "Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union [of the churches] a grand movement for the conversion of the world, and the ushering in of the long-expected millennium." "The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, his servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men." — Pages 587-589.

May we all be found on the right side of the great issues that are coming up. We can do this only as we live near to the Lord, carefully studying his Word and the Testimonies of his Spirit, and being much in earnest prayer.

E. W. WEBSTER.

* * *

EXPERIENCES IN THE YOUNG MEN'S DORMITORY OF UNION COLLEGE

IN Union College the spirit of loyalty to the principles for which the college stands is very marked and encouraging.

A few incidents may be of interest and serve to illustrate this fact. As preceptor, my observations are made in the young men's dormitory, from which the illustrations are drawn, but the good spirit existing among the young men is found among the young ladies also.

The influenza entered the school about Oct. 12, 1918. It was not many days thereafter until almost half of the home students were sick and the school closed. A few of the students went home. Some of the young men found employment in the city at good wages, and the rest of us gave ourselves up to an attack of influenza or to nursing those who had been attacked. Physicians and nurses were hard to find, but after watching the treatments given a few times we all "knew how" and worked like "trained nurses." Some of our young men were very sick and required special attention day and night. Although those who found employment in the city needed the money to help themselves through school, they soon comprehended the situation and gave up their work in order to help care for the sick. All worked hard and faithfully until the danger was past, when we were glad for a change and rest.

More than once during the time of this epidemic word passed around that some young man or some young lady was very sick, with a high temperature which refused to yield to the treatments given. As the young men met for evening worship, earnest prayers were offered for such persons, that God would bless the treatments given and spare the life of the student. In almost every case after such a season of prayer, word came to us that there had been a marked change during the night. The temperature had yielded and was coming down.

Although this epidemic was a hard experience, we recognize that the Lord was with us, blessing our treatments, answering our prayers, and binding our hearts together as perhaps he could not have done by any other means.

At the end of the first six weeks of this year, as a result of these experiences, the students knew each other better and had more sympathy for each other than often is the case even at the end of the year. They had learned how to trust God, how to pray and receive answers to their prayers.

It was not long after school opened again before the annual week of prayer came. As we neared the time, the young men began to feel a burden for their fellow students who were not converted. They began to pray for them. The more they prayed the more they were impressed that God wanted to use them to help some one during the week of prayer. The question came to them, "Do I have to wait until the week of prayer to know that my sins are forgiven and that God has granted me his Spirit for service?" They decided they should have this experience before, so that God could use them to help some one else. They, therefore, set apart December 5-12 as a week of prayer for themselves, when they should obtain the blessing usually obtained during the annual week of prayer. They were not disappointed. God gave them a blessing and used them. Some who had been long in the school, but never had yielded to God, did so during the week of prayer.

One evening at the close of a series of studies in evening worship on "World Conditions as a Result of the War, and the Preparation of Young People to Meet These Conditions," a young man arose and asked for the privilege of saying a few words. In substance he said: "I believe we ought to spend more time in prayer. We ought to have prayer bands formed here in the home to meet each evening at 9:45. Let the first blink of the lights be a signal to lay aside our studies and go to these prayer bands." His suggestion was approved, and a committee was appointed to arrange for the bands and their places of meeting. These evening prayer bands are still continued.

On December 31 I received a telegram calling me from the school for a few days. Under some circumstances I should have questioned in my own mind how well the standards of deportment would be held to in my absence, but in this case I knew the young men. At evening worship, just before leaving, I said to them:

"It is necessary for me to leave you for a time. One of the teachers has consented to come in and take my place. He still has his full work to carry, and I am counting on you to cause him no trouble. Although we have no formally organized house board of students to look after discipline, we do have self-government of the right kind. Together we have studied principles, and you have governed yourselves accordingly. I am counting on you to be just as true and careful in my absence as you have been in my presence."

"You can count on us," was heard from different parts of the room. In the season of prayer that evening they asked God to help them to live true to the standards of the school. On my return I found the home in good condition, just as I expected.

One of our young men came into very close circumstances financially. His clothing was badly worn, and he was in need of some bedding also. Some of the young men observed his needs, and as he was preparing for the ministry they did not want him to leave school. One evening during the worship hour I called him into my office for a conversation while the other young men conducted worship. While he and I were in counsel over the spiritual condition of some of our students, the young men in the worship-room were discussing his needs and raising funds to help him. The twenty-five young men rooming on his floor contributed cash, bedding, and clothing to the amount of almost \$30.

One afternoon several young men were together in Mr. A.'s room. Just before leaving, one of them who had not been here long changed a box of tobacco from one pocket into another. Mr. A. was surprised that he should have tobacco, for the student sentiment is against its use. Any who may have formed the habit either give it up soon or leave school. He said to the young man, "You don't use that, do you?" He confessed that he did. A conversation on the subject ensued, in which Mr. A. told of his own experience in using tobacco and why he had given it up. At the end of the conversation the young man took the tobacco from his pocket and gave it to Mr. A., saying as he did so, "Here, you may do as you please with that; I am done with it." Several weeks later he told Mr. A. that he had kept his promise and that he could get his lessons better since giving up tobacco. That box of tobacco went up in smoke, but it was through the furnace chimney.

The students as well as the faculty are anxious that Union College shall accomplish the purpose for which it was founded. We are striving to make our school homes indeed to the young people who leave their father and mother's roof to "enter here" to finish their preparation in answer to the call of God to their life-work. To God be all the praise for the good spiritual condition which prevails here!

B. E. HUFFMAN.

* * *

THREE encouraging efforts, in behalf of English-speaking people, are now in progress in Chicago, Ill. A most excellent interest is manifest in each.

FROM A MOTHER IN ISRAEL

TO THE DEAR REVIEW READERS: It has been more than sixty years since the REVIEW began its weekly visits to me. It was my comfort when I was alone in the faith held by Seventh-day Adventists, as there were no other believers in the community where I lived. Now I am past eighty-three years of age, and I still enjoy reading the reports of the progress the message is making and the earnestness with which the workers are pushing the work which is soon to be finished.

I have as cause for gratitude to my Creator my six children with me in the faith. My dear companion, who has been sleeping the past twenty years, enjoyed scattering pages of truth-filled literature, and it has been my privilege to see a score or more of neighbors accept present truth, some of whom became interested through reading the REVIEW. I am still praying for others "till my life-work is ended." I am too frail to do anything but pray and praise the Lord. My heart is full to overflowing when I think of God's manifold blessings to me. May he continue to bless the dear REVIEW and its contributors. MRS. H. A. BALDWIN.

* * *

AN APPRECIATION

DEAR OLD-TIME FRIEND, the REVIEW: Yes, we have been friends, dear friends, for forty years. You have brought to me from week to week many valuable lessons of instruction and counsel; many words of comfort and blessing; and told me how the third angel's message is progressing in all parts of the world. When we became acquainted forty years ago, the mission work of this denomination was only in its infancy. Elder J. G. Matteson and Elder J. N. Andrews had then just established our work in Europe. The great outlying fields had not been entered by the living preacher. Today the message has earnest, efficient exponents in nearly all the world. Where then, dear REVIEW, your visits were confined to a limited number, today the REVIEW family has members the wide world over. And a happy family is this "household of faith," with God our Father and Christ Jesus our elder brother.

When we were introduced, those forty years ago, I was made acquainted with many dear members of this great family who have been separated from the circle by death. Their names no longer appear in print. They endured the trials, burdens, and opposition of those pioneer days with fortitude and courage. We need not mention their dear names here, but they are "written in heaven," in the Lamb's book of life. As I turn the pages of my scrapbook, and read the articles gleaned through the years—comforting poems which could have been inspired only by the Spirit of God, and prose of wise counsel and blessing—it brings sorrow and sadness to my heart. The writers have fallen at their posts of duty in different parts of the world, and are now awaiting the call of the Life-giver.

And, dear REVIEW, there are only a few left of those who remember the long-ago days. Their names appear occasionally in your columns, but soon they, too, will be recorded among the obituaries. So while the Master grants us life, we will, with his gracious help, remain true and loyal, giving you from our grateful hearts the best that we have; always praying for the influence and

guidance of the sweet spirit of Jesus, that we may speak words which will soothe and bind up broken hearts and give joy and gladness and consolation and courage to every member of the world-wide family. We are all brothers and sisters in Christ Jesus, looking for "that blessed hope."

Then, may God bless you, dear friend, in your mission of love and blessing, till we all are safely gathered home to our Father's house. J. M. HOPKINS.

Roseburg, Oreg.

* * *

GLEANINGS FROM THE FIELD

SEVEN new believers were recently baptized and united with the church at Omaha, Nebr.

SEVERAL weeks ago the new church building at Gainesville, north Texas, was dedicated to the service of God. This church has a membership of thirteen.

A RECENT report from Miami, Fla., states that Elder Allen Walker has just baptized nine new believers as a result of his effort in that place. Several others are planning for baptism later.

THIRTY new believers were added to the Ephesus church (colored) in Washington, D. C., on a recent Sabbath. The members of this church are hard at work, and the Lord is blessing their efforts.

A NEW academy is to be established in the Western Washington Conference. It will be located at New Auburn. Work on the building began the last of March, and the school will be in operation by September 1.

THE Alberta Academy in Western Canada is to be converted into a junior college. A new normal building will be erected, where Canadian teachers may receive an efficient training for church school work, which will enable them to bring our schools in the Dominion up to the government standards.

