

The Advent Review and Sabbath Ferald



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No. 18

THE GOSPEL TO ALL NATIONS

The Joy of May

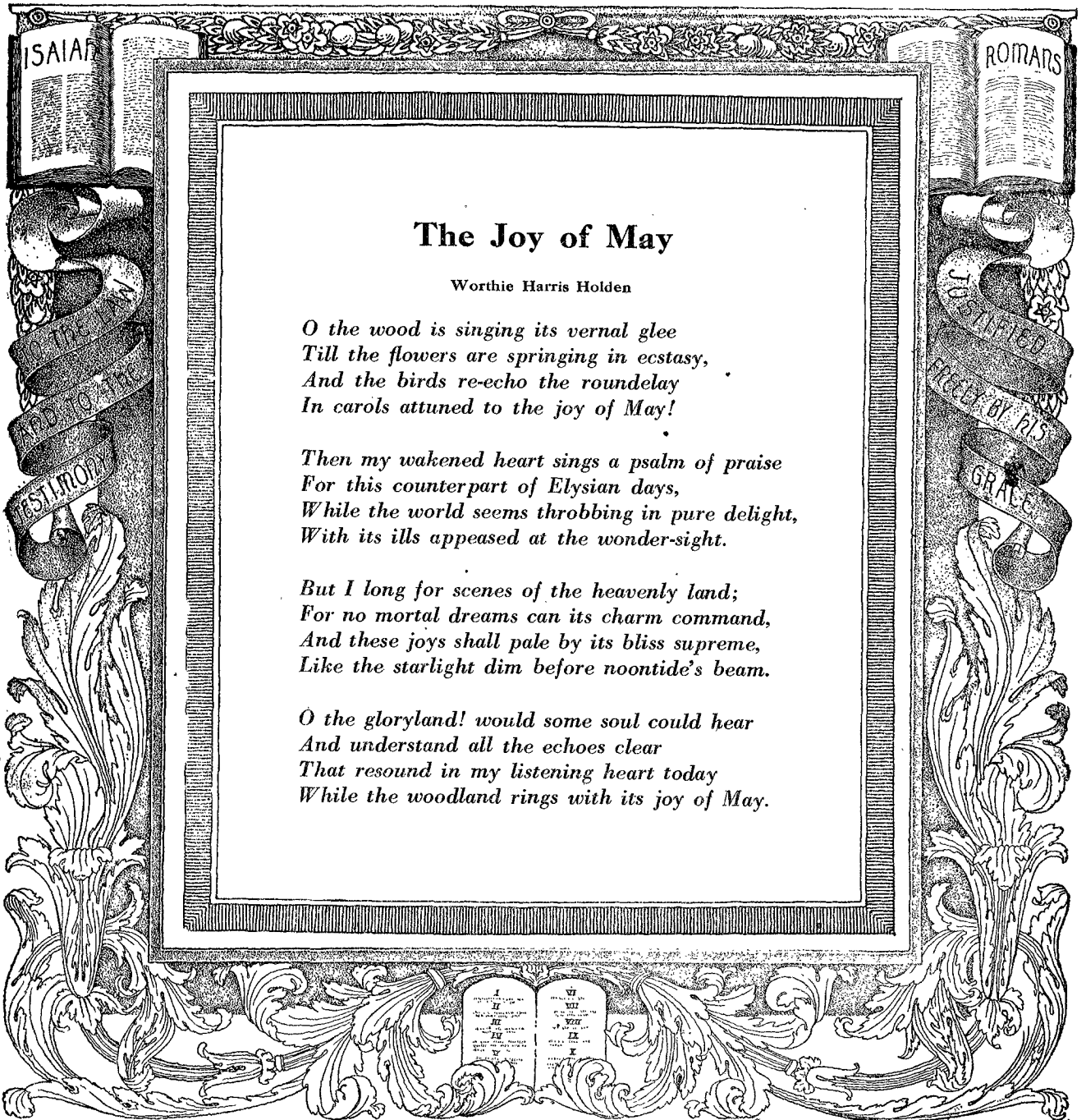
Worthie Harris Holden

*O the wood is singing its vernal glee
Till the flowers are springing in ecstasy,
And the birds re-echo the roundelay
In carols attuned to the joy of May!*

*Then my wakened heart sings a psalm of praise
For this counterpart of Elysian days,
While the world seems throbbing in pure delight,
With its ills appeased at the wonder-sight.*

*But I long for scenes of the heavenly land;
For no mortal dreams can its charm command,
And these joys shall pale by its bliss supreme,
Like the starlight dim before noontide's beam.*

*O the gloryland! would some soul could hear
And understand all the echoes clear
That resound in my listening heart today
While the woodland rings with its joy of May.*



An Emergency in Our Educational Work

How Shall We Meet the Exigencies of the Situation?

Opening Address at the General Conference Educational Council, Takoma Park, D. C., April 16, 1919

BY PROF. WARREN E. HOWELL

Secretary General Conference Educational Department

To the delegates and friends assembled here in extra session I wish to voice the most hearty greetings of your executive department, represented by your secretary, his faithful associates, and members available at all times for counsel. Just one year, almost to a day, has elapsed since our adjournment in San Francisco. It has been a year fraught with problems and responsibilities without precedent in our brief educational history. It has put you, and it has put us, to the severe test and task of holding our schools together, of maintaining the morale of the student body, and of preserving our spiritual integrity, in time of war, of epidemic, and of subtle and disintegrating worldly influences. We should appear ungrateful indeed did we not render due thanksgiving and praise to our God for his keeping power during these troublous times.

What are We Here For?

The inquiry is only a natural one, perhaps not yet fully answered to your minds, why you should be called here from your labor at this unusual time—in the midst of the school year, with many problems of reparation and construction on your hands, and with the climax of the school year so close at hand. To be brief in my answer, I may say that the responsibilities laid on your executive and advisory staff seem to them too great, too far-reaching in their consequences, to be carried alone. In the July Council of the General Conference Committee, to which body we hold ourselves amenable at all times, the following action was taken:

"That we request the Educational Department to make careful study of the better adaptation of our school curricula to the actual needs of the denomination and of these times, especially in those features whose importance has been intensified by the war situation."

I have only to add that you who sit here as delegates are the Educational Department. While it has been necessary for your minority committee to take initial steps in the carrying out of the General Conference recommendation, there is imperative need of your presence and counsel in the forming of conclusions that affect vitally the fundamental interests of our educational endeavor. That recommendation grew out of extraordinary circumstances incident to the war, was passed in an extra session of the General Committee, and has a direct bearing upon the extraordinary situation in which we find ourselves today. In short, you are called in extra session to help meet what I may properly characterize a gospel emergency.

What is the Emergency?

Let me cite to you briefly what I regard the chief elements in this emergency:

1. An unprecedented call for trained men and women to meet the labor demand in a rapidly expanding work the world around. The Macedonian cry is heard from every quarter of the globe, while our home base is being stripped to the minimum to supply the need. For example, in one of our most thrifty unions, the president told me a short time ago that no local conference in the union had more than two ordained ministers.

2. A serious shortage of teachers. I am safe in saying that in the United States and Canada alone we might at this very hour be operating a hundred more church schools than we are if we had the teachers to man them. Besides this, scarcely more than half the eight hundred teachers now in the harness have had any special training for their profession.

3. An inadequate manning of the faculties in our intermediate schools and academies. Though we are now operating some forty of these in America alone, only a teacher here and there has had training in secondary teaching, school administration, school-homes administration, or in physical, medical missionary, or vocational teaching.

4. An insufficient number of competent supervisors of our educational and young people's field work. With a force of eighty-two of these to keep recruited in America alone, com-

paratively few of them have had training for their work, about two thirds of whom are women, and changes are too frequent.

5. A regrettable lack of competent stenographers, bookkeepers, and business men. With twelve union conferences, seventy local conferences and tract societies, and many institutions to keep supplied, we are falling far short of meeting adequately the need in the home field, while the calls from overseas steadily increase in frequency.

6. The imperative necessity, in the face of these and other urgent needs, of recognizing in our educational policy for the future two guiding stars: *Speed up* and *grade up* the product of our schools.

7. Review and adapt our curricula and our administration policies more fully to the exigencies of the hour, in the light of principles given us in the spirit of prophecy and of lessons emphasized by the issues of the war.

I need not comment now on this analysis of the emergency we are in, further than to add that in it all it behooves us to give careful attention to certain worldly tendencies and subtle influences that threaten to imperil the highest and best interests our schools were founded to serve. Already these influences are tending to develop two viewpoints among us: the one, asking for the old paths, seeks to maintain a strict separation from the world—its traditions, institutions, and alliances; the other, in a spirit of liberalism, not fearing to clasp hands across the gulf with educators whose aims are different from our own, seeks to realize benefits from more extended research in the field of knowledge, and to gain prestige for our work by affiliations that are thought to be harmless. Subtle philosophies and the hypothetical reasonings of science are seeking to insinuate themselves by one means or another into our own ranks, and tend to unsettle the confidence of some of the teachings of present truth.

These things ought not so to be in such a time as this, when, if ever in our denominational history, we need seriously to press together.

Revolution and Revelation

We are living in a period of revolution, but, thank God, we may walk in the light of revelation. The spirit of revolution is in the very atmosphere. Thrones are being overturned. Autocratic institutions are crumbling. The iron hand of oppression

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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., MAY 1, 1919

No. 18

"I Feel I am Such a Great Sinner"

MANY godly people are troubled in their Christian experience because they continually sense their sinful and lost condition. Such a one says: "I confess my sins, and on the assurance of God's word believe he forgives my sins, but I feel so sinful; I continually realize my need of Christ, and at times am overwhelmed with a sense of the sinfulness of my deceitful heart."

Such need to know that the Lord forgives their sins when they confess them unto him. This is the pivot of all Christian experience. No real peace and joy can come into the heart until we have the assurance that our sins are all forgiven.

But do you say, When can I have that assurance? When? Why, *now*. Do you say, How? By believing the Lord. Christ "hath blessed us with all spiritual blessings." Eph. 1: 3. "Hath blessed" whom? He hath blessed "us." This includes *you*. When we believe this, when we lay hold of this great truth by faith and not by feeling, unspeakable joy will fill the heart. "Now the God of hope *fill you* with all joy and peace *in believing*." Rom. 15: 13. It is the lack of faith that fills us with gloom and sadness.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Have you confessed your sins? If so, they are forgiven through the merits of Jesus' blood. Lay hold of this by faith, and experience the joy of forgiveness.

But do you inquire, Why do I have such a sense of my sinfulness and unworthiness? This is because the illuminating presence of the Holy Spirit has opened to you the depravity of your natural heart, and you behold it in clear contrast with the righteousness and purity of your Redeemer, who has also been revealed to you.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.

"No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the Word of God, the more exalted views we shall have of his character, and the more fully we shall reflect his image."—"*Steps to Christ*," p. 70.

Then, struggling soul, take courage. Instead of feeling as if you were lost and that God does not love you, because of the sense of your sinfulness,

take courage from this, for "this is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you." One need never despair so long as one is where the Holy Spirit can speak to the heart.

The sense of his sinfulness and need of a Saviour is ever with a true, sincere, intelligent Christian.

The late Rev. J. Wilbur Chapman says:

"An aged minister in Edinburgh, whose name, if I were to mention it, you would all know, some time ago addressed a great gathering of young converts. In most thrilling and pathetic terms did he refer to his own long experience. 'Young men,' did the old saint say, 'when I came first to Christ, now long, long ago, I had an idea, unexpressed but real, that by and by I would become so inherently holy that I would not need to bemoan myself in this debasing way before the cross. I would not need to bring myself always down as a foul, polluted soul, a beggar in filthy rags before the holy God. Ah! I was proud, and so are you, dear young convert. Take care. But now I am an old man, the snows of time are on my head, more than a whole half century has rolled by, and as I stand before you I can hear, but a few paces in front of me, the low dash-dash of the wave of eternity on the beach where I'm soon to embark for the other side. I can hear the flap of the sail as the pale boatman, Death, grates his waiting keel on your ready strand. Ay, I'll very soon be in eternity, and this morning what did I do? Well, after sixty years of knowing and loving my Saviour, I came to the Lord Jesus this morning, as I came at the first, as a poor, perishing, hell-deserving sinner, pleading his own precious blood, with no hope but his death, no trust nor rest in anything else. Christ was the beginning, and he will be the end.'"—"*Present-Day Parables*," p. 37.

No true, well-instructed Christian will ever boast of his holiness. Like this aged pilgrim, he will constantly feel his need of a Saviour; and as a poor, perishing sinner, will daily plead the blood of the Crucified One, and trust alone in his salvation.

Never forget that Christ Jesus came into the world to save sinners. His mission was to save that which was lost. If you are lost he came to seek and save you. Lay hold of this glorious truth by faith, and thank God for salvation. Learn to sing from the heart:

"Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through his infinite mercy,
His child, and forever, I am."

G. B. T.

* * *

Childlike Simplicity

"JESUS called a little child unto him, and set him in the midst of them." Matt. 18: 2.

He had a deep lesson in Christian living to teach to the grown disciples; and a child was to be the teacher.

"Verily I say unto you," he began, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It is a hard lesson for us to learn who so easily come to trust in ourselves or in material forces or in human wisdom.

The missionaries among these wilder island people have dropped many a word, in their talks, regarding the simplicity of the faith of some of these islanders who are but children in faith, and who yet seem to go directly to the heart of faith.

"One day," said Elder A. G. Stewart, of the New Hebrides, "something went wrong with the motor of our launch. There was nothing for it but to get down into the machinery to try to remedy matters."

And more than once, I have noted, brethren have spoken feelingly of the experience of wrestling with motor trouble under the broiling tropical sun, with the boat rocking and pitching.

"I had worked, and worried, and done everything I could think of," said Brother Stewart, "and at last, exhausted by the heat and sickened by the smell of machine oil, I came out of the engine well discouraged. 'It's no use,' I said to the native boy. 'I can do nothing.'

"Then my half-tutored boy gave me a lesson. 'Master,' he said earnestly, 'you teach us to pray to Jesus for help; and now you say it is of no use to try further with the engine, while you have not yet asked God to help you set it right.'"

And these new halfway Christians in knowledge have found that there is real power in calling on God for help. Beset by the real working of evil spirits that formerly set upon them apparently at will, the Solomon Islanders round our mission have come in joyfully to report: "Prayer, and mentioning the name of Jesus have given us the victory over the spirits."

"The natives round the Marovo Lagoon testify," said Missionary D. Nicholson, "that there is power in the name of Jesus to set them free from influences that have held them in bondage and darkness so many years."

Why may not these islanders—little children in knowledge—teach us the simplicity of the faith that may use the name of Jesus to drive away the evil spirits of impatience and selfishness and discouragement?

There is actual power in the name of Jesus. Let us claim it.

W. A. S.

Sydney, Australia.

* * *

A Horrible Doctrine

A Reflection upon the Love and Mercy of God

No doctrine held by the great Christian church reflects so strongly upon the love and mercy of a just, generous, and beneficent God as does the doctrine of eternal torment for the impenitent. No wonder that the preaching of this doctrine has driven men into infidelity. No wonder that as an antithesis of it we have the doctrine of universal salvation, because it is much more reasonable for the human mind to believe that a compassionate Saviour, a God of love, could save all men, even in sin, than to subject them for all eternity to the pain of hell-fire.

While this doctrine of eternal torment is not preached so vividly as it was once, it is still held as an article of faith by the great majority of Christian people. Read its expression in the words of Charles Spurgeon, the great Baptist divine:

"Only conceive the poor wretch in the flames. See how his tongue hangs from between his blistered lips! How it excoriates and burns the roof of his mouth, as if it were a firebrand! Behold him crying for a drop of water. I will not picture the scene; suffice it for me to say that the hell of hells will be to

thee, poor sinner, the thought that it is to be FOREVER. Thou wilt look up there on the throne of God—and on it shall be written, FOREVER. When the damned jingle the burning irons of their torments, they shall say, FOREVER. We are sometimes accused, my brethren, of using language too harsh, too ghastly, too alarming, with regard to the world to come. But if we could speak thunderbolts, and our every look were a lightning flash, and our eyes dropped blood instead of tears, no tones, words, gestures, or similitudes of dread could exaggerate the awful condition of a soul which has refused the gospel, and is delivered over to justice."—*"The Unspeakable Gift,"* by J. H. Pettingell, A. M., p. 327.

In even more graphic language, Jonathan Edwards expresses his faith in this doctrine:

"The world will probably be converted into a great lake or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without: their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered."—*Ibid.*

And later, some twenty-five years ago, in a notable statement of "The Fundamentals of the Faith" made by a large number of leading Bible teachers of various churches at the Niagara Conference, we have this reiteration of this old-time faith, which is published with approval in the great religious journal, the *Sunday School Times*, in its issue of April 13, 1918:

"We believe that the souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into his presence, and there remain in conscious bliss until the resurrection of the body at his coming, when soul and body reunited shall be associated with him forever in the glory; but the souls of unbelievers remain after death in conscious misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Luke 16: 19-26; 23: 43; 2 Cor. 5: 8; Phil. 1: 23; 2 Thess. 1: 7-9; Jude 6, 7; Rev. 20: 11-15."

The world today stands aghast at some of the atrocities committed in the great World War. The terrible punishments inflicted upon the Armenians and other war sufferers are almost unbelievable. It is unthinkable that in this civilized age there could be found men so devoid of the feelings of ordinary humanity and humaneness as to be the agents in the infliction of this misery. And yet all the sufferings of the war, the physical pain, the mental anguish, and the sorrow of it all are as nothing compared with the terrible picture of the suffering of the finally impenitent as given in the quotations above.

We deny this doctrine, since it is a reflection upon God and contrary to all teaching of divine revelation.

The Scriptures of Truth set before the human family two paths,—one leads to eternal life and the other to eternal death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

Immortality is not possessed inherently by the human family. It is brought to light through the gospel. 2 Tim. 1: 10. It follows, therefore, that only those who accept the gospel can obtain eternal life, and this is clearly indicated in Paul's epistle to the Romans, where he declares that eternal life and immortality are conditions to be sought for, and that they will be bestowed as a result of that seeking.