ELDER C. J. BUHALTS, president of the Mississippi Conference, writes: "The outlook for this field is encouraging. We are especially pleased to see financial growth. Last year our membership gave an average of sixty cents each for missions. Our tithe for 1918 showed a gain of nearly \$4,000 over the previous year. Our book sales for the last year reached \$60,000, and other lines of endeavor also show substantial gains. We are of good courage."

SEVERAL months ago in a Pennsylvania city, a young lady was selling the *Watchman*. A man who refused to buy a paper of her, refused in a very gruff manner. The harsh words attracted the attention of a gentleman who felt sorry for the lady who had been so discourteously treated. "What is the price of your paper?" he inquired, at the same time passing to her the money, and most pleasantly adding: "Just keep the paper and sell it to some one else." "O, I wish you would read it," she modestly replied. This traveling man recently told me that he would never forget that little kindly appeal. He at once pleasantly and eagerly took the paper, and read it. A certain article by Elder C. B. Haynes especially appealed to him, and whether or not the missionary ever heard of it, her periodical buyer subscribed for the *Watchman*, and is most deeply interested in the truth.

THE baptism of twelve persons is reported from Troy, N. Y.

SEVEN new members have been added to the St. Paul (Minn.) church by baptism.

A NEW Sabbath school has been organized at Taylorsville, northern California.

A NEW Sabbath school, with a membership of fourteen, has been organized near Colby, Wash.

ELDER C. K. REISWIG reports the organization of a Sabbath school of forty members near Irvine, Alberta.

Missionary Volunteer Department

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

A CALL TO PRAYER

MANY years ago the statement came to us through the spirit of prophecy: "Much has been lost to the cause of God for lack of attention to the young." This being true, much will be gained by giving proper attention to our youth.

This attention to the spiritual life of the child should begin at a very early age, in the home. This is, I should say, most important of all. But this testimony doubtless refers to the attention which the church should give to the lambs of the flock.

I believe that if our people all realized the great importance of a strong, continuous spiritual effort for the children and young people, they would not cease to pray and work until there is a Spirit-filled, efficient Missionary Volunteer secretary in every conference, giving his or her time to this one thing. No investment we could make in this cause would pay larger returns, if we had the workers with the necessary vision and consecration.

For a good many years the Maine Conference has had a Missionary Volunteer secretary whose heart is wholly in this

work. The Missionary Volunteer work there has had its difficulties, but there has been a continuity of effort from year to year. The various features of the work have been presented to the churches. Personal work has been done. The young people have been urged into school, and visited after arriving there. Correspondence has supplemented the field effort. The secretary has worked hard, and conference officers and workers have co-operated.

In a recent letter (which was not meant for publication) the secretary wrote:

"Eternity will show the good which has been accomplished by the Missionary Volunteer work. Nine foreign missionaries have gone from the Maine Conference since the organization of our work. They were all Missionary Volunteers, and we can reckon from our ranks, ministers, nurses, teachers, tract society secretaries, colporteurs, home missionary secretaries, field missionary secretaries, and stenographers; and many more are in training. . . .

"Members of my flock are in Africa, India, China, Siam, and the islands of the sea. And we can find them in Indiana, Missouri, Connecticut, Massachusetts, and New Hampshire, while some are sleeping in far-away 'No Man's Land,' and others are scattered among the forts and cantonments in the United States."

We call upon all our people in all places to pray for the Missionary Volunteer Department. May God forbid that our Missionary Volunteer workers should be half-hearted or formal. May the Holy Spirit be poured out upon our fathers and mothers and unite their hearts in this great forward young people's movement. May all our conference workers unite with our Missionary Volunteer secretaries in an offensive and defensive league against the great enemy of our children, and fight shoulder to shoulder till the victory is won. "Brethren, pray for us." M. E. KERN.

* * *

MISSING

We regret that thus far we have received no Missionary Volunteer reports

from Asia or Africa for the quarter ending June 30, 1918; but it is cause for rejoicing that in spite of this fact our general summary shows a decided improvement over that of the corresponding quarter of 1917. Nearly every item is noticeably larger. Compare the two and see for yourself.

We have delayed this summary some months in the hope that we might have a more complete report to make. If our Missionary Volunteer secretaries in foreign lands should chance to read this note, we hope that it will be a gentle reminder to them to report to the General Department regularly, that the progress of our young people's work in the lands beyond may be published with our world report. It is a source of encouragement to all who love this movement to see what the young people are accomplishing for the Master.

Europe's report is missing also, but of course we know there is a good reason for this. There are better days coming, when this field will be reorganized, and then we shall look for great things from our Missionary Volunteers. ELLA IDEN.

* * *

"TELL ME A STORY"

YOU who are fathers and mothers can still remember the stories that were told you when you were children. You may or may not realize how much some of those stories have influenced your life.

How important that we make the most of the story-loving age of the child to inculcate the principles of righteousness. We do not need to be always "preaching" about the moral in the story, either. Children can see a point.

Do you wish you had some real good uplifting stories to tell to your children? "Little Stories for Little People" has seventy-nine such stories, besides more than fifty poems that children like to hear.

A woman who is not a Seventh-day Adventist writes: "I do appreciate the book 'Little Stories for Little People.' I would not take five dollars for it if I could not get another."

But the book costs only eighty-five cents, and can be obtained from your tract society. M. E. KERN.

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending June 30, 1918

	Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North America	987	18264	8637	19255	5086	23832	6316	2199	47803	205699	16169	7237	5187	64425	33899	7583	\$1257.61	2060	643	\$8362.98	\$3192.65	788
* British Union	48	519	---	1883	---	1765	306	---	30201	4524	268	472	531	26673	3915	---	---	228	---	225.71	---	---
Australasian Un.	183	3521	---	2101	864	7860	813	208	13869	32648	1708	971	407	22762	9371	220	---	762	---	2906.60	256.46	67
South America																						
Australasian Un.	23	347	173	526	131	486	594	41	7242	3661	277	289	267	3000	489	114	32.80	317	---	---	131.21	10
Brazil Union	19	212	45	17	6	41	43	12	2605	26	90	25	24	167	3	---	.30	1	---	---	1.29	---
N. Brazil U. M.	2	68	36	9	3	32	152	3	272	20	13	7	95	15	6	---	.60	2	---	---	10.61	---
West Indian Union																						
S. Carib. Conf.	14	350	130	70	38	858	222	4	632	480	115	159	73	595	838	56	5.16	47	22	5.79	9.26	6
Northern Latin American Missions																						
Haitian Miss.	16	401	---	241	265	2283	2265	16	1156	440	74	97	54	55	2283	80	512.70	254	1	---	559.33	---
Porto Rican M.	6	144	---	713	617	4142	2728	36	52	714	777	186	90	779	2513	249	50.70	271	58	164.16	49.03	---
Hawaiian Mission	3	67	45	22	12	54	26	---	47	865	12	36	---	292	24	10	---	---	---	30.00	16.00	---
Totals	1251	23393	9075	18837	7022	41853	13455	2519	113879	249077	19503	9479	6728	118763	53291	8312	\$1859.87	3942	724	\$11695.24	\$4226.34	871
Totals for quarter ending June 30, 1917	1023	19518	6059	16011	7129	37096	11030	4911	89352	215051	12061	9224	9663	97713	42921	11746	---	3634	681	\$9829.53	\$3860.16	990

* For two quarters.

M. E. KERN, Secretary of the M. V. Dept. of the General Conference.

Medical Missionary Department

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

WABASH VALLEY SANITARIUM

If the great World War has done nothing else, it has certainly brought one lesson very forcibly to our minds, and that is the great necessity of a medical training. It has demonstrated that a nurse's training is of inestimable value at a time like this. We are having a "little time of peace" at present, but soon the very darkest pages of earth's history will unfold, and the nations of earth will gather again to terrible battle.

The influenza pandemic has burned into our very souls the necessity of knowing how to care for the sick and the suffering—yes, and the dying—in our own homes as well as in our immediate neighborhood. This plague—and a plague it certainly has been—is but a sample of what we may expect in the future.

Every person between the ages of nineteen and thirty-five, whom the Lord is not calling to make a definite preparation for other lines of work, should begin now to prepare for the future by obtaining that which will fit him to care for the sick, the wounded, and the Christless.

The patronage of the Wabash Valley Sanitarium has been steadily increasing, until for a long time we have been crowded to the limit. This increase of patients is not a spasmodic one, for we have had very few influenza cases.

The sanitarium is in a position to give the very best training to those who can enter either the June or the September class. Those who start training in June will be ready to give bathroom treatments and to do some nursing by the time the fall class begins.

To the faculty are being added four very competent teachers. Dr. Satterly, who did such excellent work in training the Red Cross students more than a year ago, is joining our staff immediately. His wife will also help in the teaching. Mrs. Janie Albro, formerly Miss Janie Harrison, will take the matron's work the first of April. Those who know Mrs. Albro will realize that we could not secure a person better suited to this position. Miss Anna Balding will also join our staff very soon.

We believe in giving our students the very best medical training possible. The secretary of the Indiana State Board says that we are giving the best theoretical training that is being given in the entire State. With the sanitarium full of patients month by month, our nurses receive very thorough training in practical nursing also, because of having to deal with a large number of cases and of many different kinds. Our training school is State registered, and Indiana receives and gives reciprocity with many other States.

Our classrooms are large and pleasant, and the dormitory rooms are everything that can be desired. Our summers and winters are very mild, and the location of the sanitarium is one of the most beautiful in the country, nestled as it is among

the hills three miles from the city of La Fayette, with the beautiful Wabash River in the foreground.

Training-school booklets and application blanks will be sent to all persons interested. Those between the ages of nineteen and thirty-five who have had nine full grades of school work may apply.
C. E. GARNSEY.

Religious Liberty Department

C. S. LONGACRE - - - Secretary

CAMPAIGNING FOR RELIGIOUS LIBERTY IN CALIFORNIA

EVER since 1895, when the supreme court of California declared a certain Sunday law then on the statute books unconstitutional, efforts have been made periodically to secure another Sunday law for that State to which the court ruling would not apply. At each session of the legislature, bills have been presented, but they have always failed of passage. In 1914 the people had the opportunity to vote on Sunday closing and defeated it by a large majority. The people of the State have long held to the idea set forth by Chief Justice Terry in 1858: "If the legislature has the authority to appoint a time for compulsory rest, we would have no right to interfere with it, even if they required a cessation from toil for six days in the week, instead of one."

In the autumn of 1918, the city council of Los Angeles passed a Sunday-closing law. This raised such a protest that the issue was submitted to the people. The measure was defeated by a vote of almost two to one. Notwithstanding all this, soon after the convening of the legislature last January, practically the same bill that was defeated in the State in 1914, and again in Los Angeles in 1918, was introduced into both houses. It was manifested early that the religious elements were keeping well out of sight this time, and that the work was to be done by certain elements of organized labor. Thus the argument was made that it was not a religious measure, but a labor bill.

The proposed law has all the inconsistencies that are usually found in such measures. It proposes to close clothing stores and bakeshops, but leaves cigar stores open, classing them as daily "necessities." Farm work, except such as is essential to the planting and harvesting of crops, was placed under the ban. Those who observed some other day than Sunday as a day of "worship" were to be exempt from prosecution.

Feeling that something should be done to prevent the passage of the bill, the union conference committee arranged for an active campaign against it. This was not simply to block the passage of this proposed law, but to educate the whole people of the State as to the evils of such legislation. Nearly four hundred thousand leaflets, prepared for the occasion, were distributed by the friends of liberty.

A speaking campaign was organized, covering more than forty appointments. Elders W. M. Healey, J. O. Corliss, N. W. Kauble, R. G. Fries, A. M. Dart, C. H. Edwards, G. A. Snyder, B. L. Howe, and others had a part in this campaign.

Brother Frank Coffin sent out a number of articles to newspapers throughout the State. Petitions of protest against the bill were prepared and diligently circulated, securing signatures. More than fifty thousand residents signed these protests. These were counted, sorted, and given to the legislators representing the districts where the names had been secured. The protests were presented to the legislature and printed in the journal. This had a tremendous influence in both senate and assembly. Hundreds of letters of protest were also written to the members of the legislature.

Such was the interest in the matter that a public hearing was held in the assembly-room to listen to arguments both by proponents and opponents of the bill. Twelve speakers appeared for the bill. Elder W. M. Healey and myself spoke against it, representing the religious liberty department. Two other speakers opposed the bill, one from the druggists' association and one from a denomination known as the Church of God. The assembly-room was well filled. I am firmly convinced that the Lord blessed the presentation of his truth and that a good impression was made. At a subsequent meeting of the committee to whom the bill was referred, a motion prevailed to table it.

The general opinion is that the measure cannot pass either house if it should come to a vote. This all shows the value of faithful, diligent work on the part of both ministry and people. Our people everywhere should be placing religious liberty literature in homes and offices, so that when a crisis comes the people will have an intelligent knowledge of the principles of true liberty.
W. F. MARTIN.

Home Missionary Department

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

CHRIST AND THE CHURCH

CHRIST loved the church and gave himself for it. He did more. He gave himself to it. He is now the real head of the church—its life and its power.

Christ likens his church to a vineyard. His Father is the husbandman. He is the true vine, and his followers are the branches. What was the attitude of our Lord toward the church at the time of his first advent? He set forth his relationship by a striking illustration in the parable of the fig tree:

"He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that thou shalt cut it down." Luke 13: 6-9.

One more opportunity, one more short year of time, was given that church for amendment. What the Lord demanded of that church was fruit. All those three

years that Christ preached to that church, it bore no fruit, but simply cumbered the ground. It was a church that was spiritually dead, and consequently could not bear fruit. The Vinedresser pleaded with the Lord of heaven not to cut it down, but to grant the church another opportunity to redeem its past record of unfruitfulness. He still had hope that the church would arouse itself from its stupor and spiritual lethargy, and present the owner of the vineyard with one year of fruitage for all his care and labor. But the ax was finally laid at the root of the barren fig tree, and it was cut down.

This terrible judgment was meted out with great sorrow and infinite regret. He "wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19: 41, 42. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 13: 34, 35.

The church of today may lament the attitude of the historic church of the Jewish dispensation at the time of the first advent of Christ. But what is the attitude of the true church of Christ with respect to fruit bearing in these latter days just preceding his second advent? Are we not in the same danger of looking back with pride on the great past which we inherit, and trusting our institutions and formulas of the truth, as did the Jewish church, saying, "The temple of the Lord, The Temple of the Lord, are these"? Are we not compelled to recognize the indisputable fact that, while we have been pondering the marvelous statistics of material progress in the past, the present day of glorious opportunities has been slipping away from us, and we have not presented to the Master of the vineyard the kind of fruitage that is pleasing in his sight? The old Jewish fig tree had abundance of leaves,—ostensible fruitage, but not the kind of fruit which gave life and nurture to a needy world.

Christ cut down the barren fig tree, and in its place planted another. He organized a new church. He chose unlearned peasants and fishermen, and trained them for service. Each member that composed that first church was taught to become a soul-winner. It was the aim of Christ to have every member of his new organization become an earnest worker in his cause. He gave to every one his work according to his ability. The early church adopted the motto: Every member a worker, and every worker a soul-winner. The result was a new fig tree laden with precious fruit.

What shall be the attitude of the remnant church? I am confident that the remnant church is not dead, but sleeping. That which keeps an individual from going to sleep is active work. That which will wake up a sleeping church is active Christian service done under the controlling influence and power of the Holy Spirit. I believe that the remnant church

in this her hour of opportunity will arise to the importance of the occasion and fulfil her special mission by recognizing the things that belong to her peace and by finishing the work God has given her to do. The church of Christ, which will triumph gloriously, has caught the vision of her mission in a world-wide evangelism, in spiritual fruit bearing in the life, and in practical activities for the uplifting and saving of mankind,—conditions which are essential to her realizing her destiny and ultimate triumph in Christ.

The chief question that concerns me relative to the final triumph of the church, is my relationship to this great movement. If I am a part of it, I must have a part in it. This conclusion is inevitable. I must gather with Christ and with his church, or I will not be a part of it nor have a part in it. Shall I become a soul-winner, a fruit bearer, or a ground encumberer? I must settle this question, and I must settle it now without delay. Let each church member adopt the motto: I will become a worker for Christ to win souls, and I will do it now.

C. S. LONGACRE.

* * *

HOME MISSIONARY CONVENTION IN DETROIT

A MOST profitable and interesting convention was recently held in the city of Detroit, Mich., March 14-16. The meeting, which began Friday evening, was marked throughout by a genuine home missionary spirit. Not only did the workers in attendance enter heartily into the spirit of the meeting, but the brethren and sisters in general seemed to get a better grasp and a clearer vision of the great possibilities before them, and the solemn obligations resting upon the church of God at this time.

Meetings were held Sabbath evening in the various churches. On Sabbath morning a union meeting of all the churches was held in the neat and commodious G. A. R. Hall on Grand River Street. There were approximately five hundred of our people and their friends present. After an interesting Sabbath school, Elder W. A. Westworth, president of the East Michigan Conference, gave a most stirring heart-to-heart talk on our present duties and responsibilities. Practically all present dedicated themselves anew to the finishing of the great work which must be done in the city of Detroit.

The afternoon session was devoted to an interesting home missionary rally program. Elder H. K. Christman, assistant secretary of the Home Missionary Department of the General Conference, was present, and led out in the afternoon discussion, setting forth in clear, comprehensive form an outline of an organization for setting the entire membership of our churches to work, and emphasizing the importance of this being done at this time. Elder W. A. Westworth, Brother J. L. McConaughy, and the writer briefly discussed the importance of the circulation of our literature, English as well as foreign. Excellent music and special songs, under the efficient leadership of Brother Metcalf, added greatly in making the meeting a success.

In the evening another service was held in the Trumbull Avenue church. It consisted of a stereopticon lecture on the "Strangers Within Our Gates," or our

home foreign mission work. Previous to this meeting captains had been selected and little bands and units organized to do missionary work on the following day, Sunday, which had been appointed special field day. Literature was on hand Saturday evening, and our people certainly did take a good supply.

Sunday forenoon was devoted to work in the field. Notwithstanding a very heavy rain, more than seventy of our people went out to do various kinds of missionary work. An experience meeting was appointed for three o'clock in the afternoon. When the hour came, the Trumbull Avenue church was well filled, and a most interesting and profitable meeting was enjoyed, which lasted more than two and one-half hours.

It was very evident from the testimonies given that many whose talents had been dormant for some time had received a new vision of present possibilities as well as concerning their individual duties. Those who had formerly said that they could not sell our literature came back with ringing and triumphant testimonies that they had succeeded. Some had made it a day for special visits among neighbors and friends, others visited the sick, others had gone into certain neglected districts of the city among the colored people and in the foreign settlements. Practically all had carried our literature in some form—papers, tracts, pamphlets, or books, English or foreign.