Rom. 2:6, 7. This immortality will be bestowed not at death, but at the second coming of Christ, when mortality shall be swallowed up in immortality. 1 Cor. 15:51-55; 1 Thess. 4:13-18. At this time the righteous, as indicated by the apostle Paul, will receive a crown of life. 2 Tim. 4:7, 8. Those who refuse the proffers of God's grace, who refuse the immortality brought to view through the gospel and bestowed upon the earnest seeker, will fail to enter into the life which God abundantly bestows upon his children. Failing to improve the talents intrusted to them and to make the most of the life which God gave into their keeping, their existence comes to an end. They have demonstrated by the manner in which they have used the life in this world, the way they would use eternity if that also were bestowed upon them.

Sin entails misery and suffering. In withholding from the wicked the eternal life God bestows upon his children, he exercises even toward the impenitent the fulness of his love. The agency by which this work is accomplished is not, as many hold, remorse of conscience, but literal fire. In the destruction visited upon Sodom and Gomorrah through a literal fire which actually destroyed these cities, is set forth an example of the form of punishment to be visited upon the ungodly in the last great day. Jude 7. This fire — not a remorse of conscience, or anything else symbolized by it — comes down from God out of heaven, even as did the destructive agency that engulfed the cities of the plain. Rev. 20:9. The earth itself is converted into a great lake of fire, and the elements melt with fervent heat. 2 Peter 3:7-13. In this furnace the finally impenitent are engulfed, and the devil and his angels likewise. Rev. 20:9.

Every intelligence is punished according to his deeds. Some, doubtless, will be punished longer than others, but in the end all will be brought to total destruction. The wicked shall be as stubble in that day; "the day that cometh shall burn them up; . . . it shall leave them neither root nor branch." Mal. 4:1. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20.

And this utter consumption, this total annihilation not of matter but of personality, is predicted even of Satan and his rebel host. The prophet Ezekiel says in a prophecy clearly relating to the prince of evil under the name of the king of Tyrus: "I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:18, 19.

The same as the fire which consumed the offal outside the city of Jerusalem was unquenchable till it had accomplished its work (Mark 9:43-48), so the fire which destroys Satan and his followers will likewise prove unquenchable till the justice of God has been satisfied. The punishment of these evil-doers will be everlasting in its duration but not in its effects. There will be no return from the utter oblivion to which they are assigned. The pall and covering of death and darkness will never be removed. The destruction which they suffer will be eternal, for it will separate them forever from the face of the Lord and from the glory of his might. 2 Thess. 1:9. For them will be "reserved the blackness of darkness forever." Jude 13.

The term "forever and ever," applied to the punishment of the impenitent, as used in Revelation 14:10, 11, is a term which should be understood as having the same meaning it has when employed in other instances in the Bible. Because of Gehazi's deception of his master, it was declared that the leprosy of Naaman should rest upon him forever. 2 Kings 5:27. The bondsman who, on being offered his liberty, preferred to remain with his master, should have his ears bored through with an awl and serve his master forever. Ex. 21:6. This could mean only for a stated period, for the lifetime of the person; and this is the sense in which the term is employed when referring to the punishment meted out to the ungodly.

From this great crucible of fire, this purifying, regenerating process, the earth itself shall come forth purged from dross and sin, restored to Edenic beauty, and forever constitute the home of the saints of God. 2 Peter 3:13. Then shall the meek inherit the earth and delight themselves in an abundance of peace. Matt. 5:5. Then shall righteousness cover the earth as the waters cover the sea. Then shall arise that glad triumphant song, a mighty universal chorus ascending from the entire universe of God, when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," unite in saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

In this service of universal praise, after sin and sinners have been destroyed and the universe of God is freed from every taint of iniquity, may reader and writer have a joyous part.

F. M. W.

* * *

Joint Heirs

THE apostle Paul writes:

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16, 17.

"Joint heirs with Christ!" Mark the words, "*joint heirs*." What is included in this wonderful statement? It surely must mean much to the child of God.

A dying judge said to his pastor a few days before his death, "Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply; "I know nothing about law. I know a little about grace, and that satisfies me."

"Well," the judge said, "if you and I were joint tenants on a farm, I could not say to you: That is your hill of corn, and this is mine; that is your stalk of wheat, and this is mine; that is your blade of grass, and this is mine; but we should share and share alike in everything on the place. I have just been lying here, and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything he has is mine, and we shall share and share alike through all eternity."

Christian pilgrim, does the way seem rough at times, and the burdens of life heavy? Perhaps the lights and shadows of many years have alternated across the pathway of your pilgrimage as you have waited and watched for the coming of the Son of man. As you have at times been swept by the chilling blasts of adversity, or journeyed, seemingly alone, through the valley of affliction, has your courage at times

almost failed, and the temptation come to you that perhaps after all the sacrifice was too great?

Cheer up. You are assured of a joint tenancy with the Son of God. "All things are yours." 1 Cor. 3:21. You will not only share with Jesus in the possession of the eternal domain, but he shares with us all his joys and pleasures. He shares with us his strength and wisdom. On the other hand, he shares with us in our trials and sorrows, and disappointments. He is our elder brother; there is an eternal oneness in the family.

Human language seems quite inadequate to express such a wonderful love, or to describe the inheritance which we have in Christ. At best we can only point to it and say with the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

G. B. T.

* * *

Moderation in All Things

"LET your moderation be known unto all men. The Lord is at hand." On every subject there are always two extremes and only one mean. It is Satan's studied policy to drive us to either one or the other extreme; but the divine exhortation to us, especially in these days, is to show our moderation to all men.

Let us consider a few examples of these dangerous extremes. The 'evil one's most dangerous adversary is a sensible Christian; so if he cannot keep a man in religious indifference, Satan tries to drive him into some form of fanaticism. This fanaticism shows itself in many ways. Some extremist in health reform is quoted as having said that he "would live health reform even if it killed him." Now the true principles of health reform were not given in order to kill any one; and something is wrong with a man's interpretation of the principles if the application of them brings weakness not strength, disease not health, into his life. Let us have sanctified common sense in matters of such vital importance to our bodily welfare. It is surely one of the most pitiable things imaginable to see an ardent but unwise advocate of health reform wreck his own health and perhaps also that of other members of his family, by his extreme views on such matters. "Let your moderation be known unto all men."

Some believers in the doctrine of the soon coming of Christ have been led into another dangerous extreme. Even though they may not have fallen into definite time-setting, they have tried, in some way, to figure out just about how soon Jesus would come. Some honest but misguided extremists have thought that it was a denial of the faith for an Adventist father to make plans for the education of his children, arguing that time would not last long enough for them to grow up. We can hardly apply the term "honest," however, to the man who borrows money for a period of years, with the thought that the Lord will come before he will have to pay it back.

It took real faith and definite instruction from the Lord's servant to lead this people to build the institutions which have proved such a strength to this Second Advent Movement. Some extremist is always at hand to urge that there is not enough time left to make this new plant, or this enlargement of an existing plant, worth the financial expenditure involved. Our leaders were fairly as-

tounded when Mrs. E. G. White first told them that in the then newly entered field of Australia there were to be established institutional facilities commensurate with those found in the United States. What do we see now?—Sanitariums, publishing houses, and schools, not alone in Australia, but in practically all the great mission fields which we have entered. And what a strength they are proving to the work! Truly God guides those who unquestioningly move forward in his opening providences!

Probably we shall never be free from those who, against every advance move in denominational progress, urge the folly of the step to be taken because of the shortness of time. But such forget that Christ said, "Occupy till I come." If these extremists had their way, little constructive work would be done. Would it have been a sufficient excuse for the man of one talent if he had said, "Lord, I knew that you were coming back so soon that I would not have time to realize anything from any investment which I might make"?

Then again, Christ will never come until a certain work has been done. Christ brings this to view in his answer to the disciples' question as to when the end of the world should be. He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This has not yet been accomplished; but on the authority of the Lord Jesus Christ himself, we say that when it is done, the end will come. The Scriptures also say that among the saved will be men from every kindred, and tongue, and people, and nation. We do not feel to question this plain statement of Scripture; and if it is true, the message must be preached everywhere, for "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:14, 15.

Let us unitedly pray that the unentered fields may soon be entered, that those who have not heard the message may soon hear it, and that Christ may indeed come. Then let us plan and labor under God for the fulfilment of our own prayer. L. L. C.

* * *

The Student Spirit in the Solomons

HE came back to the mission school in the Solomon Islands and found that he was behind the others in his studies. So this young islander determined to make up the arrears.

"We noticed that he sat on into the evening," said the missionary, "long after the school had closed. At midnight he was still at his books; and when we got up at six o'clock, there he still was, working away.

"All through the day he kept at the task, and into the next night. And so in two days he was up with his fellows."

We need not recommend the intemperate application, but we must commend the spirit of this Solomon Island student.

For the first time these young islanders are catching the inspiration of the call to learning. Fresh from the wilds, they give evidence of having good minds, the missionaries tell us.

"Peo," said Missionary D. Nicholson to one of the young men, "will you go to — and take the meeting next Sabbath?"

"Yes," answered Peo; "and I will give the same study that you gave at the meeting here three weeks ago."

"But do you remember it?" asked the teacher.

"Then Peo began," said Brother Nicholson, "and repeated, point by point, the study I had presented at a meeting three weeks before; and he had it all in good order, leaving out no important part."

With thousands of these islanders calling to us, and with more than a thousand definitely submitting themselves to be instructed, it is good to know that these young people have the gifts that, with training, may make them teachers and evangelists.

One trembles for these fellow missionaries of ours, facing such a call and having to train the workers who must answer the call. But our brethren feel that God, who has led them into contact with these peoples, will surely help them to care for the work.

W. A. S.

* * *

Religious Views of D. L. Moody

WE publish herewith, for the information of our readers, a letter recently received from Mr. W. R. Moody, son of Evangelist D. L. Moody, together with the answer made to him by the editor of the REVIEW. We sincerely trust that if any of our readers have been misinformed regarding the religious views of Mr. D. L. Moody, with reference to the Sabbath, they will take this letter from his son as sufficient answer to the question:

"EAST NORTHFIELD, MASS., April 1, 1919.

"*Seventh-day Adventist Publishing House,*

"*Takoma Park, Washington, D. C.*

"DEAR SIR: During the past ten years I have received numerous inquiries respecting the rumor to the effect that my father, the late D. L. Moody, had accepted the views of the Seventh-day Adventists, and observed Saturday as a day of rest. This rumor may possibly have arisen from the fact that for many years, while engaged in evangelistic work, my father would refuse to accept any engagements for Saturday, taking it for recreation and relaxation in preparation for the hard work of Sunday. You will see, therefore, that in no sense was it a day of religious observance, in the generally accepted sense, but a day of recreation.

"I am sending herewith a copy of a letter which I have just written to a man who has made inquiry of me respecting this rumor, and if this matter could be dealt with from headquarters, it would relieve me of a good deal of correspondence, which I receive from all over the country, in regard to this matter.

"Yours respectfully,

"W. R. MOODY."

"WASHINGTON, D. C., April 11, 1919.

"*Mr. W. R. Moody, East Northfield, Mass.*

"MY DEAR MR. MOODY: Your letter, addressed to the Seventh-day Adventist Publishing House, Takoma Park, D. C., has been referred to me for reply.

"Until the receipt of your letter I was quite ignorant of the fact that the report was in circulation that your father, the late D. L. Moody, had accepted the views of Seventh-day Adventists, and observed Saturday as a day of rest. To my personal knowledge this statement has never been made by any of our publications nor by any of our church representatives.

"Evidently, however, much to my sincere regret, the report is in circulation. I thank you very much

for calling our attention to it, and I shall take pleasure in reproducing your letter in the columns of our church paper, and trust that this may prove a sufficient answer to any mind which may be concerned over this question.

"I always entertained a very high regard for your father. I have listened with profit to his powerful appeals for a deeper consecration. I believe that he was a man used of God for the accomplishment of a great work, and I should greatly dislike to see any report in circulation which would misrepresent his religious views or his attitude toward any religious question. Yours with kind regards,

"EDITOR REVIEW AND HERALD."

* * *

Interesting Items

WORLD conditions greatly delayed the publication of the statistical report for 1917. Now with a copy before us, we notice a number of interesting items to which we desire to call attention. Before doing so we should point out that there are two attitudes toward encouraging denominational statistics, one wrong and the other right. We may view them with pride in what we as a denomination have done; or we may view them with joy for what God has done for us, and with a deep sense of humility that more has not been accomplished.

What are some of the things for which we may rejoice in the divine blessing? The message needs funds for its extension. It is interesting to note that for the first time the tithe for North America exceeded the two-million-dollar mark, while the tithe throughout the world amounted to almost three million. Foreign mission offerings from North America alone exceed one million dollars. Total funds for the first time amounted to more than five million.

But what of the membership? Is the message meeting a reception as it is proclaimed throughout the world? Yes, it is being gladly received by many, and our world-wide membership has now for the first time exceeded one hundred fifty thousand, while in the home field there are now two great union conferences, the Lake and the Pacific, that have each a constituency of more than thirteen thousand members.

The year 1917 marked the entrance of the United States into the Great War, yet one union (the Atlantic) still had more than one hundred colporteurs in the field. Total sales of literature throughout the world almost reached three million dollars.

Another interesting item is the prosperity attending our schools, the training centers of future workers. The total number of college graduates (from the sixteenth grade) was 112. Emmanuel Missionary College held the record in this respect, with 25 graduates from that school alone. In North America alone we had 1,101 students doing college work (grades 13-16). Of this number 218 were in Union College. The total number of students (not graduates alone) of our schools in North America that entered some department of denominational work during the year was 1,022, of whom 165 came from Washington Missionary College.

Doubtless in all these respects the statistics for 1918, when they are all in, will show a material increase over those for 1917. In some specific instances we know that an unprecedented increase was actually shown. What shall the records for 1919 be?

L. L. C.

Denominational Finance

RUFUS A. UNDERWOOD

OUR present denominational system of finance has grown to its present splendid efficiency as a result of accepting and recognizing the principles of divine ownership and man's stewardship as set forth in the Scriptures.

The amount of money raised in tithes and offerings for 1917 was \$5,119,683.44. However, it is only just to state that very meager reports have come from Europe and parts of Asia and Africa, owing to war conditions, and that, had full reports been rendered, this amount would be considerably larger. This sum was used in evangelistic efforts. It does not include a large income from the sale of our publications, amounting to \$2,937,422.88, which supported many colporteurs in the same year; nor does it show a similar amount received by our educational and sanitarium institutions.

The investment of the denomination in educational institutions, publishing houses, sanitariums, etc., has a grand total, according to the financial report of 1917, of \$8,540,713.86; and a grand total of resources of \$14,123,038.60 for the year 1917, with a gross denominational income for the year of \$11,937,956.91, while the gross expense was \$10,637,875.71.

The development of the present financial system of the denomination has come about by the application of principles given in the Bible and by ability on the part of the management of the cause to apply justly and equitably the instruction of the inspired Book. When I first embraced the truths of this message, more than fifty years ago, we had no system of paying tithe; we had no foreign missions, nor had we any foreign mission funds; we had no colleges or schools or sanitariums; we had one small publishing house in operation at Battle Creek, Mich., which constituted at that time our institutional equipment. Not long after the Battle Creek Sanitarium was established as the start in our sanitarium work, the Battle Creek College was built. Since then our institutions have multiplied rapidly, as all well know. Our institutions, and the financial policy of the denomination, which have grown to such large proportions, have been developed mostly since 1870.

To illustrate the development of our financial system, we will take the work of the Sabbath school as an example. It was not until 1886 that the denomination began to collect Sabbath school offerings for foreign missions. In that year they raised \$2,233.07. Early in the history of this denomination many of the Sabbath keepers conscientiously refrained from giving anything on the Sabbath day. It was not until some of our ministers began to show from the Bible that, anciently, on the Sabbath day God required a much larger donation than during the days of the week, that they began to give up their conscientious scruples. Numbers 28 shows that the regular daily offering was two lambs without blemish for a continual burnt offering: "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of a hin of beaten oil." Verses 4, 5. It is stated in the sixth verse of the chapter that this was to be "a continual burnt offering, which was ordained in Mt. Sinai." However, on the Sabbath day they were to offer in addition to this, two lambs of the first year

in the morning and two lambs in the evening, without spot, and two tenth deals of flour for a meat offering, mingled with oil, etc. "This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering." This would make six lambs, or three times the number offered on a week day, with other offerings in proportion to the offerings given during the week. This is shown to have been the custom, in Ezekiel 46:1-4, which reads as follows:

"Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. . . . The priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. . . . And the burnt offering that the prince shall offer unto the Lord in the Sabbath day shall be six lambs without blemish, and a ram without blemish."

Attention was also called to Psalms 96:8, 9:

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness."

Such scriptures were cited to show that God was well pleased with offerings when his people came into the house of God. When it was realized that a part of Sabbath keeping was to make an offering, and that these offerings were to be devoted to foreign mission work, the mission fund gradually increased until the Sabbath school offerings are now entirely devoted to missions.

Systematic Benevolence

The plan for supporting the ministry in the earlier days of the message and for some time after was by what was called "systematic benevolence." This system for the support of the ministry is referred to and approved in "Testimonies for the Church," Volume I, from which I quote the following:

"The plan of systematic benevolence is pleasing to God. I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of his Holy Spirit, and that by the gift of prophecy he counseled his people in regard to a system of benevolence."—Page 190.

"Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan he ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry. This system was to cause the burden to rest lightly, yet with due weight, upon all."—Page 545.

"God calls for earnest, unselfish, disinterested laborers in his cause, who will keep up the various branches of the work; such as obtaining subscribers for the periodicals, teaching them promptness in paying their dues, and encouraging brethren to keep up their systematic benevolence."—Page 628.

"Some have not come up and united in the plan of systematic benevolence, excusing themselves because they were not free from debt. . . . I saw that in the arrangement of systematic benevolence, hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart, to see whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble."—Pages 220, 221.

This systematic benevolence was started in the year 1859, as the following editorials from the REVIEW AND HERALD, and a letter from Elder James White, will show. The letter is addressed: "From the Church of God at Battle Creek, to the Churches and Brethren and Sisters in Michigan." Please note, this was before the denomination had taken the name "Seventh-day Adventist."

"DEAR BRETHREN AND SISTERS: We wish to call your attention to a plan of systematic benevolence to support the proclamation of the third angel's message, which may be in harmony with the plain declarations of the Holy Scriptures. . . .

"If Paul found it essential to complete success, that method should be observed in raising means for benevolent purposes, it is certainly not unreasonable to conclude that we should find the same thing beneficial in promoting a similar object. As Paul wrote by inspiration of the Holy Spirit, we may rest assured that his suggestions were not only safe to follow, and calculated to insure success, but also that they were in exact accordance with the will of God. We shall not therefore displease Him by adopting the suggestions of his servant Paul: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' This implies: 1. A stated time for the business; viz., the first day of the week. 2. The concurrent action of each individual; for he adds, 'Let every one of you' lay by him in store. 3. And this is not a public collection, but a private act of setting apart for the Lord a portion of what one possesses. 4. The amount to be given is brought home to the conscience of each individual by the language, 'as God hath prospered him.'

"How may we reduce to practice these excellent suggestions? We recommend the following plan, which we think all, with very few exceptions, can adopt.

"1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

"2. Let each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents.

"3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every hundred dollars of property they possess.

"Each church may choose one of its number, whose duty it shall be to take the names of those who cheerfully act upon this plan, and also the sums they propose to give each week, and collect these sums on the first of each month, and dispose of them according to the wishes of the church. Those scattered, and not associated with any church, can act for themselves, or for their households, in the same manner.

"The lowest sums stated are so very small that those in the poorest circumstances (with the very few exceptions of some widows, infirm, and aged) can act upon this plan; while those in better circumstances are left to act in the fear of God in the performance of their stewardship, to give all the way up to the highest sum stated, or even more, as they see it their duty to do."—*Editorial, Review and Herald, Feb. 3, 1859.*

Then the following, under the head, "Systematic Benevolence," appeared in the next issue of the REVIEW:

"This subject was set before the readers of the REVIEW last week; and perhaps you would like to learn how the matter progresses in the Battle Creek church.

"Forty-six brethren and sisters in the village have cheerfully given in their names, stating the amount they wish to lay by in store each week for the cause. Quite a number more in the vicinity will do the same.

"The amount of property given in is \$9,600. This consists, with a trifling exception, of the small houses and lots owned and occupied by the brethren. On \$5,400, the owners choose to pay two cents a week on each \$100; on \$4,200, one cent.

"Also eleven brethren propose to give ten cents each week; one, twelve cents; two, seven cents; and seven, five cents.

"Six sisters propose to give five cents each week; two, ten cents; two, four cents; four, three cents; and nine, two cents.

"These sums seem very small at first sight; some may think too small to mention; but they amount in one year to the sum of \$211.60. Others in the vicinity, who usually or frequently meet with the Battle Creek church, will probably raise this sum to \$300 a year.

"This may look like a large sum for so poor a church, mostly day laborers, to raise; but it can easily be raised when all act upon this system. It is small when compared with what this church has raised for the cause for a few years past.

"It is time that all shared the blessings of the cheerful giver. God loves such. Young men in this office have usually given yearly from \$20 to \$30. Now, by giving ten cents each week, the yearly amount for one person is only \$5.20. Let this work of giving be equally distributed, and let the cause be fully sustained, and all share the blessing. This system carried out properly will serve to unite in prompt action, in sympathy and love, the waiting people of God."—*Editorial, Review and Herald, Feb. 10, 1859.*

In the next issue of the paper, the following appeared:

"Systematic benevolence is necessary, that our churches may be in readiness to help those preachers who labor with them, and also to meet the other wants of the cause.

"One of our most acceptable preachers, not long since, visited four of our largest churches within a circle of two hundred miles, and in three weeks preached about fourteen times. A brother let him have the use of his team to perform the journey, worth \$10, and putting the labors of such a man at \$6 per week (an amount necessary to meet his expenses), with other traveling expenses, the whole amount needed to give the minister a chance to live, is \$30 for such a tour.

"It is proper here to state that a few persons had shown liberality to this brother in past time, and are ready to help him again when they are prepared. But that all may see the need of a system by which all may help a little, and the church always be ready to sustain those who labor with them, we would say that from the hands of the scores, and we may say hundreds, who listened with extreme interest to his sermons, he received in all \$4!! The brother came home happy in God and the truth, and cheerfully engaged in labor with his hands, preaching Sabbaths and first days. Now remember, nobody is blamed in all this. But is it not time that such evils were remedied among us? I think I hear the good brethren all say, Yes."—*Editorial, Review and Herald, Feb. 17, 1859.*

Then on May 26, 1859, Elder James White wrote the following concerning the plan as far as it had developed:

"I am tired of seeing statements of want among our preachers and appeals for funds in the REVIEW. I am tired of writing them. These general appeals to everybody, and nobody in particular, do not amount to much besides filling up the paper, and paining the reader. These things hurt the REVIEW, and are a blot on the cause.

"To the above, the real friends of the cause will respond a hearty, Amen, and look about for a better way, while the careless and stingy will say, Amen, and do nothing.

"Well, what shall be done? These general appeals, and this trying to raise means without form or order, seems to be proving a failure, and something must be done more definite and effectual.

"While riding in the cars this morning from Jackson, and pondering over this matter, I soon got out paper and pencil and began to figure. Said I: 'There are at least 1,600 Sabbath keepers in Michigan. Should only 1,000 of this number give,—500 brethren 10 cents per week, and 500 sisters 3 cents per week,—the amount for one year would be \$3,380.' It will be seen that we have not reckoned 600, which allows for the very poor and those under eighteen years of age. It is supposed that all the 1,000 are fully able during the year to raise with perfect ease the small sum stated.

"Then suppose that these 500 brethren possess on an average only \$500 each, and pay each week only 2 cents per every one hundred, the amount annually would be \$2,600. The total would be \$5,980, a sum sufficient to sustain the cause in this State, and to sustain five missionaries still farther West. And this sum can be raised without the least sacrifice of property on the whole, or any deprivation of the necessities of life. Let the readers of the REVIEW look at these facts, and act promptly, and let the unpleasant appeals for help cease forever from the REVIEW.

"Again, let each church manage its own funds, and apply only where there is need. We want no salaried managers or agents, as others have, requiring a large per cent for their services, and applying funds as they please. No, let each church apply its own funds as it sees need.

"And again, here are those among us who are worth from five to twenty-five thousand. The small rates stated would call for only about one-tenth part of their interest money, or a small share of the increase of their property. For a moment consider what these brethren have to do before they can begin to sacrifice.

"They will have to give from six to ten times as much annually as the above rates, before they touch the principal, to begin to sacrifice, or to consume it. We as a people have professed to consecrate ourselves and our substance to the Lord, and have said that we were ready to sacrifice to advance the cause of truth. A very few have made some sacrifice of property; but as a body we have done no such thing. And it will be seen by the above statements, that with our present habits of industry and economy, the friends of the truth can meet all the wants of the cause ten times over, before they really begin

to sacrifice. Then, let the professed friends of the cause cease forever to bear testimony in regard to willingness to sacrifice, while there is want of means to sustain the cause. God knows all our vows and fair promises, and how we perform them; a record is kept in heaven, and by that record we shall be judged."

The reader will see from the above, which appeared in the REVIEW AND HERALD, that the plan of systematic benevolence was just then in its formation. In 1864-65, when I began to observe the Sabbath, the plan had developed more fully, as I will explain.

Usually at the beginning of the year when we had our annual church meeting to elect church officers, the church treasurer, assisted by the local elder and by a minister, if any were present, would take a census of the value of the property of each church member, and each member was expected to pay annually two per cent on his holdings, into the church treasury for the support of the ministry. For example: If a man had \$2,000 worth of property and had no debts, he would pay two per cent on this amount, or \$40, into the "systematic benevolence" fund for the support of the ministry during the year. If he had \$5,000 worth of property, and had a mortgage upon it for \$2,500, then he would pay two per cent on \$2,500, or just one half of the amount, making his "systematic" \$50 annually. Much or little, this was called "systematic benevolence." In a case where the member had no property to be thus assessed, such as young persons or those who had never come into the possession of real estate or personal property, the member would pledge to give five, ten, twenty cents, more or less, per week, and this was to be paid in at the end of the quarter.

This system of giving for the support of the ministry, in which the funds passed through the hands of the church treasurer to the State treasurer, was not based, as is our present system, on one's income, as you will recognize from the above statements. In many cases the sum pledged amounted to much less than the tithe would have been; and in other cases it was more. My good wife served as State conference treasurer and tract society secretary in the State of Ohio for five years. In those days, in writing to the church elder or treasurer, my wife would often speak of systematic benevolence in this way: "Our ministers are depending upon your faithfulness in seeing that 'Sister Betsy' [systematic benevolence] is remembered by each member of the church and funds forwarded to the treasury." My wife held this office in Ohio during the years 1872-77. While it was intended that the system should enlist all the members in a plan of paying in a systematic manner toward the support of the ministry, it was far short of the Bible plan of paying tithe on one's income for the support of the gospel ministry.

The Tithing System

A few of the leading men of the General Conference began to see light in the tithing system of the Old and New Testaments. This was discussed at the General Conference at different times, yet no decided action was taken. The argument presented against the tithing system was that Sister White had indorsed the plan of systematic benevolence, as the quotations I have already given show; therefore we should make no change. However, some felt that the tithing system for the support of the gospel ministry could be clearly sustained from both the Old and New Testaments, and that the source from which we were to gather our instruction for the guidance of the church

was primarily the Bible and not the Testimonies. From the Testimonies themselves, in Volume II, page 605, the following instruction was obtained:

"The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration *already* revealed. Man's duty to God and to his fellow man has been distinctly specified in God's Word; yet but few of you are obedient to the light given."

Other statements of a similar character were used to show that we should search the Scriptures most diligently to find the Bible plan for the support of the cause. While some of us felt that the tithing system for the support of the gospel ministry could clearly be sustained from both the Old and New Testaments, others favored adhering to the plan of "systematic benevolence;" therefore no action was taken by the General Conference further than to discuss the matter for two or three years after it was introduced into the General Conference for consideration.

Elder Butler's Pamphlet

A little later Elder George I. Butler wrote a pamphlet entitled, "The Tithing System." He showed clearly that the priests and Levites of the old dispensation were supported from the tithe of the people, and used arguments to show that the same system was brought over into the New Testament. His book did not enter into the moral obligation as to *why* we should pay tithe. His pamphlet did much good, and led many people to adopt the plan of paying tithe.

Later I prepared a pamphlet for circulation in the conference over which I presided, entitled "Will a Man Rob God?" I sent this pamphlet to all the members of the conference. It took up the subject from a little different standpoint than that from which Elder Butler had discussed it. The subject was treated from the standpoint of God's ownership of all things, and of man's stewardship; and I endeavored to show that when we paid the tithe to Christ we were not only acknowledging his ownership, but acknowledging that Christ was our Redeemer and that he had purchased us and all that we possessed,—that the tithe paid was a recognition of God's ownership of all things, and that we had been bought with the precious blood of Christ and were simply stewards over the goods he had given us. The General Conference asked my permission to publish this tract, or pamphlet, which I freely gave, and this pamphlet was widely circulated by the General Conference after being reprinted by the Review and Herald.

A little later I was asked to write a series of thirteen Sabbath school lessons on the subject of "God's Ownership, or Our Obligation to Pay Tithe as Stewards of Christ." These Sabbath school lessons were prepared and published, giving one whole quarter to the tithing subject. This gave our brethren all over the world as far as the message had gone, the opportunity to study the tithing system from a little different viewpoint than it had ever been presented before. In connection with these lessons, in addition to the tithing system, the subject of offerings was treated as a grateful recognition of God's blessings. Mal. 3: 7, 8. Meanwhile the Testimonies had indorsed the tithing system in no uncertain terms. This settled the tithing system among us as a permanent policy for the support of the ministry. Everywhere, as the cause has grown, the magnitude of this system and its utility have demonstrated that it was of divine origin.

The Sustentation Fund

As time passed on, some of our laborers became enfeebled by age or through sickness, and unable to labor. Some of these good men and women were in need, and some of the conferences were neglectful in looking after them. Our faithful men who had raised up churches and were in need of support in their declining years, were justly entitled to receive some compensation or support, because of their former labors. Elder A. G. Daniells led out in the plan which was finally adopted by the General Conference. Each conference sets aside six per cent of its tithe to be placed in what is known as the "Sustentation Fund," which the General Conference distributes among the worthy disabled laborers on an equitable basis. This step has greatly encouraged our laborers and strengthened our work throughout the entire world.

Colporteurs

We have a large number of laborers connected with this cause at the present time who receive their support from other sources than the tithe. As our publishing work developed and grew, it was seen that there was a demand for a large number of colporteurs to carry the truth from house to house by selling the printed page. A percentage of the profit on the sales of these publications has been the means of giving a large number of faithful souls a good support in the colporteur work.

The number of our publishing houses, beginning with one, the Review and Herald, in 1852, with a capital of \$652.93, has grown to forty publishing houses and branch offices throughout the world, and their assets represent an investment of \$2,167,177.94. The sales from these publishing houses represented \$2,181,340.27 for the year 1916.

The Review and Herald Publishing Association started out with five employees. In 1916 there were 740 men and women employed in our publishing work. This did not include those who were engaged in the distribution of literature. In 1850 we had one paper, the REVIEW AND HERALD, published in one language. Our publishing work has grown until in 1916 we had one hundred thirty periodicals, published in ninety languages.

Sanitariums

The establishment of medical sanitariums over the country, where the public in general may receive treatments, has opened up an avenue of missionary effort through which the principles of healthful living are easily disseminated. The excellent patronage these institutions have received has enabled them to support a large number of medical missionaries, both physicians and nurses, doing medical missionary service in connection with these institutions.

In 1866 the Health Reform Institute, or sanitarium, at Battle Creek, Mich., was established, with fourteen employees. The number of institutions under denominational control has increased, until in the year 1916 there were twenty-nine sanitariums, besides twelve treatment-rooms doing a large amount of business. The sanitarium, or Health Reform Institute as it was called, in 1866 had two physicians. In 1916 we had an investment in our sanitariums of \$2,895,483.70. One hundred forty-one physicians were employed in these institutions, besides nurses and employees numbering about two thousand. The efficiency of our sanitariums, and the number employed, have constantly grown during these years, keeping pace with other branches of the message.

Educational Institutions

Since the establishment of the Battle Creek College as our first educational institution about 1874-75, with thirteen teachers, and 289 students enrolled, and an investment of \$53,341.95, our educational institutions have grown rapidly, until in 1916 we had advanced schools, colleges, and academies numbering 68, with 583 teachers and an enrolment of 7,964 students, and an investment of \$2,445,960.10. These schools and colleges have grown in number and usefulness, until we have a large number of academies and colleges in which our young people are trained for efficient missionary work at home and abroad. We also have a very large number of church schools. These institutions are built up largely by donations, and the instructors are supported from the tuition of students, donations, and profits from various industries.

Foreign Missions

In 1874 our vision of the work as a people began to reach out to other countries, and Elder J. N. Andrews was sent to Europe as our first missionary. This was about forty-five years ago. Up to that time we had no foreign mission fund. The General Conference which recommended that Elder J. N. Andrews go abroad voted to raise \$5,000 as a foreign mission fund to provide for the expense of this undertaking. A few years later Elder S. N. Haskell and Elder J. O. Corliss and others went to Australia. Then others went to India; and the work has grown, until today we are raising considerably more than one million dollars annually to maintain our work in foreign fields. This growth led to the need of establishing a system by which the work in foreign fields could be maintained and greatly enlarged. An appeal was made to our Sabbath schools for contributions. During the earlier years of the Sabbath school all donations raised by the Sabbath schools were used to meet the expense of supplies for the local Sabbath schools. After the appeal, the Sabbath schools began to set apart a certain amount of their donations for South Africa, Pitcairn Island, and various parts of the world. These gifts gradually increased, until the Sabbath school offerings were given entirely to missions, and in 1917 they reached the grand total of \$600,932.71. During the past thirty-one years, up to the first of January, 1918, \$3,419,404.87 had been contributed by our Sabbath schools to foreign missions. In 1918 a large gain will be made over previous years, but up to this time we have not secured the exact figures.

Setting a Goal

About twelve or fourteen years ago, Elder I. H. Evans proposed that, aside from our regular tithing system, a definite goal, to raise an amount equal to an average of at least ten cents a week per member to support our foreign missions, be set for the members of the denomination in America, especially in the United States. When this was first suggested, as had been the case with every other advance step in the denomination, some opposed the movement, arguing from the standpoint that we should never fix a definite amount, that our offerings be freewill offerings. The plan, however, after some years of trial, grew in such favor that the sum was raised to fifteen cents a week per member by action of the General Conference Committee, and later to twenty cents, five cents of this twenty cents a week per member being used to liquidate the large indebtedness that had accumulated upon our institutions. This worked well

for the mission fund, and proved to be of value in liquidating a large amount of debt. In 1917 it was voted by the General Conference Committee to increase this fund to twenty-five cents a week per member, twenty cents of this amount to be used for foreign missions, one cent to go to the Loma Linda medical school, one cent to be given to our advanced educational institutions throughout this country, and three cents to be returned to the local unions to be applied on debts in the unions, if there were any such; if not, to be turned over to foreign fields.

These various steps have greatly increased the ability of our Foreign Mission Board to send out many laborers into the opening fields all over the world.