During the day twenty-five had engaged in selling the World's Crisis Series books. Some had sold as many as twenty copies in less than two hours. In fact, all who had engaged in this line of work testified to the fact that they had sold out their books before they had really made a fair start. Fifteen had made it a special point to sell the little pamphlet, "The Marked Bible." Nine sold foreign magazines, eight foreign books, four English magazines, and fourteen others had been engaged in some other line of literature distribution. Nearly a thousand magazines, pamphlets, and small books were either distributed or sold in from two to three hours.

Conference and church leaders took hold of this work in a very definite way. They went right out with the little units and companies that had been organized, and distributed this literature from house to house. Elder Christman and Brother McConaughy and other workers who were present went out, each with one of the companies. This seemed greatly to encourage our people.

Some of the experiences which were related were most remarkable. Several children took part in the work, and came back with interesting testimonies. One brother who was distributing "The Marked Bible," found, on calling upon his neighbors a little later in the day, that several were already busily engaged in reading this interesting pamphlet, with their Bibles before them, looking up the references. A sister who had been very timid about selling our literature, decided to call upon her nearest relatives first, so she went to her daughter, who bought two books from her. This encouraged her so that in about an hour and a half she had sold fifteen copies of "A World in Perplexity." Some were invited by their neighbors and friends to come back and hold Bible readings with them.

The experiences in the foreign settlements were very interesting indeed. Not

only were the doors open, but the hearts of the people were ready to receive the message in their own language. We were glad that we had such a good supply of foreign literature on hand. Practically all of it was disposed of in two and a half hours.

It can truly be said that the fields are white for the harvest, but the laborers are few, yet we were greatly encouraged over the fact that so many took hold in this definite way to give the gospel to the thousands of people in this large city.

This short convention was truly an occasion when God's Spirit was poured out in rich measure upon our people. One of the churches in Detroit ordered five hundred small books for the following Sunday, as they intend to keep this splendid work up week after week. We believe that many of our people received a new vision of the great responsibilities before them, and we are sure that Brother E. R. Thiele, the home missionary secretary of the East Michigan Conference, has the full co-operation and confidence of our people in this interesting field.

Truly every one must hear the last call to the marriage supper of the Lamb, so today God's servants are to go where he calls, trusting him to keep them and to give them success in the work. Workers are needed now who will consecrate themselves without reserve to the finishing of this message in this generation. This needs a faith that is earnest and determined, and a courage that is unshaken.

STEEN RASMUSSEN.

* * *

THE HOME MISSIONARY DEPARTMENT OF THE ATLANTIC UNION CONFERENCE

THE magazine sales in the Atlantic Union Conference for the month of January amounted to \$3,248.55. This was almost one third more than those of any other union. I am not calling attention to this for the purpose of making a comparison, but for the purpose of giving the secret of our success as a union in selling literature. I might state that the number of the smaller books sold, such as "A World in Perplexity," shows an increase of more than one hundred per cent over that of the corresponding month last year. So far as I have been able to learn, in no other union has there been such a remarkable increase in the sale of these twenty-five-cent booklets.

For some time the leaders have felt that the ordinary revival services, as conducted in the past, have failed to accomplish what it was hoped they would accomplish. The people were revived, and received a blessing, but in most instances they were not able to retain the camp-meeting or revival-service experience. Each year the purpose in coming to camp-meetings or general services, has been to be revived spiritually. The regular program, known to all the people, was each year carried out with unmistakable and unvarying precision. Each year, naturally, it has taken more of an effort to conduct a satisfactory revival. The leaders of the Atlantic Union Conference have recognized for some time that something additional was needed, but not until the past year has the present plan been fully matured, to which the increase in literature sales may be largely attributed.

I might add that the burden of getting the people to sell literature has, in the

past, by general consent, been carried by the home missionary secretary. The secretary did his best. Any failure to get results cannot be laid to his charge. The difficulty has been with ministers and presidents of conferences. We have not always made the burden our own. The past few months a change has been brought about. The purpose of each revival is now to enlist men and women for service. No revival is now considered complete without this. Instead of the home missionary secretary's bearing the burden of getting the people into active service, this burden is borne by all the leaders, and especially by the revivalists.

Year after year the people have come to general meetings praying for the baptism of the Holy Spirit. As ministers, we have often encouraged them to pray, to fast, to sit still and wait for the promised blessing. But the blessing did not come. The people often went home disappointed. Their expectations were not realized. They expected another Pentecost; but no Pentecost was witnessed. The facts are that as leaders we have not seen clearly how to reach the upper-chamber experience, and therefore have been unable to direct the people and help them into such an experience.

The Holy Spirit is given for service. The Rock was smitten when Christ was crucified. On the day of Pentecost the waters gushed forth. It is not necessary for the Rock to be smitten the second time. The waters are still flowing, and await our demand and reception. Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39. We are not now to wait in idle expectancy, but to go forth by faith to bless others; and as we go, the Spirit of God comes to give efficiency to our efforts.

To the ten lepers who came for healing, Jesus said, "Go show yourselves unto the priests," and the record tells us that "as they went, they were cleansed." Healing came, not while waiting at the feet of Jesus, but "as they went," in obedience to his word "Go." To all, Jesus says, "Go ye," and, "Lo, I am with you." In other words, "As ye go, I am with you." In "Early Writings," page 85, we read: "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth." It is by going forth that the Holy Spirit comes.

Again we read:

"The great outpouring of the Holy Spirit will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure." — *Review and Herald*.

"When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request." — *Mrs. E. G. White, in Review and Herald, Feb. 25, 1890.*

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested." — "Testimonies for the Church," Vol. IX, p. 46.

"If our people will act upon the light that is given in these few words of instruction, we shall surely see of the salva-

tion of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us." — *Id., Vol. VIII, p. 246.*

There has been a remarkable response to the messages calling for the enlistment of every one in active service. The scripture has been fulfilled, "Thy people shall be willing in the day of thy power." Each revival effort is closed with a field day demonstration. The city is districted, and the members organized into bands, with a leader over each. One hour is spent in visiting homes, introducing our literature, after which all return to the church and relate experiences. At Battle Creek, Mich., one hundred seventy-five took part in the field day endeavor on Monday morning. During the one hour, between five hundred and six hundred books were sold, and two hundred copies of the Temperance number of the *Youth's Instructor*. The experiences related brought new life to all who were present.

This is the work we have been doing in every place where revival efforts have been conducted during the past few months. From the general meetings the work is carried into every church. Each church is organized for service, and becomes a training school for Christian workers. The presidents of conferences throw themselves into this work, and stand by the side of the home missionary secretary. In fact, they take the lead in it. It ought to be so. The leaders go out with the people. They, by their example, say, "As ye see me do, so do ye." The people, seeing this action on the part of the leaders, quickly respond. One such example is worth many precepts. The true shepherd leads out the sheep; he goes before them, they know his voice, and follow him.

This, in brief, gives the secret of the success of the home missionary work in the Atlantic Union Conference thus far. And greater things are developing, and greater results expected for the future.

D. H. KRESS.

Appointments and Notices

MADISON SANITARIUM SCHOOL FOR NURSES

The next class at the Madison Sanitarium and Hospital Training School for Nurses will begin July 10, 1919. The school affiliates with the Chicago Lying-in Hospital and the Children's Memorial, Chicago, where the student-nurses receive a portion of their training. Write for information and application blank to Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

* * *

NURSES' TRAINING COURSE AT THE GLENDALE (CALIF.) SANITARIUM

The Glendale Sanitarium desires consecrated young people to enter the Nurses' Training Course class which will begin August 15.

Through an affiliation, a portion of the nurses' time will be spent in the White Memorial Hospital, Los Angeles.

Write at once for application blank and information, to the Superintendent of Nurses, Glendale Sanitarium, Glendale, Calif.

BOUND VOLUMES OF "PRESENT TRUTH"

The following letter will reveal the interest being taken in, and the use made of, bound volumes of Present Truth:

"Dear Sirs: You will find inclosed \$3, for which please send me six bound volumes of Present Truth. Since I received my volume a week ago, I have shown it to a number of people, and they are pleased with it, and much interested in the truth set forth therein. I have taken orders for six of these volumes, and believe I can place them in a number of other homes. There is a strong desire to learn more about the truth as taught in Present Truth.

"Hoping to get the books at an early date, and wishing you success in carrying the message of present truth to the world, I am
"Very truly yours."

The bound volumes of Present Truth, containing all the issues from 1-36, can and should be sold as a missionary enterprise. They contain a concise, convincing, connected presentation of the principal message fundamentals. They are as good material as can be secured, at the price, for teaching the full message in all of its interrelated parts. These bound volumes of Present Truth will lead to conviction, and will bring people into the full light of the gospel message for this time. They are well adapted to the needs of our Bible and regular missionary workers. They are good for personal study and use.

ADDRESSES WANTED

H. J. Post, Stella, Mo., desires information concerning the whereabouts of V. B. Watts, Leslie Littell, John Peters, R. L. Christenson, all of whom were formerly residents of Gentry, Ark.

REQUESTS FOR PRAYER

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

Prayers for the conversion of her sister-in-law are asked by a New England sister.

A sister who does not give her address, desires prayer for the conversion of her family, and for her own healing.

"Please pray for the healing of my wife, who has been a cripple from rheumatism for years," writes a brother from Wisconsin.