Harvest Ingathering

In the last few years another means of securing mission funds has been developed. These funds are secured from the general public by the circulation by our membership of one of our leading periodicals among the people, the people being solicited for such donations as they are willing to give. The development of this plan came about in this way:

There was a brother living in the State of Iowa by the name of Jasper Wayne. This good brother was employed in selling fruit trees for a nursery. He frequently took with him copies of the *Signs of the Times* to give away, and finally the suggestion came to him to leave a copy of the *Signs* with those to whom he had made a sale of goods, with the understanding that if they wished to give him anything for the paper he would see that it was turned over to a foreign mission board to be used in carrying the gospel to heathen lands. In this way he received a snug little sum for foreign missions.

On one occasion he told me what he was doing, and I invited him to tell the brethren at a camp-meeting in Iowa about his plan and the success he had had in securing means for missions by distributing the *Signs of the Times*. This he did. It took so well with the brethren in Iowa that I invited Brother Wayne to go up with me to the South Dakota, North Dakota, and Minnesota camp-meetings and relate his experiences there. (At that time I was president of the Northern Union Conference.) He did so. Elder I. H. Evans was in attendance at the meeting in Minnesota, and after this matter had been laid before him, we suggested that he take it up with the General Conference Committee and see if the plan could not be extended to the whole field.

Brother Evans was making a strong plea at this time for the brethren to bring in ten cents a week a member, and the effort was going a little hard. He recognized at once that this might be an aid in increasing the mission funds. He took up the matter with the brethren in Washington, and as a result they invited Brother Wayne to attend a Summer Council and lay before them his experiences in gathering funds for missions by the distribution of the *Signs of the Times*. Brother Wayne complied; and as a result, the plan now so well known among our brethren of printing a special foreign missions number of the REVIEW AND HERALD or of one of our other leading papers, to be used in the manner already described, was launched. This has been one of the auxiliaries for increasing the amount of funds for foreign missions.

Investment Fund

Another method of raising mission funds has been adopted in some localities. It has some most excel-

lent features, and is known as the "Investment Fund."

To illustrate: One sister related her experience at the Nebraska camp-meeting in 1918 as follows: She invested one cent in corn. This she hulled and sold to her neighbors for twenty cents. Then she took the twenty cents and invested in tomato plants. These she cared for, and at the time of the camp-meeting she had already sold \$48 worth of tomatoes, and expected to receive a number of dollars more from the plants before the season was over. Another lady invested twenty cents in magazines. She sold these, and reinvested and sold again, giving from one to two hours each week for about five months, when her investment of twenty cents had reached \$54. This she placed in the mission fund.

Thank Offerings

Another means by which mission funds are increased is thank offerings. At the time of our annual conference and camp-meeting, we follow the plan outlined in the Bible of giving our brethren an opportunity to make donations and thank offerings. Anciently the people of God were called upon to give as they came together in their annual feasts,—they were not to appear before the Lord empty: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." (See Deut. 16: 6-17.)

Legacies

Legacies have been given to the mission fund, and to other branches of the work. This form of giving should be encouraged.

Missionary Volunteer Societies

The Missionary Volunteer Societies of the young people have their goals in giving to the mission fund, and these have been increased from year to year.

Our system of finances has been one of growth and enlargement; it is based upon our recognition of God's ownership and our stewardship, and the impelling love of Christ. Wonderful strides have been made in the last few years in our efforts at home and abroad to disseminate the light of the gospel. Much, as to the efficiency and ultimate results to be obtained in providing means, that there be no lack in any department of the Lord's work, depends upon the faithfulness of the laborers and church officers, in keeping constantly before the members, by both precept and example, our various plans for raising funds.

While we look upon our present system of finance as perhaps the most perfect and Scriptural method adopted in the Christian world to advance the cause of Christ, we may still hope to see the work greatly enlarged. However, nothing that may be introduced to increase our ability to carry the gospel will ever counteract or overthrow the great fundamental principles upon which the finances of the denomination are based.

Institutions should never be launched on credit or in debt; neither should conferences be run on the plan of borrowing money to support their work. In starting institutions, fully three fourths of the money should be in hand for purchase or building before the enterprise is begun, and the remainder in hand by the time it is completed. In operating institutions and conferences, there should be prepared annually a budget estimating the income and necessary expenses. This should be placed on a safe and sane basis, and provision should be made to meet any deficit in operating.

Studies in the Testimonies

The Deceptions and Snares of Satan

TYLER E. BOWEN

1. How was the world, just before the flood, deceived by the wicked one?

"It was not multitudes or majorities that were on the side of right. The world was arrayed against God's justice and his laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, 'Ye shall not surely die.' Great men, worldly, honored, and wise men, repeated the same. 'The threatenings of God,' they said, 'are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by God who made it, and the punishment of the beings he has created, will never take place. Be at peace; fear not. Noah is a wild fanatic.' The world made merry at the folly of the deluded old man. Instead of humbling the heart before God, they continued their disobedience and wickedness, the same as though God had not spoken to them through his servant."—*"Patriarchs and Prophets," p. 96.*

2. What scientific reasoning led men to reject the word of God when preached by Noah?

"As time passed on, with no apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. They reasoned, as many reason now, that nature is above the God of nature, and that her laws are so firmly established that God himself could not change them. Reasoning that if the message of Noah were correct, nature would be turned out of her course, they made that message, in the minds of the world, a delusion,—a grand deception. They manifested their contempt for the warning of God by doing just as they had done before the warning was given. They continued their festivities and their gluttonous feasts; they ate and drank, planted and builded, laying their plans in reference to advantages they hoped to gain in the future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Infinite One. They asserted that if there were any truth in what Noah had said, the men of renown,—the wise, the prudent, the great men,—would understand the matter."—*"Patriarchs and Prophets," p. 97.*

3. During this time of waiting what change took place in many who belonged to Noah's company?

"Many at first appeared to receive the warning; yet they did not turn to God with true repentance. They were unwilling to renounce their sins. During the time that elapsed before the coming of the flood, their faith was tested, and they failed to endure the trial. Overcome by the prevailing unbelief, they finally joined their former associates in rejecting the solemn message. Some were deeply convicted, and would have heeded the words of warning; but there were so many to jest and ridicule, that they partook of the same spirit, resisted the invitations of mercy, and were soon among the boldest and most defiant scoffers; for none are so reckless and go to such lengths in sin as do those who have once had light but have resisted the convicting Spirit of God."—*"Patriarchs and Prophets," p. 95.*

4. Will there be a similar experience near the close of probation?

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them."—*"Early Writings," p. 270.*

5. What is the real cause, as pointed out by the Lord, for thus becoming weary in watchfulness?

"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with his servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for his appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared."—*"Testimonies for the Church," Vol. II, p. 191.*

6. What is it that beguiles those who, down near the end of time, become weary in waiting for their Lord?

"Angels were represented to me as looking on with intense interest to mark the appearance of the weary yet faithful watchers, lest they be too sorely tried, and sink under the toil and hardships made doubly severe because their brethren had been diverted from their watch, and become drunk with worldly cares and beguiled by worldly prosperity."

"I saw some becoming weary; their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying, 'In the first watch we expected our Master, but were disappointed. We thought surely he would come in the second watch, but that passed, and he came not. We may be again disappointed. We need not be so particular. He may not come in the following watch. We are in the third watch, and now we think it best to lay up our treasure on the earth, that we may be secure against want.' Many were sleeping, stupefied with the cares of this life, and allured by the deceitfulness of riches from their waiting, watching position."—*"Testimonies for the Church," Vol. II, pp. 192, 193.*

7. What is the real object of the deceiver in seeking to draw away the minds of God's people just now to worldly objects? What does he know it will be impossible for them to do when the awful storm breaks at the close of probation?

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."—*"Early Writings," p. 71.*

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It has been appreciated by a few, of course, that manual activities do more for the individual than simply exercise his muscles; they make perception keener, and thinking more accurate.—*Prof. M. V. O'Shea.*

IN MISSION LANDS

The Holy Spirit in Mission Movements

Number Two

JOHN L. SHAW

THE Holy Spirit throughout the Sacred Scriptures is the acknowledged and moving agent in the carrying forward of the plans and purposes of the Most High. In the beginning, while the earth was still in chaos, we are informed that the "Spirit of God moved upon the face of the waters." The daily changes wrought during creation week, with the pronouncement "Good" each day, was the work of the Holy Spirit. The psalmist says: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth."

God and his Son, working through the Spirit, were one in purpose, changing, replenishing, and making fruitful the earth for the benefit and service of mankind.

The Holy Spirit gave the word of prophecy which has illuminated and guided the people of God in all ages. It was not the product of man's mind, as the apostle Peter affirms, "but holy men of God spake as they were moved by the Holy Ghost." The prophecies of the deliverance of the children of Israel from Egypt, of the advent of Christ, the destruction of Jerusalem, the rise and fall of nations, including important events all through the past and onward to the coming of Christ and the end of this earth's history, have been transmitted by the Holy Ghost and made available to mankind. The Bible is a Holy Ghost Book. Thank God for this Spirit of truth which illuminates the path of the righteous in all ages!

The Holy Spirit is the cause of the new birth. Fallen man, degraded in sin, is born again through the renewing power of the Spirit. To Nicodemus the Master made known the new birth. "How can a man be born when he is old?" asked the ruler. The mystery was unfolded by the Saviour's reply: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

To the Christian in his daily life the Holy Spirit comes as the greatest gift of the Saviour. This gift inspires true worship, quickens all the faculties, reveals the deep things of God, and helps the child of God in his conflict against sin.

"In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthened for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon his church."—*The Desire of Ages*, p. 671.

How closely the Holy Spirit was identified with Christ in his earthly life and ministry is made evi-

dent in the Gospels. Joseph was told in a dream that Mary was with child by the Holy Ghost: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

The Holy Spirit was with Jesus during all his childhood, making him wise above his years. At the time of his baptism, "the Holy Ghost descended in a bodily shape like a dove upon him." Henceforth the Holy Ghost, which filled him with power for service, was his guide, and led him first into the wilderness, where he was forty days tempted of the devil. His first public utterance under the power of the Spirit was an exposition of the prophecy of Isaiah, telling the office work of the Holy Spirit in his earthly ministry:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." Luke 4: 18, 19.

In giving the great commission to his disciples, the Master did not discover to them the inventions of steam, electricity, the art of printing, nor a minute and comprehensive plan of organization. He laid emphasis on no material agency. Israel had her ritual, which had become formal and meaningless. She had an elaborate organization which hindered and frustrated the plans and purposes of God. But he said, "Go," and, "Lo, I am with you." "While my bodily presence leaves you, yet I am with you through the Holy Spirit left as my representative." "Go." Multitudes of peoples, unknown tongues, religious prejudices, long distances, and enervating climates shall not hinder. "Ye shall be baptized with the Holy Ghost not many days hence."

The miracles of Pentecost happened because the disciples had faith in Christ's methods. The miracles of the latter rain will come when men and women of prayer enter more fully into Jesus' method. Miraculous power will attend their ministry. Pastor Ding Li Mer, a man of prayer in China, remarkably successful in influencing the Chinese to go into the ministry and other forms of Christian service, was asked by some one who marveled at the results of his work, what his method was. Pastor Ding answered simply, "I have no method save prayer."

"The first disciples went forth preaching the word. They revealed Christ in their lives. And the Lord worked with them, 'confirming the word with signs following.' These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So may it be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*The Desire of Ages*, p. 327.

Reader, does not the operation of the Holy Spirit in the life of Christ and in the lives of the apostles at Pentecost suggest to the church today a return to primitive methods? Does it not indicate that the body of people confronted with so great a task should accept more fully the doctrine of the Holy Spirit in the church?

God's Spirit is continually operating in the hearts of his believers. We magnify his name for the evidences of the Holy Spirit in the hearts of the workers in the fields, yet it still remains for us to show the faith of the apostles and to witness the results, which will be proportionately greater, for the task is larger.

In the next article we shall examine into the cause of the remarkable experience of the disciples at Pentecost. They were men "of like passions," and yet how changed in character! What men of vision and power they became! The resources of heaven seemed to be at their command.

* * *

Thanksgiving Day Among the Hakkas, South China

A. J. WARNER

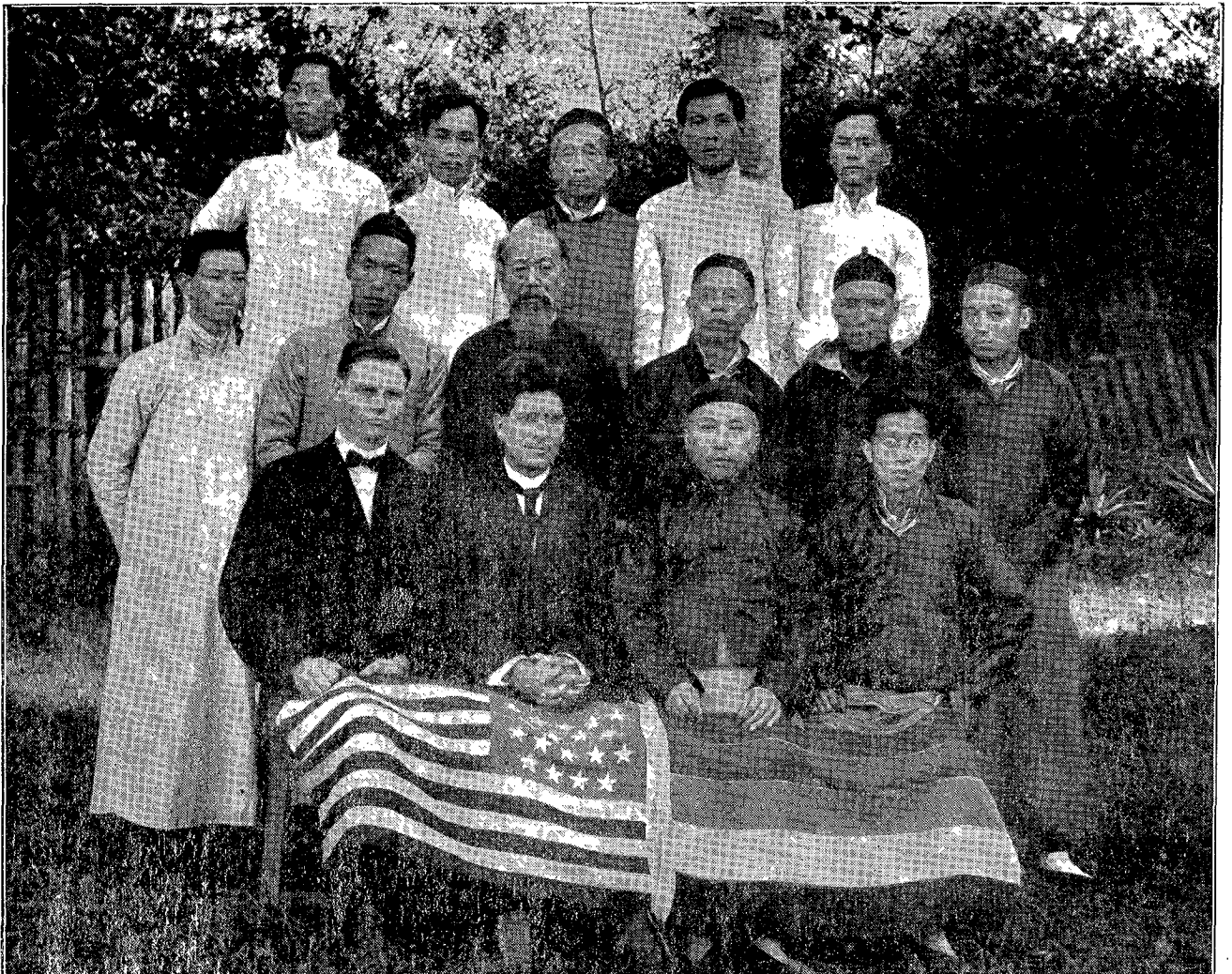
THE Chinese are naturally a sociable people, and delight in frequent visits and a chat over the cups of tea. Any special news suggests a visit; and so a sort of information system, of ancient origin, still exists, with surprisingly quick transit. Details are sometimes elaborated a good deal, but the original fact usually goes through straight. So it was that the news of peace in Europe reached the inland city of Waichow.

Later a telegram was sent by the American Legation in Peking to the consul in Canton, and from thence to American churches and missions throughout South China, asking that special services be held on Thanksgiving Day, in which Chinese of influence be invited to take part.

As ours was the only American mission of influence in this district, it was asked to do its part, though small, in uniting with the rest of the world in a day of thanks to God for peace and the many other blessings mutually enjoyed. Brother S. A. Nagel consulted with the magistrate who has charge of this district, which consists of about one hundred square miles of "the worst robber-ridden country in China." He was pleased, and lent his influence in interesting the other officials and the professors and business men of the city, in planning the meeting. It was decided that it be held in the Adventist chapel in preference to the yamen. Accordingly, a hundred attractive invitations were printed and sent to the leading men of this city of one hundred thousand population.

The magistrate later sent us a note, in which he said he "regretted not being able to meet with us to pray and give praise to God, but urgent business hindered, and he would send his assistant next in office as representative." Would you expect these words from such a source? Yet, from here and there evidence comes showing something of what Christian missions are doing to spread a knowledge of the true God in this land so long in darkness.

At twelve o'clock our church building, seating two hundred fifty persons, was filled, and fifty or more stood about the doors and windows. Six Chinese,



GROUP PARTICIPATING IN THANKSGIVING SERVICES AT WAICHOW, CHINA, UPON THE CONCLUSION OF THE WORLD WAR

Brother Nagel, and the writer ascended the rostrum. The following program was rendered, with Brother Nagel as chairman:

First came a song: "Little Feet be Careful," by eight small girls from our school.

The writer offered prayer.

Brother Nagel then gave an address on why America should be thankful, giving the President's fifteen reasons, and his own reasons for thankfulness.

Next the vice-magistrate put in beautiful language, why, though probably less blessed, China should still be filled with thankfulness for God's bounties, and held up the hope of a still brighter future as the Northern and Southern governments should reach agreement. He was also thankful for what the Seventh-day Adventists and other Christian missions were doing in educating China.