A brother, writing from Massachusetts, asks us to unite with him in prayer that a relative who has just taken her stand for this truth may have strength to be faithful in the face of prejudice.

PUBLICATIONS WANTED

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

Mrs. L. L. Johnson, 610 W. Thirty-sixth St., Savannah, Ga.

Edna Kendall, Lock Box 46, Kensett, Ark. Continuous supply of Instructor, Little Friend, Signs, and Watchman.

Mrs. W. A. LaBonte, Three Lakes, Wis. Signs weekly, and tracts. Literature in the Polish language will also be appreciated.

O. R. Staines, 2311 Seifred St., Nashville, Tenn., desires to obtain several copies of "Healthful Living." In writing please state price.

C. D. Phillips, 807 Avenue K, Galveston, Tex.

Mrs. Malissa Frazier, 532 N. First St., Vinita, Okla.

A. F. Shultzaberger, 936 N. Marshall St., Philadelphia, Pa., desires books and tracts for a city mission library; also periodicals suitable for such work.

A. L. Manous, R. F. D. No. 1, Marietta, Ga. Continuous supply of Signs, weekly and monthly; Present Truth, Watchman, Instructor, Liberty, Life and Health, and tracts.

OBITUARIES

Dorman.—Mrs. Emaline Dorman was born March 8, 1842. She was married to Joseph Dorman in 1860. In 1897 she united with the Seventh-day Adventist church. Seven children survive. W. A. Gosmer.

Hatfield.—Sarah Kain Hatfield was born in Pennsylvania, Sept. 17, 1827, and died at her home in Alexandria, S. Dak., Feb. 4, 1919. She accepted present truth in 1894 under the labors of Elder Luther Warren, and remained faithful. William H. Twining.

Schneider.—Ernie Gastauer was born in New Orleans, La., April 12, 1895. She was married to Henry Schneider in 1917. Seven years before her marriage she united with the Seventh-day Adventist church, of which she was a faithful and devoted member. She fell asleep in Jesus Dec. 31, 1918. Her husband, mother, and other relatives mourn. C. N. Sanders.

Lauterback.—Charles John Lauterback was born in Oswego, Ill., Jan. 30, 1858. He was married to Mrs. Louisa Diemel Raehl, May 29, 1883. A little more than twenty years ago he accepted present truth, and remained a faithful member of the Seventh-day Adventist church until his death, which occurred at his home at Sumner, Iowa, Feb. 8, 1919. His wife and two sons survive. A. R. Ogden.

Drury.—Charles K. Drury was born at Westford, Vt., Sept. 3, 1847, and died at Essex Junction, Vt., Feb. 11, 1919. He was one of the charter members of the Burlington (Vt.) Seventh-day Adventist church, in which he held official position for many years. His consistent Christian life won the esteem of his neighbors and the love of his brethren. His wife and two brothers survive. M. A. Altman.

Brown.—Anna Sophia Englehardt was born in Germany, Oct. 9, 1839. She came to America when a young woman, and was married to Joseph Brown, Aug. 6, 1874. She died at the home of her daughter near St. Charles, Mich., Jan. 19, 1919. She was a member of the Seventh-day Adventist church for about fifteen years, and sleeps in the blessed hope of the Saviour's near return. One son, two daughters, and two sisters survive. E. I. Beebe.

Moyers.—Sam Moyers was born Aug. 28, 1886. He was baptized and united with the church at Graysville, Tenn., at the age of twelve years, and was a faithful member and a deacon of that church at the time of his death, Feb. 20, 1919. He was graduated from the Southern Training School in 1907, and in December of that same year was united in marriage to Miss Flora Dortch, who, with their son, his father, one brother, and one sister, is left to mourn. Smith Sharp.

Quade.—Eleanor Hay was born in Boulder, Colo., April 19, 1897. She united with the Seventh-day Adventist church at the age of eleven years. For several years she attended Campion Academy, and in 1917 was married to Harold N. Quade. They spent some time in tent work, and had made plans to join her brother, Elder Roy Hay, in work in the Philippines. Sister Quade found ready access to the hearts of the people in her Bible work, and had a great desire to labor in foreign lands, but was submissive to the will of God. She fell asleep at Loveland, Colo., Jan. 17, 1919. Her husband, one child, her parents, two brothers, and one sister mourn. W. A. Gosmer.

Booth.—Sanford M. Booth was born at Wilkes-Barre, Pa., April 13, 1834. In 1860 he accepted the Sabbath truth, in which he rejoiced to the close of his life. He was one of the earliest workers in the Battle Creek Sanitarium. He died Feb. 6, 1919. O. F. Gaylord.

Hauser.—Mary Ann Hauser was born in Ontario, Canada, Dec. 7, 1839. She was married to Samuel H. Hauser in 1855. About fifty years ago she accepted present truth, remaining faithful until death. One of her five children, a daughter, is left to mourn. J. O. Ferris.

Knox.—Phillip Richard Knox, infant son of Elder and Mrs. Phillip Knox, was laid to rest in the Forest Lawn Cemetery, near Los Angeles, Calif., at the age of 1 year, 6 months, and 27 days. His death occurred Feb. 7, 1919. The sorrowing parents are comforted by "that blessed hope." W. Milton Adams.

Quillin.—Bernard Elwood Quillin was born near Killbuck, Ohio, July 25, 1896, and died at the Mount Vernon Hospital, Mount Vernon, Ohio, Feb. 15, 1919. He is survived by his parents and three brothers, who are comforted by the thought that their loved one passed into rest rejoicing in the hope of the first resurrection. Charles F. Ulrich.

Jennings.—Elsie May Curtis was born at Colorado Springs, Colo., Nov. 21, 1892. She was married to Arthur E. Jennings in 1918, and her death occurred Feb. 11, 1919. Sister Jennings was a devoted Christian, and died rejoicing in the faith. Her husband, an infant daughter, her aged father, two brothers, and one sister mourn. W. W. Steward.

Banty.—Delilah Speck was born in Newton Hamilton, Pa., Sept. 5, 1846. She was married to Henry Banty at Gettysburg, Pa., in 1877. Her death occurred at her home in East Galesburg, Ill., Feb. 10, 1919. Four children and two brothers mourn. The deceased was an earnest member of the Galesburg Seventh-day Adventist church. J. C. Nixon.

Horniff.—Josie Genevieve Horniff was born in New Orleans, La., March 16, 1895, and died in that city Jan. 7, 1919. She heard and accepted present truth in 1910, and united with the Seventh-day Adventist church. In 1914 she was married to Edgar Horniff, whose death occurred just thirty-six hours previous to her own. Her young son and her mother sister, and brothers survive. C. N. Sanders.

Cain.—Fred Cain was born at Rhineland, Wis., Nov. 12, 1886. In 1908 he was married to Miss Lillian Hillis, of Centerville, Miss., and to them were born two children. He accepted present truth in 1917, uniting with the church at New Orleans, La., of which he remained a faithful member until his death, which occurred Jan. 25, 1919. His wife and children his parents, two brothers, and four sisters mourn. C. N. Sanders.

Forste.—Alice Cordelia Forste was born Aug. 3, 1892, in Missouri. She was educated at Southwestern Junior College and Union College, and was graduated from the nurses' course at the Loma Linda Sanitarium in 1915. She died from complications following influenza, at the Good Samaritan Hospital, Los Angeles, Calif., where she was supervisor of hydrotherapy. She was buried in the home cemetery near Carthage, Mo. Three brothers and three sisters survive. D. U. Hale.

Roosenberg.—Henry Roosenberg was born in Holland, July 2, 1879. He accepted present truth in 1899, and the same year attended our school at Friedensau, Germany, where he was baptized. Later he returned to Holland, and engaged in the colporteur work. He came to America in 1905, and after attending South Lancaster Academy and Washington Foreign Missionary Seminary, he again took up canvassing, which he greatly enjoyed. Going to California, he was married to Vertie May Trusty in 1912. His death occurred at Newton Falls, Ohio, Feb. 10, 1919. He was a sincere Christian, and was a help and blessing to many of his friends. His wife and an infant daughter survive. D. Roosenberg.

Teeft.—Monica Elaine Teeft died at Attercliffe Station, Ontario, Canada, Feb. 8, 1919, aged 4 years. She was a patient little sufferer, and the twenty-third psalm was her favorite. Funeral services were conducted by the writer. B. M. Heald.

Jorgenson.—Mrs. Hettie Jorgenson was born in Wooster, Ohio, in January, 1877. She died in San Antonio, Tex., Feb. 14, 1919, in full assurance of acceptance with the Lord. She is survived by her husband, her mother, three brothers, and one sister. E. H. Rees.

Lawton.—Jemima Dowell Lawton was born in Lerwickshire, Scotland, March 27, 1834, and died at Viroqua, Wis., Feb. 21, 1919. She was a faithful mother in Israel, and had been a member of the La Farge Seventh-day Adventist church for thirty years. C. J. Toif.

Mattson.—Florence Mattson was born at Spring Vale, Minn., Nov. 14, 1895, and died at the Lake View Hospital, Duluth, Minn., Dec. 25, 1918. She was baptized in 1912, and united with the Seventh-day Adventist church at Orange, Wis., remaining faithful until her death. J. M. Hoyt.

Wiseman.—Hilda Amanda Wiseman was born in Norway, May 7, 1882. She came to America in childhood, and in 1899 was married to Theodore Wiseman. In the fall of 1917 she accepted the third angel's message, and united with the Seventh-day Adventist church. She died at Spooner, Wis., Dec. 31, 1918. Her husband and six children survive. J. M. Hoyt.