Then followed the representative of the local district magistrate.

Next in order would have been the chief of police, but as he did not speak this dialect, he preferred not to speak at all. An elderly gentleman, manager of the International Drug Company (a Chinese firm dealing in both Chinese and foreign drugs), took his place. He gave a good sketch of American history, in which he attributed its speedy growth and present wealth to the fact that it was founded upon Christian principles. Might not China do the same?

After this speech, two of our lady teachers sang a duet.

Then followed a native evangelist, after which the head of the merchants' guild made some remarks.

Next, two professors of the city high school, also one of their lady teachers, made some very fitting remarks, expressing their thankfulness.

Another song was given by the older girls, and the chairman pronounced the benediction.

The entire program was in Chinese, though both the Cantonese and Hakka dialects were used. Quietness and attention showed interest. Among those present were represented most of the large shops, banks, and business houses of the city.

After the meeting, the speakers, and those shown in the accompanying photograph, met at Brother Nagel's house for lunch. Some seemed surprised at the "wine,"—Welch's grape juice,—but after an explanation all were curious for a taste. At three-thirty the vice-magistrate entered his sedan chair, and, surrounded by his bodyguard of fully armed soldiers, repaired to the yamen. Only a few years ago he would have had forerunners going ahead, with long lashes compelling all to be silent and remain in a bowing position until he had passed. But not so now. And we are confident that his coming to this

meeting and taking part made an impression on the people in favor of Christianity.

So we hope that the sociable nature of these people will be a help in the spreading of the glad news of salvation, that all may soon be warned. We also hope that many may accept the message, and be gathered, with those from America and other nations, in everlasting thanksgiving to God in his soon-coming kingdom.

Waichow.

* * *

The Selling of "Girlye"

E. W. H. JEFFREY

EVERY one called her Girlye, probably because she was a favorite. She was a Kafir girl, about eighteen years of age, a faithful and earnest Christian.

One day the awful news came to her that she had been sold by her mother and grandparents, not to a Christian, but to a red Kafir, a rank heathen. Girlye had not been consulted in this transaction, so naturally objected to being sold like a horse or a cow. Her intended husband had already paid part of the cattle, and they had been accepted, and now it was for her to go to her husband and be an obedient wife.

At length the crisis came, and one night at midnight some men came to her grandfather's, having been sent by her intended husband. These men seized Girlye and, with the consent of the grandparents and mother, started for the home of the man who had pur-



GIRLYE

chased her. While passing through these terrible experiences, she wrote the following:

"MY BELOVED PASTOR:

"I am unhappy. I am in great trouble. I am broken-hearted. I left home on Friday last week. Mother forced me to go to that man which I told you about, and they carried me about two o'clock on Friday night; after that I ran away from them. The only thing I can say to you is this: Please, as God's faithful servant, do for me the best you can. My eyes are full of tears. I looked upon the mountains as my mother put me in this dreadful condition, but my Saviour kept me till this day. I have been praying and crying. It seems to me that I must write and tell you all about this. May God show you the best way to help me. I have no other refuge except my Saviour and you, my minister. Please tell me where I ought to go, but not in this district. Trusting that my Creator will show you the right way for me,

"Your poor servant in service."

In answer to her prayers, the Lord opened the way for her to reach our mission, where for some time she was an assistant teacher.

Shortly after this transaction her father came home, and the Spirit of the Lord must have been working upon his heart, for he immediately took the part of his daughter, and stopped further transactions regarding her sale.

During the great influenza epidemic, which wrought terrible havoc among the native tribes of Africa, Girlie was taken sick, and died. When asked if she was ready to go, she replied that she was, and quoted part of the twenty-third psalm. She rests in Jesus, and we believe will be remembered by him in the last great day.

* * *

Yencheng, Honan, China

MILTON G. CONGER

THERE is much that I would like to write about. I always knew that there was hard work at home, but I have never been more busy nor worked harder than I have since coming to China, now almost three years ago.

We began school October 1, 1918, a little later than we had planned. We were hindered by the influenza, but the Lord's protection was about the school, and in spite of more than ordinary difficulties, we continued our work, not closing a day, although all the government schools about here were closed. Influenza was very disastrous here; but we do not get all details, for the censor is busy.

After the influenza epidemic had passed, and we had settled down to real work, our provincial meeting came on. We had a good meeting.

Not long ago I went to Hankow and organized the Hankow Intermediate School at our union headquarters. We shall have a good school there, if all expectations are fulfilled. About sixty students are enrolled, and a good faculty are exerting themselves to advance the cause there. Brother J. G. White will look after the school as best he can while carrying the union secretaryship. He is the only foreign leader closely connected with the school. How we need workers! You in the homeland think you know; but you do not fully sense the need, and can not. One must be right here to understand fully.

I returned from Hankow to delve into my piled-up work for about three days, and then went out on a Harvest Ingathering trip. Brother C. H. Davis had gone out three days before, and, as planned, I joined him. We went to Honanfu, out near Shensi Province, one of China's very old cities. It took one day to get there and one day to return, and we spent four days in that great inland walled city of ancient and modern China. We visited, as is our custom in this work, the magistrates and influential men. The difficult thing in such places, which are usually strange cities to us foreigners, is to locate these men and obtain an interview with them. We spent about a day's time getting our bearings. The Lord opened the way for us, and we collected \$550 in the four days. Two \$200 donations were given us by heathen men, one a general and one a brother of Hunan's governor. The remainder was secured in small donations of five, ten, and twenty dollars — all of which we worked to get. It is the Lord who leads and answers true faith and rewards true service.

The foregoing will show how the work goes here. Mrs. Conger works with me from morning till night. There is much to do; and if God gives us strength, we are determined to devote it to advancing his cause. If Sister White's words, "intense earnestness," have application to any special time, they must apply right now. The kingdom of Christ is coming, and in China there will be a remnant saved in spite of all the deep wickedness and great sins prevalent in the land.

Sabbath Keepers in Ceylon

EDWARD D. THOMAS

CEYLON is a large island in the Indian Ocean, to the south of India. It contains about 25,300 square miles; its population is nearly four million. The Singhalese inhabit the central and southern parts of the island; the Tamils the northeastern districts; while Moors, or Mohammedans, are scattered throughout the island. The island is noted for its precious stones, but plumbago is the most valuable mineral. Buddhism is the prevailing religion among the Singhalese, and Hinduism among the Tamils. Christianity has made some progress in different parts.

Many of our people may think that the third angel's message has not yet entered this beautiful island. I am sure the following letter will surprise all of them. I am sending the translation of a Tamil letter written to me a few days ago by one of our brethren at Maltra, Ceylon.

We are now trying to organize two more similar Sabbath schools in Ceylon, among our Tamil brethren who have gone over there from Nazareth, South India, to trade.

As the tone of the letter is very encouraging to all of us here, we wish to pass it on to the REVIEW family. Let us all remember in our prayers the efforts of these brethren.

"DEAR BROTHER THOMAS:

"You will be very glad to know that the Lord has been very good to all of us at this place. About two years ago, a Sabbath school was organized here, with a membership of seven. Today it has a membership of fifteen. Besides the Sabbath school service, a preaching service is also conducted by us each Sabbath evening.

"I am sure this will be of real interest to you as well as to all our people in this great Indian Empire. We know the heavenly messengers also are much delighted in our small organization, and they have helped us very wonderfully in all our plans.

"Brother — has been appointed our corresponding secretary. He will write to our church at Nazareth frequently.

"Kindly remember all of us, especially these officers, before the throne of grace, so that the work at this place may grow to His glory; and finally many dear souls be saved from this beautiful island.

"N. T. ASIRVATHAM,"

Nazareth, South India.

* * *

Helping Along

DISAPPOINTMENT, ailment, even weather, depresses us; and our looks or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder in that day's effort to be meek.

How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper — gloominess, touchiness, discontent, irritability. Do we not know how catching these are? — *Frances Ridley Havergal.*



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."

SHUT IN TO BROADER VISION

DAY after day on a bed of pain,
Thinking the same thoughts over again,
Wondering so often the reason why,
Or which were better, to live or die,
Month after month have I lain in bed,
And yet 'tis the way that I've been led
To set right value on things I see,
And get just a glimpse of things to be;
As I look not at the things now seen,
But beyond with vision and faith more keen,
For the things now seen are things of time,
While the things unseen are things sublime.
And so, as I look in this way ahead,
I get a glimpse of a once-crowned head.
The crown is gone, but the scars are there,
And above the scars his grief-white hair;
'Tis the face of Him who knows no defeat,
Yet the eyes are kind as mine they meet.
'Tis my Lord, I know: there's his nail-scarred hand,
That beckons me on to the better land;
And his voice speaks clear: "I know the way
That leads to the land that is fair as day,
For I blazed the trail when I lived below;
The prints are there, made long ago.
I know sometimes there are ways so steep,
And they often lead through valleys deep;
It's the 'Follow me' road by the lifted cross,
Though to some it seems that to follow is loss;
But you'll find at the end of the narrow way,
Is the rosy dawn of the perfect day.
There, the things that now you see so plain
Will have vanished away with ill and pain,
And the things unseen will take their place,
To be shared by all who accept His grace."
So the pain and loss are surely light,
Compared with the weight of glory bright;
For the things of time will pass away,
While the things unseen will last for aye.

—Elizabeth Scott McRitchie.



The Responsibility of Parents

S. A. NAGEL

ONE of the first duties the child should be taught is obedience. If children refuse to obey their parents, may we expect that they will grow up to obey God? God would never have intrusted his Son to a mother who would not teach him obedience. It is said that once a boy ruled Athens. He ruled his mother, and his mother ruled his father, and his father ruled Athens. God said of Abraham, "I know him, that he will command his children and his household after him."

I read from the Testimonies:

"The question to be settled by you is, 'Am I raising a family of children to strengthen the influence and swell the ranks of the powers of darkness, or am I bringing up children for Christ?' If you do not govern your children and mold their characters to meet the requirements of God, then the fewer children there are to suffer from your defective training, the better it will be for you, their parents, and the better it will be for society. Unless children can be trained and disciplined from their babyhood by a wise and judicious mother, who is conscientious and intelligent, and who rules her household in the fear of the Lord, molding and shaping their characters to meet the standard of righteousness, it is a sin to increase your family. God has given you reason, and he requires you to use it. . . ."

"Because men and women do not obey God, but choose their own way and follow their own perverted imagination, Satan is permitted to set up his hellish banner in their families, and make his power felt through babes, children, and youth. . . . Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame. Light has been shining from the Word of God and the Testimonies of his Spirit so that none need err in regard to their duty. . . . By neglecting their duty and indulging their children in wrong, parents close to them the gates of the city of God."—*Vol. V, pp. 323-326.*

In the home, children should early be taught to pray, taught to read and memorize the Word of God, taught to love the house of God and the Sabbath school. Family worship, both morning and evening, should be made a pleasant occasion. I read again:

"Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children. By faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Id., Vol. I, pp. 397, 398.*

The story of Moses is one of the most beautiful and fascinating in all the Bible. He was born, as it were, in the shadow of death. His mother decided to defy the king's command and let her child live. For three months she kept him hidden, and it was no easy task to hide a strong, healthy boy for three months. Finally this was no longer possible. Perhaps Jochebed feared for her own life should he be discovered, and I think God must have whispered a plan to her as she sought him, asking for the life of her babe.

Watch her as she makes an ark. A mother's heart longings and prayers and tears are interwoven with the reeds. When the basket was finished and daubed with pitch, a cargo more precious than the crown jewels of Egypt was placed therein. With a prayer to God, this mother placed the baby, in his unique little cradle, among the rushes at the river bank, and with aching heart and tear-dimmed eyes went home to trust and wait. Jochebed had done her prayerful best, and when we as parents have done that, we may depend upon God to help. I am sure she believed that somehow God would help her, but I doubt if she dreamed that he would send the daughter of Israel's most bitter enemy to take care of her child.

Imagine the surprise of the princess when she lifted the lid of the basket and discovered the baby. He began to cry, and these tears were the jewels with which Israel was finally ransomed from Egyptian bondage, for the princess had a woman's heart, and the sight of childish woe opened wide its door. How Miriam's feet must have sped down the long dusty road when the princess bade her bring a nurse for the infant.

It was in the order of God that Moses should be under the tuition of his own mother until he was twelve years old. The king's daughter said, "Take this child away, and nurse it for me, and I will give thee thy wages." God is saying this to every mother today.

The reward may be a long time in coming, but it is sure at last. The mother of Moses did more for the world than did all the great kings of Egypt. Unconsciously, mothers put in motion influences which will bless or curse the whole world. Every child placed in a mother's arms is a trust from God.

If the mother does her full duty in the home; if, like Jochebed, she has firm faith in God and puts her very soul into the training of her children, they will delight to walk in the ways of the Lord.

True, the father must do his part. I would not, in speaking of a mother's work, underestimate the example and influence of the father. He too must carry a burden for his children. Frequently fathers fail in this duty, and realize their lack of interest all too late. This was the experience of David when he cried, "Is the young man Absalom safe?" Absalom was fighting against his father in an attempt to take the kingdom from him. David had been forced to flee across Jordan, and a great battle was in progress. In the distance the aged king saw a messenger approaching, doubtless with news of the battle. Under the circumstances one would suppose David would inquire as to the fate of Joab and his faithful soldiers. But no, his first question was for the welfare of his rebel son: "Is the young man Absalom safe?" He realized his responsibility for his son's misconduct, and was ready to forgive, that he might be forgiven.

How about *our* children, fathers and mothers? Are they safe? Have you ever talked with your boy or girl about being a Christian? Have you prayed earnestly with them and for them? Have you trained them up in the way they should go? Children are the Lord's heritage, and he will hold you responsible for the way you treat his property.

Parents do not neglect their children's bodily needs. But they expect the Sabbath school teacher, or the minister, or some one else to look after their spiritual welfare. Sometimes there is a reason for this. We live such half-hearted Christian lives ourselves that while we wish to see our children saved, somehow *we* do not feel like talking to them about it for fear that what we are, and what they know we are, will speak louder than our words. Our children know what kind of Christians we are. The influence of many a home has driven the children from Christ.

In many homes faultfinding and criticism are all too common. The children are scolded for this or for that from morning till night, or else neglected altogether. The parents are too busy to read the Bible and pray with them, and the family altar is broken down. The parents quarrel frequently in the presence of their children, and at Sabbath dinner the minister and his sermon are dissected. Can we wonder that children in such homes lose interest in Christianity? The first thing that many parents owe to their children is a confession.

Then oftentimes, as parents, our intentions are good, but we simply neglect to take the interest in our children that we should. We become blinded by the cares of life. We forget that there is something worth more than making a living, and that is making a life worth living. Of all the dust Satan throws in our eyes, none is so blinding as gold dust.

Where are the boys and girls that were in our Sabbath schools fifteen years ago? I think back to the church which I used to attend. Most of the young men and women who were with me then are now out in the world. They have joined the army of

the rebel. I believe our work would have been finished ere this had we kept in our ranks our children. Some of them would have proved themselves to be Pauls, Johns, Livingstones, or Moffats. What a pity they are now Judases, Herods, and Pilates! It cheers my heart to think that some of them may yet be won again from the hand of the enemy. This statement from the spirit of prophecy should ring in our ears, "How can I endure the thought that most of the youth in this age will come short of everlasting life!" — *Testimonies for the Church, Vol. II, p. 144.*

A father was telling his son about the lost sheep. He told how it had wandered away, and then about the tender shepherd who had gone out on the dark night to find it. The father waited to see which part of the story would impress the child the most,—the fact that the sheep got out and wandered away, or the love of the tender shepherd. But suddenly the boy looked up and asked, "Papa, did they fix the hole in the fence?" Let us determine anew to do our part for the salvation of our children.

* * *

WHAT A BOY CAN DO

THESE are some of the things that a boy can do:
He can whistle so loud the air turns blue;
He can make all the sounds of beast and bird,
And a thousand noises never heard.

He can crow or cackle, or he can cluck,
As well as a rooster, hen, or duck;
He can bark like a dog, he can low like a cow,
And the cat itself can't beat his "me-ow."

He has sounds that are ruffled, striped, and plain;
He can thunder by as a railway train,
Stop at the stations a breath, and then
Apply the steam and be off again.

He has all his powers in such command
He can turn right into a full brass band,
With all of the instruments ever played,
As he makes of himself a street parade.

You can tell that a boy is very ill
If he's wide awake and keeping still.
But earth would be — God bless their noise! —
A dull old place if there were no boys.

— Selected.

* * *

The Happy Woman

Most women of today want only the big things in life, and judge their own desires by what their neighbors are blessed with — though many times what we think is a blessing to others is really a burden to them.

On the other hand, many a woman is getting a lot of happiness out of a life which we think must be a dreary round of lonesomeness and trouble.

A friend, a social settlement worker, told me recently of an experience she had had:

"I went to see a little old woman last fall, and found her living away back on a country road. She and her son occupied a humble little house set in a wooded lot. She was old,— well on in her sixties,— her children had married and left her, with the exception of this one son, who went to business every day, and then left her on Sundays when he wished to seek his pleasure elsewhere.

"We heard about this lonely (?) little old lady, and went in to call on her and cheer her up; but before we left the place the tables were turned, and

she was cheering us up — women who lived in a city full of pleasures.

“‘Lonely?’ she echoed at our suggestion. ‘Why should I be lonely? Haven’t I home, my work, and my books inside?’

“‘And outside?’ I said.

“‘Why, child, I have everything outside that the richest women in the world have. Haven’t I the trees, the beautiful sky, and God above? Why, how could I be lonesome? My children are gone from me, to be sure, but I am thankful I had them even for a time. My daughter has had much trouble in her married life, but I’m thankful she is a brave woman and can take her trouble in a brave way.’” — *Selected.*

* * *

The Parent-Teacher Association

MRS. ZULA SIMPSON

WHEN we stop to think of the possibilities of the Parent-Teacher Association, there seems to be no limit to the far-reaching, practical, and beneficial results which may be possible by a wise co-operation of home and school.

Perhaps there is nothing of greater general importance than the development of a community spirit. In the meetings of this association the school may serve as a general meeting place and social center, where may be felt the very heart-throbs of the neighborhood, and where many a social problem which threatens to make a school a failure, may be solved by heart-to-heart talks between the patrons and teachers. We, who look to our God as the source of our wisdom and strength, may come to these meetings, and unitedly and in full assurance of faith, draw nigh unto him, our great teacher, for guidance and power to do this important educational work which he has committed unto us.

Many misunderstandings arise among us because we do not know each other better and fail to understand the motive back of the deed. We, as parents, to co-operate with our teachers, must know them more than by sight or as acquaintances. We must be their friends, their colaborers. Ofttimes they need our encouragement and sympathy more than we know. Always they need our prayers.

They need to know us better if they are to help our children. Many times a teacher is sorely perplexed over a boy or girl whom it seems impossible to understand, but when an opportunity is given to know the parents, often the problem is solved.

The truth of the axiom, “In union there is strength,” finds a practical application in the Parent-Teacher Association. When I consider the union of parents and teachers in this work, my mind reverts always to 1 Cor. 3:5, 6, R. V.:

“What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase.”

Now let us pause a moment to think upon the words that follow the eighth verse:

“Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God’s fellow workers.”

May we let these words from God sink deep into our hearts, to remain there and bring forth fruit in such a church school as God can look down upon and bless with the longed-for “Well done.”

Let us put aside every prejudice, every hindrance. Let us make every possible sacrifice to attend the

Parent-Teacher Association meetings, for it may indeed mean sacrifice to many a busy father and mother. Let us plan for these meetings. Let us pray about them. Let us ask our teachers for information in regard to our children, and let us give them the benefit of any knowledge we possess that may help them to a better understanding of our children. Let us freely suggest and receive suggestions that will help our children to grow toward that highest of all standards — perfection.

* * *

MY DREAM

MRS. L. D. AVERY-STUTTLE

I SLEPT one night, and, sleeping, dreamed
A strange, strange dream, so sad it seemed!
I had a Friend; I loved him well;
His love for me none, none, could tell.
And oh, it was so sweet, so great,
That to his boundless, vast estate
He made me heir! All, all, was free,
To prove his wondrous love for me.

His friendship was no common thing:
My Lover was a Prince, a King.
His face was fair; his piercing eye
Was like the sun in midday sky;
His countenance, exceeding bright;
His hair as purest snow was white;
His voice was like the murmuring sea,—
Yea, altogether fair was he.

A glorious message came one day
From this loved Friend so far away;
But ah! the motes and beams of sin
My blinded eyes had fallen in,
Until I was so blind, indeed,
That I could scarce my letter read.

At last the precious words I read,
“Behold, I come!” the message said;
“Thou mayest not know the day nor hour
When I shall come in might and power;
It may be midnight, morn, or noon;
Watch thou; but know I’m coming soon.”

Alas! I was so poorly dressed,—
How could I welcome such a Guest?
From such high state how could he come,
And deign to grace my humble home?

But lo! my bitter need he knew;
And in his tender love so true,
He sent a robe, and bade me take
And wear it for his blessed sake —
A glorious robe, so fair and bright,—
A spotless dress of purest white.

I took the robe; it seemed so fair
I longed the glorious dress to wear;
But oh, the wearying cares of earth,
Her revelry and godless mirth,
Engrossed my heart (I knew it not)
Until my dress I quite forgot;
Or in my careless moments gay,
I hid my glorious robe away,
But thought to put it on *some day*.

The days passed by with noiseless wing,—
Winter and summer, fall and spring.
At last, with tearful, sad surprise,
I saw, within the eastern skies,
The gleaming of his chariot-car,
Like beams of glory from afar.
I sought my robe; — too late! too late!
The Bridegroom stood before my gate.

All unprepared to meet my Guest,
I stood in filthy garments dressed.
I woke. Day had begun to beam;
I thanked my God ’twas but a dream,
And that I still might change my dress
For Jesus’ robe of righteousness.

COMFORT

"O HEART bereaved and lonely, whose brightest dreams have fled,
Whose hopes, like summer roses, are withered, crushed, and dead;
Though link by link is broken and tears unseen may fall,
Look up amid thy sorrow to Him who knows it all.
Look up, the clouds are breaking, the storm will soon be o'er;
Look up, be not discouraged, trust on, whate'er befall;
Remember, O remember, the Saviour knows it all."

An Emergency in Our Educational Work*(Continued from page 2)*

and repression is suffering paralysis. The much-enduring plebeian is rising against the patrician. The pariah is violating his caste. The Sinn Feiner scorns his elective seat in Parliament in favor of independence. The imperial autocrat is sawing wood at fifty cents a day.

Such are the ways of a sin-stricken world. The birth pangs of liberty are seizing upon all mankind, from the peasant in his hut to the plutocrat cushioned upon his divan. Freedom, in her travail, brings forth not only triumphant right and justice, but red-handed terrorism as well. While millions are gaining possession of their inalienable rights to life, liberty, and happiness, the most sacred rights of other millions of men, women, and children are ruthlessly overridden. The seeds of tyranny and despotism sown generations ago are bearing the fruits of violent revolution. The universal struggle for liberty is on, with all its terrible accompaniments of bloodshed, famine, and destruction.

But, thank God, there is another side to the picture. Let us contemplate that. Soulless autocracy and ruthless militarism, prompted by insatiable greed of power and wealth, have indeed blackened the page of history with unspeakable crimes and the fires of revolt, precipitating a restlessness, revolution, and red-handed Bolshevism that threaten with failure the restoration of even ordinary peace and that checkmate heroic efforts to civilize and evangelize the world. The Second Advent Movement has felt the terrible impact, but amid the thunders of war and the terrors of revolution, the still small voice of revelation whispers in our ears, "This is the way, walk ye in it." Have we heeded this voice? Do we know the way? Shall we walk in it?

I believe these three questions comprehend the problems to be solved at this Council. I know no better keynote, if we need one, to sound at this opening session than these searching monosyllables: "This is the way, walk ye in it." Revolution and revelation are spelled much alike, but there is an infinity of difference in their meaning. We do not pride ourselves on being wiser than other men. We should be sharing the distress of statesmen and nations if the light of revelation were not shining amid the darkness. We should be entangled in the same labyrinth of vain philosophy, in the same maze of science falsely so called, as are other educators, if the Lamp of Truth were not illuminating our pathway. The question is, Are we walking in the full light of that lamp, or in the twilight of worldliness gathering about us? Are we in danger of overbroadening our views and sympathies and pressing the pursuit of knowledge in common with the multitude, or are we zealously and intelligently pursuing the way of the Spirit, even if that way seem strait and narrow to some?

I am not arraigning you, my esteemed fellows in Christ. I am asking myself these questions in your hearing. I am propounding them to you, not to accuse, but if possible to provoke serious examination of ourselves, whether we be in the faith educationally. It is a time for earnest searching of our ways, for prayer without ceasing.

The Education of the Future

The true education of the future will be that education which is instinct with the spirit of natural and constructive change. Its paths will run where intelligent progress leads. Its very life-throbs will respond to the heart pulsations of a living and growing people inspired by noble ideals for private life and public service.

True education will take a higher aim than the traditional kind, but always within range of a practical people. It will assume a wider scope than the commonplace, but always within the confines of altruistic service. True education will not ignore the precedents and lessons of the past, but will always be guided by the actual needs of life itself, both present and future, illuminated by the light of revelation.

Far be it from me to discard the old because it is old; I will look it over carefully and mark its lessons; but be it equally far

from me to cling to the old because it is decked with the gray-bearded moss of time, or because it is pedigreed with the conceptions of an effete past. The voices of the living present and of the pregnant future cry too loud in my ears to listen with patience to the cant of a philosophy good enough in its time, but, measured in the light of a glowing *now*, seen to have outlived its usefulness.

An educator of repute (Dr. Joseph Hart, of Reed College), thinking and writing recently, declares:

"Many of our colleges and universities were, before the war, intellectually bankrupt, mumbling over to a bored line of depositors lists of useless securities dated in a dead past. Many of them were subject to old forms of institutionalism, suspicious of every movement looking toward the future, curiously suspicious of every tendency to establish the principle of continuous intelligence, growth, science, as the very fundamental of all social living. . . . The true university faces the future. It and its sons dare the devils of old institutionalism—economic, political, moral, religious—as the true sons of America have dared autocracy on the bloody fields of France. . . . Do we dare to hope that life may some time be inspired by real truth rather than by tradition, and guided by intelligence rather than by mere custom?"

It is the conviction of this writer that above all other needs of the hour these two are paramount: a true educational vision, and the method of achieving the vision.

Says Dr. Nicholas Murray Butler: "Education will be entirely revolutionized by the war." Commenting on this declaration, Dr. Julian W. Abernethy, educator and author, writes:

"After the tedious years of chronic reform with which education has been distressed, there is a gladdening hope in the crisis of revolution. Educational foundations are certainly quaking, traditions and prejudices are being jounced out of their ruts, and space cleared for new methods born of contemporary and demonstrated needs."

Quotations of the same tenor might be multiplied indefinitely, but time and space forbid. In the spirit of what is cited here, even conservative old Yale, after two months of preliminary study, appointed in January a body of men under the significant title, "A Reorganized Special Reconstruction Subcommittee," to hold a series of week-end sessions in New Haven, and to begin immediately, for the purpose of formulating plans for the reorganization of the university. Phillips-Exeter Academy, the very essence of New England conservatism, has decided for the first time to hold a summer school the coming season, to assist in solving the problem of the wastage in American education. Perhaps the movement of largest proportions that has been revived and stimulated by the war and its aftermath, is that represented in the bill now in Congress to create a Federal Department of Education, for the purpose of co-ordinating educational agencies, stimulating their activities, and fostering progressive efforts to bring the spirit, content, and method of educational instrumentalities closer to the living needs of the people. It is to maintain an operating fund of \$100,000,000, appropriated annually by the national Government, to co-operate with State agencies dollar for dollar in educational enterprises, \$20,000,000 of this amount to be used for physical education alone.

In the Toils of Tradition

If the educators of the world find themselves snared in the toils of tradition, and deem it expedient to extricate themselves by what means soever may be necessary, does it not become us to examine our moorings to the past and determine to what extent our progress and productiveness are being impeded in the selfsame way? If educators who are avowedly pursuing the general aims of education, and endeavoring to reach objectives as wide in their range as society itself, are distressed by the tedium of chronic reform that does not arrive, how do we feel who have some rights to regard ourselves true reformers in education and having a limited number of specific objectives before our eyes? If the university of the future proposes to "dare the devils of old institutionalism," and dares to seek the inspiration of real truth rather than tradition and mere custom, what do the Seventh-day Adventist college and academy dare to do in advance of the substantial ground they have already gained? We have dared to repair with no inconsiderable freedom to the university as it is, with all its subtle philosophies, specious errors, and timeworn creeds, in order to widen our field of knowledge and add to our practical wisdom. What do we dare for ourselves as educational separatists, with a special work to accomplish, with a rapidly shortening time in which to do it, and with a labor emergency upon us? Perhaps it would not be out of keeping to inquire anew at this point why we have separate schools.

Why Separate Schools

Why have we separated ourselves from the world educationally? Why have we invested hundreds of thousands of dollars in school plants, and why do we expend thousands of dollars annually to maintain them, while paying at the same time our allotted share for the support of the secular schools? Why have we tied up hundreds of the best-trained men and women among us to conduct these schools when they might be serving in the first line of our pioneer missionary endeavor, where the ranks are all too thin for strong and rapid headway?

I am perfectly safe in saying that we should not have made the separation if the better-endowed and better-manned schools on every hand could do the work for us that we need to have done. I cannot think I err when I say that we are not conducting separate schools merely to pursue the general aims of education like the schools about us.

We want mental discipline, but we do not want it in the abstract; for intellect will never accomplish the world-embracing task laid upon this people. We want mental discipline, but we want it as a by-product of learning the things we need to know, and can use after we learn them. We want mental discipline, but we want the kind that is developed by grappling with the problems of practical life and Christian service. We want mental discipline, but we want and need physical discipline to an equal degree. We want mental discipline, but we want and need spiritual discipline to a much greater degree, that kind which contributes toward forming the image of God in the soul.

We want knowledge, and plenty of it, but we want knowledge of the truth. We want knowledge, and plenty of it, but we want knowledge we can utilize. We want knowledge, and plenty of it, but we want knowledge that will not puff up. We want knowledge, and plenty of it, but we do not want to pay the price of a soul in getting it. We want knowledge, and plenty of it, but we want a kind that will bless and save others as well as ourselves, the kind that aids in restoring the image of God in the soul.

We want culture, and need much of it, but we do not want the kind that produces the cult, or caste, or camouflage. We want culture, and need much of it, but we want the kind that esteems others better than themselves. We want culture, and need much of it, but we want the culture that is grounded in the Beatitudes, not in Greek mythology or French finesse; the kind that blossoms out in Christian graces, not in insincere amenities; the kind that yields the fruits of the Spirit; not the golden apples of the Hesperides. We want culture, and need much of it, but we want the culture that finds its highest expression in serving, not in being served, the kind that enters into the formation of the image of God in the soul.

These are the kinds of fruits we want to gather so far as the general aims of education are concerned, and we are willing to pay the price for them, both in money and in men.

As to more specific aims, represented in our departments of instruction, may we not sum them up briefly thus?

The Bible is our dynamo of light and heat and power. Rightly studied and used, the Bible throws light on every department of instruction. Rightly taught, every subject of instruction contributes to better understanding and teaching of the Bible. Thus the current of power is both centrifugal and centripetal, the instruction is Biblio-centric in character, and the school is emphatically a Bible school.

Such a school, therefore, does not aim to add to the world's knowledge of history, only as the Bible may contribute to it. It does not attempt to appropriate all the material, nor cover the entire range, of history, but like the miner in the mountain it sorts out what it can use and casts the rest onto the slack heap. It does not seek to produce professional historians as such, but expert Biblio-historians. It is obvious that the teacher of history must be as diligent a student of the Bible as he is of history.

In such a school, science becomes the third of God's trinity of books for declaring himself, the three volumes of his autobiography. The aim is not to add to the world's knowledge of science except as the Bible corrects it and adds to its true understanding. It is not to follow even all the speculative meanings and demonstrations in science, but to draw from its arsenal the munitions of spiritual warfare. The aim is not to produce professional scientists as such, but Biblio-scientists. It is obvious that the teacher of science must be as diligent a student of the Bible as he is of science.

Do not these three fields of study and research, representing the Word, the works, and the providences of God, constitute the triple foundation on which to build the temple of Christian knowledge? English is a tool, and should be fully shaped to the pursuit and use of true knowledge. Foreign languages are

an expedient, and should be dealt with as such from the viewpoint of research and gospel service. Mathematics is the handmaid of business and science, and may be pursued in the Christian school to such extent as it serves these two ends essentially. Music, art, and physical development are cultural, and have their place to the extent that they are adapted to the spirit and aim of the Christian school. Training for the various callings that lie within the limited range of our objectives, whether these callings be professional or occupational, belongs to the field of the practical, and should be emphasized in larger proportion to the literary subjects as integral parts of the curriculum.

Philosophy and social science deserve our careful study, at least to such extent as they may not fittingly be associated with other lines of instruction. More than passing consideration should be given to what might be called a department of denominational endeavor, comprising definite instruction in the various distinct fields represented by the general administration and the departments of the General Conference. A separate department of missions and foreign missionary service has been suggested, with possibly allotments of territory for special study.

Now if our teachers would devote themselves as enthusiastically and perseveringly to the molding of these various departments of instruction after the order herein suggested, as they have done and do to literary and professional preparation of the more traditional sort, what might we not realize by way of distinctive education and training for the distinctive kind of service enjoined upon us by the great commission we have accepted to preach the gospel to every creature of every kindred, tribe, and nation the world around?

As to educational standards I must hasten to say, in conclusion, that I cannot find in either the spirit of prophecy or my own conscience any justification whatever for lowering them in the slightest degree. On the other hand, I am firm in the conviction that these standards should be as distinctly our own as are the standards of the embattled nations when they meet in mortal combat. I cannot believe that the longest of our curricula is one inch too long, nor the time we give to them one hour too much. Yet I do believe that we have erred in failing to provide corresponding short courses for the mature and the multitude who do not pass on to higher grades; and that we have further come short in selecting our content for study; in giving our instruction as strongly a denominational mold as educators about us are seeking to give secular instruction an American mold; in bringing into our curriculum as much flexibility as the Creator has put variety of taste and talent in our youth; in neglecting adequate attention to the physical, medical, missionary, and vocational elements in a symmetrical Christian education; in exalting the Bible and ministerial training departments to the sacred place where we keep them all and continually manned with the best the denomination affords, whatsoever the cost; and in possibly overestimating the value to our work of recognition by or affiliation with secular educational bodies after the customary order. All these I commend to your prayerful study.

As to educational values, I could never gain the consent of my mind to dilute or discount these one iota. These must be kept up to par, and lifted above par if possible. I should feel greatly chagrined if anything I have said in this paper were interpreted to mean a lowering of standards or values. I cannot believe that if these suggestions were carried out in harmony with their true intent, there could or would be any lapse in educational values, but rather a substantial rise — so substantial, in fact, as to command the respect of enlightened educators of the world, if not indeed voluntary accrediting by other educational bodies, as we are not without precedent to predict.

In fine, I cannot get away from the conviction that on the human side we are safe in adopting as our working creed the immortal words of President Garfield: "If we study what we need to know, and if we use what we learn, mental discipline will take care of itself;" that on the practical side if we *speed up* and *grade up* the product of our schools in essentially the ways herein suggested, we shall measurably meet the demands of this hour of gospel emergency; and that if we hearken to the admonition of the still small voice of revelation, "This is the way," and find courage to walk in that strait and narrow way, we shall meet the mind of God in giving us the marvelous principles that have made us what we are hitherto educationally.