Loomis.—John C. Loomis was born in Ohio, June 17, 1826, and died in Vancouver, Wash., Jan. 23, 1919, at the advanced age of ninety-two years. He was married to Sophie Mahew in 1850, and to them were born eleven children, of whom six survive. Brother Loomis accepted the third angel's message in 1874, and lived a most exemplary Christian life. F. H. Conway.

Turner.—Eugene B. Turner was born at Goldsberry, Mo., Aug. 7, 1884, and died Feb. 18, 1919. March 28, 1905, he was married to Miss Martha M. Perrin, and to them were born two children, who, with his wife, his father, four brothers, and two sisters, are left to mourn. The deceased was a member of the Goldsberry Seventh-day Adventist church, and an earnest, consistent Christian. C. G. Bellah.

Brown.—Lidia A. Holling was born in Norfolk, England, Dec. 4, 1840, and with her parents moved to Canada in 1844. She was married to John Brown in 1861, and five children were born to them. Sister Brown accepted present truth in 1870, and lived a consistent Christian life until her death, which occurred at the home of her son, in Eugene, Oreg., Jan. 26, 1919. Three children mourn. F. H. Conway.

Meeker.—Nannie A. Throckmorton was born at Madison, Nebr., Nov. 17, 1855. Her youth was spent in Iowa, and she took the nurses' course at the Iowa Sanitarium. In 1906 she was married to H. F. Meeker. She died at their home at Glade Park, Colo., Feb. 11, 1919. Her husband, four children, her mother, two sisters, and one brother mourn, but they sorrow in hope of the resurrection morning soon to dawn. E. A. Curtis.

Dyke.—William Dyke was born in Holland, Sept. 29, 1830, and at the age of thirty came to America, settling in New York State. Later he went to Humboldt County, Iowa, and in 1867 was married to Adrianna Ollenbeck, who, with their five children, is left to mourn. Brother Dyke became a Seventh-day Adventist more than thirty years ago. He died on Feb. 2, 1919, rejoicing in the "blessed hope." E. A. Howell.

Anderson.—Christian Jensen was born in Denmark, Dec. 15, 1837. During her young womanhood she came to America, and lived for a while in Wisconsin, where she was married to Rasmus Anderson. She learned the Sabbath truth through the efforts of Elder O. A. Olsen, and remained faithful until called by death. Most of her life was spent on the homestead near Greenleaf, Kans., and there she fell asleep Feb. 20, 1919. Seven of her eight children, one sister, and two brothers mourn. Anna C. Anderson.

Robbins.—Anslie Robbins was born March 15, 1887, at Renova, Pa. He entered the service of his country in September, 1918, and was stationed at Camp Grant. He passed away on Feb. 18, 1919, at camp. He was a sincere Christian and faithful to duty. M. L. W.

Pickard.—Mrs. Cora Pickard, of Fitch Bay, Quebec, Canada, died at the home of her daughter, at the age of fifty-one years. Sister Pickard took an active part in the work of the Fitch Bay Seventh-day Adventist church, and her hope was bright for the future. W. C. Young.

Hansen.—Mrs. G. A. Hansen was born Dec. 18, 1837, and died in Tampa, Fla., March 11, 1919. She was a charter member of the Tampa Seventh-day Adventist church, and remained faithful until called by death. She is survived by one son and one daughter. C. R. Magoon.

Martin.—Gertrude L. Rapson was born near Bad Axe, Mich., Nov. 10, 1884. At the age of seventeen she was united in marriage to Herbert T. Martin. Thirteen years ago she united with the Seventh-day Adventist church. She died at her home in Holly, Mich., Feb. 19, 1919. Her eight children survive. H. M. Kelley.

Van Gordon.—Hannah Van Gordon was born in Orleans County, New York, Sept. 8, 1836. She early accepted the truths held by Seventh-day Adventists, and the Bible was her comfort through life. She was a woman of sterling worth, kind, loving, and sympathetic. Her death occurred Feb. 12, 1919. O. M. Kittle.

(Lake Union Herald please copy)

Howard.—Helen Brown Howard was born Oct. 10, 1866, in the State of Illinois. She was married to S. R. Howard in 1892. In 1901 she accepted present truth. Her death occurred at Salem, Oreg., Feb. 18, 1919, and we feel confident that she sleeps in hope. Her only son is in the service of his country in France. Two brothers and three sisters also survive. H. W. Cottrell.

West.—Stephen B. West was born in Onondaga County, New York, March 10, 1840. He was married to Miss Ellen E. Ingerson Sept. 23, 1866. In 1869 they moved to Battle Creek, Mich., where they have since resided. Brother West united with the Seventh-day Adventist church in 1892. His death occurred Nov. 26, 1918. He is survived by his wife, one daughter, and two sisters. O. F. Gaylord.

Johnson.—Emanuel Johnson was born near Stockholm, Sweden, July 11, 1861. He came to the United States in 1880, and after some years took up the work of farming in Montana, where he was married to Miss Minnie Jones. Later the family moved to California, and from there to Lapoint, Utah. He fell asleep trusting in the Saviour whom he had faithfully served for fifteen years. His wife, three daughters, and one son mourn. Mrs. Emanuel Johnson.

Atterbury.—Sister Atterbury was born in St. Joseph, Mich., May 31, 1879. Previous to her marriage to Mr. Atterbury in 1910, she was engaged in public work with her talent of singing, but after accepting the third angel's message she gave her talent to the Lord, spreading the truth by song. While she was a great sufferer, yet she found comfort in the assurance of her acceptance with the Lord, and fell asleep at Roseburg, Oreg., in the hope of a part in the first resurrection. Her husband and mother mourn. T. L. Theumler.

Bolles.—Melvina Bell Whitford was born in Crawford County, Pennsylvania, Aug. 15, 1841. She was married to Nelson R. Bolles, Oct. 2, 1861. In 1867 father and mother moved to Wisconsin, where mother accepted present truth through reading a Review which she found on a neighbor's table. She was baptized and became a charter member of the Poy Sippi (Wis.) church. Later they returned to the old home, and at the time of her death she was a member of the West Pennsylvania Conference church. She fell asleep at the home of her daughter in Chattanooga, Tenn., Oct. 27, 1918. She was a faithful Christian, and died in full assurance of meeting her Saviour. Two daughters, two sons, and one brother survive. Lenora Bolles Patch.

Souders.—Leroy Wilson Souders was born at Plum Run, Pa., Sept. 18, 1913, and died at Johnstown, Pa., March 5, 1919, after an illness of less than two days. He is survived by his parents and other relatives. I. D. Richardson.

Thorpe.—Mrs. Victoria Dickinson Thorpe died at the home of her daughter, in Underhill, Vt., Feb. 28, 1919, aged seventy-eight years. For more than thirty-five years she was a faithful believer in the advent message. M. A. Altman.

Miller.—Lyman Griswold Miller was born in Berkshire, Vt., and died at Eden, Vt., Nov. 21, 1918, aged sixty-two years. He is survived by his wife and one brother. The deceased won many friends by his consistent life and kindly ways. William C. Young.

Almond.—Charlotte Almond died in Englewood, Colo., Nov. 30, 1919, aged thirty years. She accepted present truth about three years ago, and was a member of the South Denver (Colo.) church at the time of her death. She is survived by her husband and two small children. G. W. Anglebarger.

Fletcher.—Jacob Preston Fletcher was born April 18, 1842, and died in Roseburg, Oreg., Feb. 10, 1919. He is survived by one daughter. Brother Fletcher united with the First Seventh-day Adventist church of Denver, Colo., about fifteen years ago, and remained faithful to the end of his life. G. W. Anglebarger.

Crawford.—Louis J. Crawford died at his home in Falls City, Oreg., Feb. 10, 1919. He was born in Rusk County, Wisconsin, June 26, 1901. While he never fully united with the church, he fell asleep in the assurance that God had accepted his confession and heard his prayers. We believe that he sleeps in Jesus. William Estelle.

Eggs.—Henry Eggs was born in St. Louis, Mo., April 4, 1859, and died in Denver, Colo., Feb. 12, 1919. He came to Colorado forty years ago. His wife, two brothers, and one sister are left to mourn, but they sorrow in hope. The deceased was a member of the Seventh-day Adventist church during the last twenty-four years of his life, and for some time served as elder. G. W. Anglebarger.

Lawrence.—James Byron Lawrence was born in Janesville, Wis., March 10, 1850, and died in Yountville, Calif., Feb. 22, 1919. In 1889 he accepted present truth through the efforts of Elder H. F. Courter, in Monticello, Calif., and in 1892 moved his family to St. Helena, Calif., where for twelve years he worked as the sanitarium carpenter. His wife, one son, and one daughter survive. W. C. White.

Temple.—Anna A. Galliher was born in Missouri, June 6, 1861. At the close of the Civil War her parents moved to Byron, Ill., and later to South Dakota, where she was married to Charles W. Temple in 1884. She was a firm believer for many years in the truths held by this people, and at the time of her death, Dec. 20, 1918, held membership with the church at her home in Salmon, Idaho. Her husband, two sons, and two daughters survive. C. H. Rittenhouse.

Dishman.—Eva Lee Stutts was born near Mount Mourne, N. C., Dec. 7, 1893. At the age of nineteen she was married to Horace E. Dishman. While not directly connected with the Seventh-day Adventist church, yet she had observed the seventh-day Sabbath since 1915, and was a constant reader of our truth-filled books and papers. She died Jan. 25, 1919. Her husband and two children, with her parents and other sorrowing relatives and friends, mourn, but not without hope. Horace E. Dishman.

Schoonard.—Agnes Bylsma-Schoonard was born near Holland, Mich., March 16, 1890. She finished high school and became a public school teacher; then feeling that she should give her life to God's service, received further preparation at Emmanuel Missionary College, and joined the ranks of church school teachers. In this work she was very successful. She was married to Forrest A. Schoonard in the spring of 1915. Her death occurred Dec. 2, 1918. Her husband, parents, three sisters, and two brothers mourn, but in hope. W. J. Blake.

Coleman.—Clara Blanche Coleman was born in Newton Center, Mass., Dec. 25, 1881, and died in Seattle, Wash., March 23, 1919. She is survived by her husband and two daughters, but they sorrow in hope.
J. F. Piper.

Peters.—Mrs. Hannah Peters was born in Nottingham, England, July 22, 1852. She died at the home of her daughter, in Denver, Colo., Feb. 14, 1919, and is survived by four children. Sister Peters suffered with paralysis for fifteen years, and this disease caused her death. She was taken to Grand Rapids, Mich., for burial.
G. W. Anglebarger.

Olsen.—Nils Olsen was born in Vermeland, Sweden, Jan. 17, 1849, and died in Idaho Springs, Colo., Jan. 22, 1919. He is survived by two daughters. For nearly forty years Brother Olsen was a faithful, devoted member of the Seventh-day Adventist church, and he fell asleep in hope of a part in the first resurrection.
G. W. Anglebarger.

Graham.—Hezekiah Graham was born in Lincoln County, Kansas, March 4, 1877, and died in Denver, Colo., Jan. 30, 1919. He is survived by his wife, two sons, two daughters, three brothers, and two sisters. Brother Graham united with the Seventh-day Adventist church five years ago, and had an especially bright experience during his last illness.
G. W. Anglebarger.

Johnson.—Mrs. Anna Mikkelsen Johnson was born in Waushara County, Wisconsin, Jan. 27, 1863, and died at the Madison (Wis.) Sanitarium, March 23, 1919. She accepted the third angel's message early in life, and was a devoted and beloved member of the Milton Junction church. She is survived by one sister and two brothers, and a number of other relatives.
H. H. Hicks.

Kerr.—John Mayfield Kerr was born Oct. 20, 1892, at Linton, Ind. At the age of five days he was left an orphan, but his foster parents made it possible for him to receive a Christian education. Failing health made it necessary for him to give up his nurses' training course and come to New Mexico. He died at Albuquerque Jan. 1, 1919. He sleeps in Jesus. His wife and parents survive.
H. L. Hoover.

Bennett.—Nathaniel Bennett was born at Trenton, Ill., Sept. 6, 1857, and died at his home near Curtis, Nebr., Jan. 3, 1919. He was married, in 1881, to Miss Flora Starkweather, who, with six of her seven children, is left to mourn. Brother Bennett united with the Seventh-day Adventist church of Clearmont, Mo., in 1891, and remained faithful to the end of life. He sleeps until Jesus comes to claim his own.
J. S. Rouse.

Gordon.—Amelia Armand was born May 28, 1861, at Kalmar Lan, Sweden. She was married in Los Angeles, in 1907, to Charles Gordon, having come to this country in 1888. Sister Gordon was a charter member of the South Side Seventh-day Adventist church, in Los Angeles, Cal., where she was a faithful member to the time of her death. She fell asleep at her home in Los Angeles, Jan. 5, 1919. Her husband, three sisters, and a brother mourn.
W. Milton Adams.

McCullom.—Joseph Stewart McCullom was born in Ontario, Canada, Aug. 27, 1887. He came to Hood River, Wash., when he was sixteen, and later moved to Yakima, Wash., where most of his later years were spent. His marriage to Edna E. Bishop occurred April 8, 1915. Four years ago Brother McCullom gave his heart to God and remained a firm believer in the advent doctrine until his death, which occurred in Raymond, Wash., March 18, 1919. He is survived by his wife, two daughters, his father and mother, one brother, and three sisters.
L. K. Dickson.

Rose.—John Romine Rose was born at Janesville, Wis., Dec. 14, 1854. His childhood was spent in Iowa, and there he became acquainted with Miss Emma Jane Weeks, whom he afterward married. In 1910 the family moved to Madison, S. Dak., where he died Jan. 13, 1919, as the result of an automobile accident. Brother Rose united with the Seventh-day Adventist church in 1894, and was a strength to the organization wherever he was affiliated with it. His wife and six children mourn, but are comforted by "that blessed hope."
E. E. Dunham.

Kemmerer.—Donald Douglas Kemmerer was born at Fleetwood, Pa., May 29, 1918, and died March 9, 1919. The writer spoke words of comfort at the funeral. He is mourned by his parents, four sisters, and one brother.
H. G. Gauker.

Sanborn.—E. Z. Sanborn died in the George Washington Hospital, Washington, D. C., March 19, 1919, aged 73 years. He had been a Sabbath keeper forty-four years, and is survived by an aged wife and several grandchildren.
Mrs. C. G. Sanborn.

Flickinger.—Alice Talmadge Flickinger was born Jan. 19, 1901, at Erie, Pa., and died Sept. 26, 1917, in Akron, Ohio. She attended school at Tunesassa, N. Y., and also at Mount Vernon, Ohio. We feel confident that she sleeps in Jesus.
Mrs. C. B. Talmadge.

Westphal.—Godfrey C. Westphal died at his home in Daylight, Tenn., Sept. 14, 1918, aged eighty-three years. He was a believer in the third angel's message during the last thirty-six years of his life, and was deeply interested in the progress of the cause of truth. His wife, four daughters, and one son survive.
Mrs. C. G. Howell.

Post.—Nancy Ellen Post was born in Daviess County, Missouri, July 22, 1868. She was married to H. J. Post May 30, 1887, and in 1904 united with the Seventh-day Adventist church. Her life of devoted service to Christ and her fellow men was a source of inspiration to many. She fell asleep in Jesus, and was buried Feb. 18, 1919.
* * *

Kirkendall.—Elizabeth Kirkendall was born April 16, 1842. She was married to Christopher Kirkendall Aug. 9, 1860, and to them were born six children. Early in life she gave her heart to God, and fifteen years ago heard and accepted present truth. She remained faithful till death, which occurred March 16, 1919. Three children are left to mourn.
* * *

Woodruff.—Thomas M. Woodruff was born in Franklin County, Alabama, Sept. 9, 1845. He was married to Miss Dora B. Carver in 1876, and two years later accepted present truth through the efforts of Elder R. M. Kilgore, while living at Peoria, Tex. He remained faithful until his death, which occurred at Russellville, Ala., March 8, 1919. Six children mourn.
M. L. Wilson.

Nicholas.—Carol Louise Nicholas was born Feb. 11, 1902, at Argonia, Kans. At the age of thirteen she was converted and united with the Seventh-day Adventist church. She was tragically burned to death when an oil can which she was using caught fire and exploded, at her home in Wellington, Kans., March 12, 1919. The sorrowing family are comforted by the blessed hope.
F. W. Stray.

Jared.—Elsie E. Jared was born at Floris, Iowa, Dec. 15, 1877. She was married to Ira Jared at Kinsley, Kans., March 20, 1900. Sister Jared accepted present truth about twenty-five years ago, and united with the church at Wichita, Kans., remaining a faithful, consistent member until her death, which occurred at her home in Wichita, March 23, 1919. Her husband and three children, her aged mother, three brothers, and three sisters mourn.
M. G. Huffman.

Studebaker.—Vera Studebaker was born at Victory, Colo., Aug. 16, 1901, and died at Boulder, Colo., Feb. 4, 1919. Last summer she earned a scholarship in Campion Academy by canvassing, and was attending school at the time when she was stricken with what proved a fatal illness. She was a devoted daughter and an earnest Christian. The sorrowing family are comforted by "that blessed hope" of a resurrection morning soon to dawn.
N. T. Sutton.

Kaufman.—Ernest R. Kaufman was born March 30, 1894, at Shaffer, Kans., and died at his home near Oswego, Kans., Feb. 21, 1919. He was graduated from Strode Academy in 1914, and completed the Ministerial Course in the Clinton Theological Seminary last year. In the fall of 1918 he went back to Clinton, expecting to complete his college course, but was hindered by the illness which resulted in his death. Ernest was a faithful Christian, and a member of the Oswego church. His parents, two brothers, and one sister mourn.
F. W. Stray.

Place.—Mrs. Bessie Place, wife of Elmer Place, of Otego, N. Y., died Feb. 6, 1919, in her twenty-ninth year. She was a member of the Otego church, and her life was spent in service for others. She is survived by her husband, parents, sisters, and one brother.
A. W. Coon.

Christianson.—Lora Alma Buswell Christianson, of Viola, Idaho, was born at Conde, S. Dak., April 10, 1889, and died in Portland, Oreg. Her husband and four children, also her parents and several brothers and sisters mourn. She sleeps in the blessed hope of a soon-coming Saviour.
R. H. Martin.

Bigelow.—Adelaide B. Beach was born at Milford, Conn., April 16, 1846, and died March 20, 1919. May 22, 1887, she was united in marriage to Cornelius W. H. Bigelow. About seven years ago she united with the Seventh-day Adventist church at Bridgeport, Conn., remaining faithful until her death. Her husband and one daughter survive.
H. C. J. Walleker.