There is no way that I can discover of becoming the head and not the tail in education but by maintaining an unswerving loyalty to the banner of Prince Immanuel, under whose colors we have enlisted.



A LIVING GOD

THE story of an isolate^d Chinese Christian, a man new in the faith, but strong in faith, is told in *China's Millions*, under date of September, 1882:

"The people collected a large sum of money to be expended in idolatrous work, in order that their houses might be saved from fire, and asked this man to contribute to that fund.

"He declined on the ground that he trusted in the living God, and that the idols were not able to save them from fire.

"No sooner was the idolatrous ceremony over than an extensive fire broke out in the very street in which this man's house was situated. One hundred twenty houses were burned down; and when the flames were coming nearer and nearer to his house, the people said, 'Now you see what you have got.' And they wanted to persuade him to take out all his furniture into the street, that he might save something.

"He knew that if he brought the things out into the street, even though they would be safe from fire, they would probably be stolen. But he believed that God was going to preserve him from suffering loss, and he told the people so. While they were hurrying to and fro in their excitement, he, in the presence of them all, prayed God that he would show that he was the living and true God.

"And then he watched the fire as it came nearer and nearer, until there was only one house standing between his own and the flames. But just then there was a sudden change in the wind: God had said, 'Thus far shalt thou come and no farther,' and his house was saved."



WORK FOR THE COLORED PEOPLE IN CLEVELAND, OHIO

A FOUR weeks' public effort was conducted by the colored church of Cleveland from January 26 to February 23, 1919. Throughout the meetings there was an excellent attendance, and at times the church was overcrowded.

Thousands of copies of *Present Truth* and a quantity of magazines and small books were distributed by the faithful church members who labored hard for the success of the meetings.

Sabbath, March 22, we baptized fifteen adults and three children—the fruit of this effort. This makes a total of twenty-five baptisms within the past five months. Seven more are keeping the Sabbath and expect to unite with us soon.

The church has just completed a seven weeks' course of instruction in hygiene, dietetics, and therapeutics, under the able instruction of Dr. A. W. Herr. This was concluded by a large health demonstration held March 25 at the parsonage, which was well attended by some of the leading citizens.

There is a good interest among the people here, and the fifteen members of the Bible Readers' Training Band are working with them.

For this report we thank God, who wrought through the faithful church

members; and with the psalmist our prayer is, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

H. A. ROSSIN.



A GOOD YEAR

FOR a little more than a quarter of a century, my wife and I have united our interests in the giving of the message which binds our hearts together as a people.

The Lord has blessed us abundantly all these years, and given us a large harvest of souls in many places. Many of our children in the truth are scattered over the United States, and some are in foreign lands, giving the message which grows dearer to us with passing years.

We desire in this article to express our gratitude to our heavenly Father for his goodness and mercy which have followed us all along the journey of life, and also to pay a tribute to our loyal people who have so nobly assisted us in our field work in the many places where we have been called to labor for souls. We have enjoyed the friendship and co-operation of all with whom we have been associated. The past year has been one of the most pleasant as well as the most profitable of our ministry.

Since General Conference, I have baptized more than eighty persons, and from January, 1918, to March, 1919, about one hundred fifty have taken their stand, and have gone forward in baptism. We owe much to our leading brethren for their kind encouragement and timely instruction, as well as for their patience with our many mistakes, and we will endeavor to show our appreciation by passing on like kindnesses and forbearance to younger members of the great family of workers in this cause.

We long to remain in the thickest of the battle in every campaign until victory is proclaimed in the name of the Prince of Peace, who shall reign as King of kings and Lord of lords. Pray for us.

G. R. HAWKINS.

St. Joseph, Mo.



SOUTHEASTERN CALIFORNIA CONFERENCE

THE Southeastern California Conference is composed of five counties in the extreme southern part of the State. These counties are San Bernardino, Riverside, Imperial, San Diego, and Orange. The city of San Diego, with a population of 90,000, is the largest city in the conference. There are a number of other beautiful little cities and towns; such as Riverside, with a population of 20,000; San Bernardino, with 18,000; Santa Ana, with about 6,000; and other smaller places.

The headquarters of the conference is at Riverside. This conference has in its territory a large part of the orange belt of Southern California. The noted Imperial valley is also in this field. It has two sanitariums,—Loma Linda and Paradise Valley. The first is a General Con-

ference institution, but the latter belongs to the local conference.

During 1918 an endeavor was made to carry on an aggressive evangelistic campaign. As in other fields, the work was hindered considerably by the influenza, yet 171 persons were baptized. A number of others were received on profession of faith. The tithe for 1918 was \$64,684.37. That is a per-capita tithe of \$35.14. The Sabbath school offerings for the year were \$15,116.76. The offerings to missions equaled a little more than thirty-two cents a week per church member.

During the year eighteen church schools were conducted, with an enrolment of 450 pupils. The young people's societies numbered 22, with 450 members. The Lord blessed the work of the tract society and the colporteur work, so that a great deal of literature was placed in the hands of the people. Taking things all together, the year 1918 was one of blessing, for which we are thankful.

The four years I spent in that field were very pleasant ones. The first of the year 1919 I took up religious liberty work, and Elder J. L. McElhany was called to the presidency of the conference. May the Lord's rich blessing rest not only upon him, but upon the other faithful workers and loyal people.

W. F. MARTIN.



THE PROMISE IS TO THE OBEDIENT

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 16-18.

As we look around us, we cannot help but realize that we are surely living in the time of the end, and that this is the very day when those that believe must be found working, watching, and waiting for the return of their Lord and Master. How sad if he should come and find them sleeping!

Those who believe have a great responsibility, for upon them rests the burden of carrying to the ends of the earth the message of God's grace. In these days when darkness covers "the earth, and gross darkness the people," there must be a superhuman power manifest to convince the world that we are workers together with God for the salvation of lost mankind.

The believer must be able to grasp God's promises by faith. He is the same yesterday, today, and forever, and every blessing that has been promised he holds in store for us. In these days of pestilence and plague, it is the privilege of the Christian to abide safely "under the shadow of the Almighty." See psalm 91. When we stand in the right relationship to Heaven, we may claim the promise of healing for ourselves and for

our brethren and sisters, laying hands on the sick that they may recover. The Lord desires his people to be in health, and if we ask in faith, believing, we may rest assured he will hear us.

But God cannot answer the prayer of an unconsecrated, selfish heart. Sometimes we question whether the church is really preparing to meet God, and ask, Are her ministers faithful to the heavenly commandments? The state of the church as a whole is dependent upon the experience of the individual members. The ministry cannot save the laity; they may be ever so faithful, but the command "Go ye into all the world, and preach the gospel to every creature," is given to you and to me individually. Upon our response depends our eternal destiny, for a living church must be a working church.

Obedience is essential if we would do effective service. In fact, salvation is dependent upon obedience. Jesus Christ himself became obedient to the commands of his Father, even unto the cross. He instructed his disciples in the importance of obedience to the laws of the Father, and when they went forth into active ministry, he suggested that in place of rejoicing because devils were subject unto them, it would be more appropriate for them to rejoice that their names were written in heaven. Only the obedient are enrolled in the book of life.

The call of this present hour is a call to the church to awake for service; and the church, to render acceptable ministry to a sin-weary world, must be found "without spot, or wrinkle, or any such thing." MRS. FLORENCE DENNISON.

* * *

WORK FOR AMERICAN CHINESE

If you could awake and find yourself in a certain district in the city of Chicago, you would certainly believe you were in China. The signs, the stores, the merchandise, the people, and the language are all Chinese. You would see groups of Chinamen everywhere on the streets and in the stores, and little Chinese boys and girls racing up and down the walks, shouting unintelligible words.

Go down below the level of the street into low, dimly lighted basements, and you will see the gaming resorts, and the rooms where they sit in the semidarkness, drowsily smoking their long pipes; and, too, you will not soon forget the odors that greet you.

Visit the Taoist shrine,—the shrine of ancestral worship,—where with queer rites and hideous music, the Chinese pay their devotions to the spirits.

Walk into the Chinese Y. M. C. A., and make the acquaintance of some of the bright, aspiring young Chinamen who are obtaining a university education here in America, and are returning to China at the rate of 1,200 a year to mold China's future.

When you have seen all this and more, what thoughts will come to you, a steward of truth, as regards your personal responsibility to these Oriental guests of ours? I believe there will arise within you a love and a pity for them, and you will determine to help them by extending to them a knowledge of salvation.

During the past ten months my mother and I have spent a little time almost every week in this district. Our work has been mostly with Chinese literature, and we have covered the territory, selling small tracts on the subjects of God's

love, repentance, the Lord's second coming, and the Sabbath. During the last quarter of 1918, we realized ten dollars from the sale of these tracts, and were happy to turn in that sum for the thirteenth Sabbath offering.

We have gone in and out among these people with perfect safety, and have always been shown courtesy and respect; and though we could not talk to them in their language, they willingly purchased that which could speak to them the truth in a way they could understand.

It is a most unusual experience to sit beside a young student, and show him a Bible,—the first he has ever seen or handled,—and to observe his interest and curiosity in reading some simple verses, and hearing the story of the Redeemer. We need so much to have a place where we can invite in these young men and open to them the treasures of the Word.

There prevails a strong antichristian attitude among the Chinese, and one meets the prejudice of other workers operating missions among them; but God is able to overcome these obstacles, and we are looking for some fruit in this strange foreign mission field at home.

Now is our golden opportunity to work for the foreigner, no matter of what race or nationality he may be. Let us assume the responsibility that unquestionably rests upon us in his behalf.

J. WILLIAM OSBORN.

* * *

GOD'S REGARD FOR HIS CHILDREN

SHORTLY after I accepted present truth as it is contained in the third angel's message, I rented my farm to a man who was a member of the Evangelical Church. When the time came to execute our contract, of course the question of Sabbath labor came up. I was very jealous for the Sabbath, for it had come to me with such a clear, definite experience that I could not doubt the binding force of the fourth commandment.

I did not wish to force my renter to keep the Sabbath by binding him not to work on my farm on that day, for I realized that in order to keep the Sabbath in the right way, one must do it out of love to God and reverence for his holy law. This the gentleman did not pretend to do, though he confessed that the seventh-day Sabbath, or Saturday as it is called in popular parlance, is the true Sabbath of the Bible. Neither did I wish to be bound to break the Sabbath by agreeing to be present during the threshing of crops, which was one of the stipulations of the contract. It would be necessary for me or my proxy to be on the premises to assist in caring for my share of the grain, and to be assured that it was properly divided.

Of course after I had rented the farm, my responsibility for what was done on it ceased. It was no more "within my gates." To all intents and purposes, the property belonged to the tenant during the term of the lease. However, the gentleman did not object to the insertion of a clause forbidding him to thresh on the Sabbath. The contract was signed accordingly, and he proceeded to raise the crop.

Threshing time came. Due notice was sent me of the date when he expected to begin. I could not be present in person, so I sent a man in my place, as I was at

the time engaged in teaching in the Alberta Industrial Academy at Lacombe.

The day came to thresh, and all went well. But toward the close of Friday afternoon, it became apparent that they could not finish on time, so the tenant requested the thresher to move just over into the next field, a distance of about forty rods, where he had another setting, which he had raised on a Sunday keeper's farm. This the thresher refused to do, saying that if he pulled out of this field without finishing the grain, he would never pull back again, though it was not a rod out of his way to the next job. The tenant told him that he had signed a contract with the owner not to thresh on his place on the seventh-day Sabbath, and that if he would not acquiesce in his arrangements, it would force him to break his contract, which he did not wish to do. The thresher protested that he had no business signing any such contract, saying, "That's up to you. If we pull out, you can get another machine to finish your job." This would be a very awkward thing to do, since it would be difficult to secure a machine and crew for a few hours' work.

"Well," said my tenant, "if you thresh tomorrow, you do it against my protest."

The thresher responded, "You be here bright and early tomorrow morning to finish this job."

They were all there on Sabbath morning. The engine was steamed up, the men in their places, forks in hand. The whistle blew to begin. Three bundles were thrown into the feeder, and then suddenly something went wrong. They stopped the machine, and did not thresh any more on that Sabbath day. They were compelled to go to Calgary for repairs, and never turned a wheel until after another Sabbath, when they finished the job. Every one seemed to feel that God had a hand in the thing.

It seemed like a judgment sent upon that threshing outfit for defying God and ignoring the sacred conditions of our contract, aside from forcing the tenant to break his agreement. It showed me that God is concerned in our affairs, and that we are living in a time when we may expect him to undertake mighty works in behalf of his faithful children. This event made me feel more sure than ever that it does make a difference to God which day we observe. God is keeping watch over his own holy day and over those who are earnestly trying to honor him by observing it in truth. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" J. L. BEANE.

Home Missionary Department

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

HOUSE-TO-HOUSE MISSIONARY WORK

DURING the past few months the epidemic of Spanish influenza has made it impossible in many places, for our workers to conduct public efforts. Naturally, this has hindered the progress of the

message. But is it the Lord's will for the work to stop at this time? Certainly not. If we are really in earnest about the salvation of men and women, if we are watching for souls as they that must give an account, we shall not slacken our pace, but shall find new ways in which to spread the gospel.

Just at this time it seems especially fitting to emphasize the instruction given in the Bible and in the writings of the spirit of prophecy concerning house-to-house missionary work. The Lord has sent to Seventh-day Adventists repeated calls to engage in this kind of work, but these calls have generally met with a very feeble response. If we are ever going to respond, we must do it quickly, for soon the work will be finished, whether or not we have a part in finishing it.

First the message comes to the minister:

"His work is not merely to stand in the desk. It is but just begun there. He should enter the different families, and carry Christ there, carry his sermons there, carry them out in his actions and his words."—*Testimonies for the Church*, Vol. II, p. 618.

"The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith should not be neglected, but thoroughly instructed in the truth."—*Id.*, Vol. IV, p. 266.

This plan was followed by the early apostles. It is written of them that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5: 42. A little later the apostle Paul, in speaking to his converts at Ephesus, said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Acts 20: 20. From these texts it appears that their house-to-house work was at least as important as their public preaching. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

The Lord has designed that some of his servants shall devote their entire time to personal work in the homes of the people. There is the Bible worker, who goes about among the people, opening to them the treasures of God's Word, and instructing them in the way of life. There is the canvasser, who spreads the message in printed form. And his work does not stop with the distribution of literature. By his own personal touch he can reach many hearts. He can and should give Bible readings to the people.

"Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings when they can."—*Testimonies for the Church*, Vol. V, p. 403.

"As the canvasser visits the people at their homes, he will often have opportunity to read to them from the Bible or from books that teach the truth. When he discovers those who are searching for truth, he can hold Bible readings with them. These Bible readings are just what the people need. God will use in his service those who thus show a deep

interest in perishing souls."—*Manual for Canvassers*, p. 33.

But it is not God's plan that only ministers and Bible workers and colporteurs shall do house-to-house work. He has work of this kind for every member of the church.

"By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Testimonies for the Church*, Vol. IX, p. 35.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—*Id.*, p. 127.

"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families."—*Id.*, p. 141.

This house-to-house work by lay members is not intended as a kind of aid or appendage to the evangelistic work of the minister. In God's plan it constitutes the greater part of the work of soul-saving. The Lord's servant has said:

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister."—*Id.*, Vol. VII, p. 21.

Again she makes the following earnest appeal:

"My brethren and sisters, take an active part in the work of soul-saving. . . . By personal labor reach those around you. . . . Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. . . . By visiting the people, talking, praying, sympathizing with them, you will win hearts."—*Id.*, Vol. IX, p. 41.

In view of these solemn instructions and admonitions, should we not take advantage of every God-given opportunity to work for the eternal salvation of our neighbors? With many of us, these opportunities have been neglected so long that we can scarcely discern them when they do come. Let us plead with God to anoint our eyes with the heavenly eye-salve, that we may see the needs of those around us, and that our hearts may be fired with a love for souls.

As a people, we claim to be waiting and longing for the finishing of the gospel work and the return of our Lord. Do we remember the words: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers?"—*Id.*, p. 117. The amount of effort that we put forth to help finish the work is the

measure of our anxiety for the Lord's appearing.

Never were the doors so wide open for home missionary work as just now. Thousands of people are mourning the loss of loved ones from war and pestilence, and are craving the sympathy of loving hearts. Other thousands are sick, and need attention of various kinds. By visiting these people to help and comfort and cheer them, we can follow the example of our Master, who went about doing good. At the same time we shall have abundant opportunities to speak a word for him. As we engage in this ministry of love, we shall forget ourselves and our selfish differences, and be drawn nearer to God.

Years ago Sister White was shown the work to be done by God's people in these closing days. Of this work she said:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, p. 126.

Surely the time for this movement is here. God's providence has opened the doors, and his Holy Spirit awaits only the awakening of this people before it will be given in a second Pentecostal shower. Let us rally to the work, that the Lord's coming may be hastened.

FRANK A. MORAN.

* * *

WORKING FOR OUR NEIGHBORS

THE plan of organizing our churches into bands for missionary work is a step in the right direction. Every church and company should be an organized mission band, working together in unison and harmony, that every one within reach of their influence may hear the saving truth for this time. Let the isolated ones labor for those in the communities in which they live. Let all those associated together in churches and companies and those separated from others of like precious faith, seek the Lord by confession and putting away of iniquity and making wrongs right, that he may rain righteousness upon us by the pouring out of the Holy Spirit in the latter rain which "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*, p. 86.

The latter rain is given not only to fit the saints to stand in the period when the seven last plagues are poured out, but also to give power to the loud cry which is to go forth in the short period just before the close of probation, when the Sabbath is to be proclaimed more fully. Then many will come out and stand under the blood-stained banner of Prince Immanuel, to keep the command-

ments of God and the faith of Jesus, and will endure the fierce persecution which is soon to come upon the true people of God. These will be delivered with those who have brought to them the saving message. We are now in this short period, which is fast hastening to its close.