Waters.—Hattie Helen Stuckey was born at Seneca, Kans., Dec. 4, 1890, but she grew to womanhood in Colony, Okla. Four years ago the family moved to Jaroso, Colo., and there she was married to T. L. Waters, Jr. Her death occurred Jan. 27, 1919. At the age of twelve the deceased united with the Seventh-day Adventist church, remaining faithful until the end of her life. Her husband, parents, and three sisters survive.
John B. White.

Parfitt.—Joseph Parfitt was born in Somersetshire, England, Nov. 4, 1850, and died at the home of his daughter, near New London, Wis., March 3, 1919. When the third angel's message came to Brother Parfitt twenty-three years ago, he accepted it and united with the New London church. He served this company as elder and deacon for many years. He laid down life's burdens in full assurance that his sleep would not be long.
E. F. Ferris.

Ball.—Charlotte L. Anderson was born in Sleepy Eye, Minn., July 28, 1866. In 1888 she was united in marriage to James R. Ball, and to them were born eight children. In 1910 she united with the Seventh-day Adventist church at Fremont, Nebr. Later they moved to a homestead near North Platte, Nebr., and her membership was transferred to the conference church. She died at her home March 16, 1919. Seven children survive.
B. M. Garton.

Ireland.—Nellie May Ireland was born at the St. Helena Sanitarium, California, June 14, 1889, and died at the Glendale (Calif.) Sanitarium March 14, 1919. She was graduated from the nurses' course in 1914, taking her training at Loma Linda. When quite young she was baptized by her grandfather, Elder J. N. Loughborough, and remained a faithful member of the Oakland church until her death. Her last words were, "All is well between me and Jesus."
R. W. Munson.

Pettigrove.—A. H. Pettigrove was born in Somerset County, Maine, Nov. 1, 1830, and died at Mead, Wash., Feb. 17, 1919. At the age of fifty-four he accepted the truths of the third angel's message, under the labors of Elder Joseph Goodrich. His beloved wife, Marion Pettigrove, was born near St. John River, New Brunswick, in 1836, and passed away Feb. 19, 1919, two days after her companion fell asleep in Jesus. They both sleep in hope of a soon-coming Saviour. Six children mourn.
R. H. Martin.

Osborne.—Inis R. Purinton was born in Berkshire, Vt., Feb. 27, 1848. She was married to Charles W. Stone about the year 1870, and soon after this was converted to the doctrines held by this people. When her husband was called to the ministry a few years after their marriage, she gladly co-operated with him in his work. Her husband was called to Battle Creek, Mich., as assistant editor of the Review and Herald, and in his work there and in connection with Battle Creek College they were intimately associated with Elder and Mrs. James White. Elder Stone was killed in a railroad accident in 1883, and several years later his widow married Dr. James Osborne, of Missouri, who died about nine years ago. She returned to her native State in 1917, where she died in the town of her birth March 7, 1919. She leaves no near relatives. The remains were taken to Battle Creek for burial.
L. H. Roscoe.



WASHINGTON, D. C., APRIL 24, 1919

EDITOR FRANCIS McLELLAN WILCOX

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

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

DR. A. J. SANDERSON, of Berkeley, Calif., spent several days visiting our institutions in Washington recently.

ELDER AND MRS. W. W. PRESCOTT arrived in Washington April 14. A year ago last October Brother and Sister Prescott sailed for China. Since then Brother Prescott has been laboring in the general interests of our work in the Far East. Institutes have been held at important centers in different fields. We extend to him a warm welcome back to the homeland.

THE Educational Council met in Takoma Park April 16-21. Leading educators, including heads of our colleges and junior colleges and a majority of the academy principals, were in attendance. Educational secretaries of union conferences in this country were also in attendance. Questions of fundamental importance to our educational work were under consideration. Reports of the council will appear next week.

THE many friends of Brother E. W. Snyder will regret to learn of his death, as announced in this number of the REVIEW. Brother Snyder, with his devoted wife, spent many years of earnest labor in this cause in both the home and foreign fields. He rests from his labors, but his works follow him. Similarly many will regret the death of Dr. Maxson, as well as the passing of the large number of others recorded in this number of the REVIEW.

ELDER W. W. FLETCHER, of India, writing of the death of Elder C. F. Lowry, who died of smallpox in Burma, states the loss entailed upon the work by his death. Brother Lowry was vaccinated for smallpox, but the vaccination did not take. "It seems noteworthy," Brother Fletcher says, "that of the four deaths (so far as I know) among our foreign families in this union that have come about through smallpox (Brethren Robinson, Brown, and Lowry, and Willie Morris), not one was successfully vaccinated before contracting the disease. This grieves us so deeply now, as we think that our dear Brother Lowry might have been saved."

Mrs. HATTIE I. PORTER, in a recent letter, says this regarding our church paper: "I never knew the REVIEW to be better than it is this year. I never looked forward to its weekly visits as I do now. It is more like some dear friend than a paper. If all our people knew its worth, I am sure they would not be without it. That they do not know is the reason why some of them do not take the REVIEW."

THE NEW YEAR BOOK FOR 1919

THE official annual of the denomination is better than ever. It gives a great amount of valuable information and statistics about our organizations,—divisions, unions, conferences, and mission fields, besides all our sanitariums, schools, colleges, and publishing houses. It gives the addresses of all our mission stations, and of our regular ministers in all parts of the field.

It is invaluable to all our workers, institutional and conference; and should be in the hands of our church elders for their information concerning the progress of the work.

Ready now. Paper covers, fifty cents.

KHAKI "STEPS TO CHRIST"

"STEPS TO CHRIST," by Mrs. E. G. White, will be used in connection with the Sabbath school lessons for several months. The little khaki edition, is only 3¼ x 5½ inches in size, can be carried conveniently in the pocket, and the message that it contains in its 128 pages will inspire you to greater Christian activity.

This little book has been carried by our soldier boys through many a trying and difficult experience; then let us remember that we are all soldiers of Jesus Christ, and that we also need the help of such books. Pocket edition, only 25 cents; regular edition, cloth, 85 cents; leather, \$1.25.

WRITING FOR THE "REVIEW"

WE greatly appreciate the many articles which we are receiving for the columns of the REVIEW. We always seek to give preference to reports of labor and items regarding the progress of the work. Just as rapidly as space will permit, we shall take pleasure in reproducing the general articles we receive.

We particularly appreciate the short, pointed articles on leading points of our faith and various phases of Christian experience, personal experiences in missionary work, etc. Short articles will prove acceptable where longer articles might be unavailable. To some subjects it is necessary to devote considerable space for their proper treatment, such as, for instance, the League of Nations in this issue. Although it is somewhat lengthy, this article is worthy of careful reading. But we cannot publish many articles of this length, nor do we find that it is profitable, as a rule, to publish long serials.

In preparing articles for the REVIEW, please write, as far as possible, with typewriter or pen, not with pencil. Do not crowd the lines. Write in a free, bold hand, affording plenty of space for corrections and interlineations. Do not write on colored paper with a blue or purple pencil. Use white paper and good plain black ink, or if necessary, a black pencil. And please do not write

a letter longer than the article itself to explain just how you chanced to write the article, and the reasons why you feel that it should be published, asking the editor to write you in return his reasons for any failure to reproduce it. Every article carries in itself the warrant for its publication. If it possesses merit, the editor, unless he is unusually dull, will recognize it.

AN INTER-ISLAND LANGUAGE MEDIUM

NOT until talking with our missionaries from the New Hebrides and the Solomons, had it come to me that they had a rude medium of communication with the islanders, as a help in first contact, before learning the local vernaculars.

Through the trader, and through the former practice of using island labor on the plantations of northern Australia, a "pidgin English" has been diffused through these groups. While the first task of the missionary here, as elsewhere, is to get the language of the tribe, this strange English of the islands is a providential medium in approaching new peoples.

The islanders use their English words, evidently, after the grammatical construction of their vernaculars. Thus, putting the adjective after the noun, "bushman" becomes "man-bush," etc. Elder A. G. Stewart, of the New Hebrides mission, gave us in his reports of experiences, some samples of this mixed tongue. For example, the bushmen from the interior of Malekula Island had come down and killed a trader and his family in a coast village just across from our mission, on the adjoining island of Atehin. The raid was on Friday. Next day, Sabbath, Elder Stewart was to go to that village for a meeting. The Atchinese came to him on Sabbath morning much distressed.

"Master," they said, "you no go. Man bush he no know missionary. All same fellow. Master he go along bush. Supposing he go along bush, he dead. Man bush head belong him. He cranky. He no savy one thing. Suppose he see one man, he shoot."

And when, in this stammering tongue, they saw they had failed to persuade the missionary not to venture out to his appointment, they turned to Sister Stewart:

"Missus, you tell master he no go along bush. Supposing he go, man bush he shoot him dead."

Thus even these men of the wilds have words enough in "pidgin English" to make their meaning clear.

Our brother remarked in his report that, while naturally timid enough, he felt he must go to his Sabbath meeting that day, notwithstanding the savage raid upon the village where the meeting was to be held. "So," he said, "in the strength of Matthew 28:18-20, I went over to the village as usual."

Young though we are as a denomination, and few in number, yet how wonderfully the message is reaching out into the remotest corners of the earth, laying hold of any and every medium by which to reach hearts! We have smiled at "pidgin English" in days past, with little thought of it as a missionary factor. But surely enough, in these island wilds it is being pressed into service for the coming kingdom.

W. A. S.