We must hasten to give the message to our neighbors and friends. We must tell them that the Lord is coming, and show them from the Bible the meaning of these things which are taking place in the world, and as we meet the people we shall discover our own weak points. Then let us seek the Lord with confession, and with the whole heart claim the promise and help of the Holy Spirit.

But there must be a pressing together. Where there is an organized church, let all work in unity. The Saviour prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 21. "Sanctify them through thy truth: thy word is truth." Verse 17.

The Holy Spirit cannot enter where sin and iniquity is cherished; neither can the robe of righteousness cover any in whom is hypocrisy and deceit. O, that all might behold the beauty and matchless loveliness of Christ! We must soon stand without a mediator when the last plagues are falling upon those who persist in rebellion against God. Only those who have been faithful watchmen will be clothed with the garments of salvation, and covered with the robe of righteousness. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. Have you received the Holy Ghost? "Ask, and it shall be given you."

MRS. ABBIE TEUFEL.

Bureau of Home Missions

L. H. CHRISTIAN - - General Secretary

THE REMNANT

GOD'S CHANNEL OF DELIVERANCE IN THE LAST DAYS

1. WHEN and upon whom will the Lord pour his Holy Spirit—the latter rain? "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2: 17. "All flesh" includes those of all nationalities.

2. Who will be saved?

"It shall come to pass, that whosoever shall call on the name of the Lord shall be saved," regardless of his station or nationality. Verse 21.

3. What is God's chosen channel of salvation?

"It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance." Joel 2: 32.

4. The church of the living God has been God's channel of salvation. What will be his channel of deliverance in the days of the remnant church?

"In Mount Zion and in Jerusalem shall be deliverance, . . . and in the remnant whom the Lord shall call." Joel 2: 32.

5. From whom shall all flesh hear the last call to repentance?

"The Spirit and the bride say, Come. And let him that heareth say, Come." Rev. 22: 17. The Spirit and the bride say, "Come," through those who "hear" and accept the message.

"I saw another angel [messenger—the remnant people of God], . . . having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

6. What is the message they are to bear to every nation and people?

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

7. Under what conditions will the message be given?

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, . . . to pour upon them mine indignation, even all my fierce anger." Zeph. 3: 8.

8. How far will the message be proclaimed?

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Verse 10.

9. What will the Lord do for his people while the call is going to the nations?

"In that day . . . I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty." Verse 11.

10. How will he take the pride and haughtiness away from his people?

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Verse 12. Are not the millions of foreigners in our midst "an afflicted and poor people"?

11. What will be the condition of heart of the remnant people?

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Verse 13.

12. What will the Lord say to his people while the work is in progress?

"In that day it shall be said to Jerusalem, Fear thou not . . . Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save." Verses 16, 17.

13. What will the Lord do for his church, which hesitated but finally did its appointed work?

"Behold, at that time . . . I will save her that halteth; . . . and I will get them praise and fame in every land. . . . At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth." Verses 19, 20.

"In that day, saith the Lord, will I assemble her that halteth, . . . and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 6-8.

J. W. HIRLINGER.

Medical Missionary Department

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

WABASH VALLEY SANITARIUM

Canoe Transportation

RECENTLY the old Wabash River refused to be contained within the bounds of its banks. It had been steadily rising for several days, and on Sunday, March 16, it came over the banks, covering the interurban tracks, the road, and the lower part of the sanitarium lawn. At first it was thought that the flood would seriously interfere with our patronage, but we were not discouraged; as every one had been so overworked, we felt a slight relaxation would do us all good. However, even though the water was so high that the interurban cars ceased running for six days, the patients kept on coming. We had to make at least three trips daily to town to bring out patients, who gladly braved the dangers of the rapid current in a frail boat to get to the place of healing. So our sanitarium has been crowded as never before. We have only thirty-six rooms, but yesterday we had fifty-one patients crowded into these thirty-six rooms. If this were a spasmodic condition due to the recent outbreak of influenza, we should expect our patronage to fall off when health conditions reach a more normal state, but the sanitarium has been crowded for eight months, and we feel that its future success and rapid growth are absolutely assured.

Interested

A wealthy woman from Indianapolis, having read one or two of our small books such as "A World in Perplexity," desired to learn more about Seventh-day Adventists. Having heard of our sanitarium, she came here with the intention of observing our people and studying our belief. She asked a great many questions, and Sunday, when preparing to leave, she informed us of her intention of going back to Indianapolis and beginning the observance of the seventh-day Sabbath. This lady, with two other patients who are still with us, makes three who have accepted the truth here in the last few weeks. Many others have become interested, and we feel sure that seeds of truth have been sown which will spring up later and bear fruit a hundred-fold.

Growing Requirements

Our ladies' bathroom was constructed to treat about fifteen patients a day, and previous to a few months ago, had never been crowded more than this. We are now treating thirty-five ladies a day, and the congestion is so great that our nurses are having a most difficult time getting their work done under these trying conditions. But we are certainly glad that the Lord has seen fit to bless us with such a large patronage that much larger bathroom accommodations are necessary. The board has voted that we construct new bathrooms as soon as the money is raised, and we trust that God will put it in the hearts of some of our brethren and sisters to help us with means that we may go ahead at once with this badly needed enlargement.

The rapid growth of our work has necessitated the employment of more workers, and the dormitory and cottage accommodations for helpers have also proved very inadequate. Our workers have continued in the same self-sacrificing spirit as of old, and have submitted to overcrowding with an uncomplaining spirit. Our income has been enough the last few months so that the board has consented to allow us to construct three more small cottages out of our own earnings, and this work has already begun. It means much in a small institution like this to pay a large sum each month on our old indebtedness, and to proceed to build cottages out of our own earnings.

The Lord's blessing has truly been with us. We feel that the time has come for us to expand to meet the opening providences. The recent epidemic has lent a new meaning to the instruction we have had in the Testimonies for so many years that the medical work will be the last and most important work. As plague after plague breaks out, people will flock to our sanitariums as to a haven of refuge, and if we do our part in holding up the banner of truth, the light will shine forth from our sanitariums as from beacons in the surrounding darkness. During the last few weeks a series of doctrinal studies has been taken up in the sanitarium parlor every evening. Patients have listened with intense interest, and so many have begun to study our books that we feel much good has been accomplished.

News Notes

Mrs. Albro, formerly Miss Janie Harrison, has arrived to take up the work of matron, and Mr. R. L. Carson is expected some time during the week to take over the duties of business manager. With the arrival of these strong workers and others whom we expect in the near future, our faculty is being greatly strengthened. We need twenty strong, consecrated young men and women who will start in the new nurses' class the first of June. We shall be glad to have those interested correspond with C. E. Garnsey at once. Mrs. R. T. Mitchell, of Chicago, is now with us, and is rendering good service as desk clerk.

W. C. DUNSCOMBE, M. D.

Publishing Department

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

EXPERIENCES WHILE SELLING "THE GREAT CONTROVERSY"

THE following extract is from a letter written by one of our former field secretaries who is not now connected with this department of our work. But even if the experiences related are not of recent occurrence, all who read them will readily recognize them as being up to date. We pass them on with the hope that they will encourage many others to engage in the sale of this most important and timely book:

"I have been in the canvassing work for sixteen years, and have had quite an experience in selling our books, especially 'The Great Controversy' and 'Patriarchs and Prophets.' I have had some very

rich experiences in handling these precious volumes, and perhaps an account of some of these experiences will be of interest to others. I think I have never handled a book that sold quite so easily and readily as 'The Great Controversy,' and I have handled almost every book that is published by the denomination.

"One of our canvassers took more than six hundred dollars' worth of orders for 'Controversy' in three weeks. I had charge of the book work in that State at the time, and I had encouraged him to take the book. He and his wife were canvassing together, and before beginning work in that territory, he asked me if I would go out with them for a day or two and show them how to sell the book. He said he did not want a theory, but a practical demonstration of how to do the work. I told him I would gladly do so. So the first half day I went with his wife in the city, and we secured more than fifty dollars' worth of orders. The next morning I went with him out into the country, and we secured more than fifty dollars' worth. In all, in one day's time, we secured \$115.25 worth of orders, and all but two were for the morocco binding.

"This shows me that the books will sell, and that the price is not too high. I would not take a million dollars for my copy of 'The Great Controversy' if I could not get another one. The facts are, the value of that book cannot be estimated in dollars and cents; and I tell the people this with all my heart.

"One of our colporteurs sold a copy of 'The Great Controversy.' The people who bought the book did not read it for several months. Finally the lady who purchased it was taken sick. She read it, then became interested, got well, and began keeping the Sabbath. She lent the book to her neighbors; they read it, and also began keeping the Sabbath. The book kept on its mission in that neighborhood, until finally a church was raised up; and that church stands today as a monument to that one blessed volume. There is a church school now in that place, and missionaries are being trained there. I held an institute in that church later and sent out ten faithful colporteurs. The lady who purchased the book was a German, and her mother lived in Germany. She sent the book to her mother; her mother read it, accepted the truth, and then lent the book to her neighbors; and there was a church raised up there from that one book. I do not know where the book is now; but this one thing I do know, it has done a wonderful work, and is no doubt preaching today. And all this the result of the sale of that one book!

"Another experience: I sold a book to a man who became very much prejudiced against it — said he would not have it in the house. He traded the book to a young man for a revolver. This young man read the book, liked it very much, and began to keep the Sabbath. His whole family began keeping the Sabbath as a result of reading it, and there were ten in the family. Two of them became colporteurs, and did a good and noble work, and were canvassing when last I heard from them.

"I sold a copy to another man. I met him the next day on the street, and asked him how he liked the book. He said money could not buy it; it was the best

book he had ever seen. He asked me if I would not come and hold Bible readings with him. He was interested in the origin of evil. I told him I would do so, and went to his home one evening. He was much interested, and pleaded with me to remain there and give Bible readings, but I told him I could not, as I was canvassing and must hasten on to others. However, I promised to send him tracts on the subject, and to give him all the help I possibly could. When I left the place, he wept when he bade me good-by, and said any time I was passing that way I could make his house my home.

"I find so many people who are interested in the origin of evil, the investigative judgment, and the sanctuary question. These subjects are especially interesting at this time, and it is encouraging to me to see so many people inquiring for light on them. This is why, no doubt, the spirit of prophecy has told us that we should press these books to the front.

"One lady said to me when, in showing her the book, I came to the origin of evil, 'I was just praying for light on that subject, and I am so glad you have a book that will give me the desired information.'

"I have never yet entered a home where there was a 'Patriarchs and Prophets,' but that I sold a 'Controversy.' All I have to do is to tell the people that this book is a companion volume, written by the same author, and show them that 'Patriarchs and Prophets' takes up the conflict at the rebellion in heaven and continues it on down through the Christian dispensation."

W. W. EASTMAN.

* * *

SUCCESS WITH OUR LITERATURE IN SPAIN

DURING the eight years following the organization of the colporteur work in Spain in 1911, some \$58,386 worth of Adventist literature has been scattered among the nineteen million people of this country. Of this amount more was sold during the year 1918 than during any previous year, notwithstanding the strikes, social unrest, increased cost of books, and the ever-ascending cost of living. The total sales for 1918 amounted to \$12,212, representing \$200 more than the goal we set ourselves, and almost \$2,000 gain over the sales of the previous year. For these blessings we thank the Lord and take courage.

There have been about twenty brethren and sisters at work with the books and papers, and some have had remarkable success, making sales of a religious book to the amount of \$193 in a single week. This sum may not seem large to those who work in countries of the New World, but it is to us over on this side, where we have to count in pesetas almost as others count in dollars or pesos. The best average made up to the present is \$1.30 sold and delivered per hour, 96 per cent of the orders being delivered.

The past year we started a new campaign with the religious book, "Heralds of the Morning," and the good Lord has blessed our efforts, especially as we have endeavored to give a comprehensive description of the book to Catholic, Protestant, anarchist, Socialist, and atheist alike. Although the great majority of men in this country have lost faith in the Catholic Church, they listen to us, and at

our invitation to investigate, buy a book and look into the matter of the fulfilling of Bible prophecies. However, some are just as bigoted as ever.

Two men visited a small town, and as is their custom, first visited the mayor to inform him of the nature of their work, giving him a chance to secure a copy of the book. He asked to see a full copy of the book to look it through before deciding to buy. The brethren let him do this while they secured eight good orders in the town. When they returned to him, they found that he had visited the priest, and convinced himself that the book was by a Protestant author, and at the same time had influenced the people not to take the books they had ordered. The men lost the orders, but gave the mayor a good talk on religious liberty. He then wrote a note of warning to the newspaper which had before inserted two notices against our work, but without causing us any inconvenience in the capital. In his note he said that the book was Protestant and should not be read by the faithful, and that, thank God! they were not bothered in their town with such modern things as "religious liberty" and freedom of thought, of which the Yankees boasted.

In another town the priest compelled a woman to burn a book she had bought and paid for. Brother Aldrich left a book with a man, and returned the following day and collected the price. He asked how he liked the book, and was told, "That book is burned. We have no use for it, it being Protestant."

Just recently the government has given orders that all people making propaganda should be arrested, on account of the activities of the Bolshevik agents. When Brother Aldrich in his regular work called on the chief of the Civil Guards and presented to him his book, he was arrested and sent to Barcelona. His Bible and prospectus were taken from him, and as the governor could not be seen that day, our brother had to spend the night in the jail. The brethren here took up the matter with the governor, and he had to make an immediate investigation to ascertain whether or not the brother was connected with revolutionary propaganda. He was told that our books were purely evangelical. When Brother Aldrich was released, he returned to the office of the chief of police to get his Bible and prospectus. While there he accidentally noticed in the prospectus a loose sheet which treated of some revolutionary matter, and so he refused to receive the book that way. The chief said, "Why do you refuse to take it? You put it there." Brother Aldrich emphatically denied then that he knew anything about the sheet, had never seen it, knew not what it was about, and did not care to. At last the chief took it out, and let him go.

We are living in troublous times, but the message must go, and so we continue in our work, trusting the Lord to take care of us and to help us to find the true-hearted ones who want the light of the gospel. The new year has brought us success, as we note an increase of nearly fifty per cent in the sales of the first two months of this year over those of the same period of 1918. May the Lord continue to bless his work in Spain. And he will more than we can ask or think if the readers will mention us in their prayers.

H. A. ROBINSON.

News and Miscellany

Notes and clippings from the daily and weekly press

— Capt. Martin Van Buren Bates, 74, world famous as a giant, is dead at his home at Seville, Ohio. Bates was 7 feet 4 inches tall, and weighed 300 pounds.

— The British Government is adopting measures for an enlargement of the cultivated area in England. It is hoped to raise in that country food for thirty million people.

— By a vote of eighty-two to twenty-three, the legislature of Ohio has refused to enact a law permitting Christian Science practitioners to charge fees for the treatment of the sick.

— The Navy Department claims the record for long distance wireless telephonic communication. It has sent messages from the Jersey Coast to Brest, France, a little more than 3,000 miles.

— The Victory Liberty Loan campaign opened Monday, April 21, and will close three weeks later, on Saturday, May 10. Short-term notes maturing in five years will be issued. The loan will be issued for a minimum of five billion dollars.

— Trinity Church in New York City, which has had a system of pew renting for two hundred years, has recently abolished the system. All seats are now free, and the wealthy families no longer exclusively hold their sittings. Perhaps this is one more yielding to the onward march of a new democracy.

— "There is widespread agitation in Constantinople to the end that if any country be given the mandatory of Turkey it must be the United States," says the *Pall Mall Gazette*. "Turkey is bankrupt financially, politically and commercially, and it is impossible for her to recover by her own resources."

— On the eve of his departure for Europe, Secretary of the Navy Daniels ordered suspension of work on the new battle cruisers under construction. There has been serious question as to whether the slow battleship and the fast cruiser should not give way in the future to a ship combining the power of the one and nearly the speed of the other. While abroad Mr. Daniels will confer with foreign experts on this question, and possibly our whole navy building program may be changed.

— With ten thousand tons of used clothing, shoes, and blankets for the relief of the poverty-stricken refugees of the liberated countries of Europe as the minimum goal, the American Red Cross is pushing a campaign with success in every city, town, hamlet, nook, and corner of the country. Engaged in the work are the seventeen million Red Cross members, nine million Junior Red Cross workers, the Red Cross Women's Volunteer Motor Corps, and others. The collection of cast-off clothing was timed at this season when the people were getting ready to lay off their heavy winter attire and don lighter-weight clothing. The unfortunate people among whom this clothing will be distributed, through the joint agency of the Red Cross and Herbert Hoover, are practically destitute of clothing of every description.

— Father Emmanuel Rougler, or "Santa Claus" Rougler, as he is called, a French Catholic priest, is the owner of Christmas Island in the Pacific. This island comprises 600,000 acres, and was purchased from the British government.

— Plans for the organization of an international Red Cross, to be led by the American Red Cross in a great peacetime campaign to prevent disease, relieve suffering, and "make the world what the war was fought for,—a better place to live,"—were outlined by Dr. Living Farrand, newly appointed chairman of the central committee of the American Red Cross, on the eve of his departure for Europe last week.

— Dr. Hood, of Atlanta, very recently collected some interesting facts about theological seminaries. Their number in the United States is 169, of which 28 are Catholic, 25 Lutheran, 23 Presbyterian, 22 Methodist, 15 Baptist, 14 Episcopalian, 11 Disciple, 10 Congregationalist; other denominations, 24. There are 1,422 teachers, 12,051 students. The endowments aggregate \$40,000,000. Their libraries contain nearly 3,000,000 volumes.

— The decades-old dream of a channel tunnel connecting England and France is to become a reality at last. Bonar Law, chancellor of the British exchequer, announced in the House of Commons recently that the government was considering immediate inception of the construction of the tunnel, and proposed to employ demobilized soldiers in the work. Off and on for more than a century the project of building a tunnel under the English Channel has been under consideration. Several times it approached materialization, but invariably was discarded again, due to political opposition.

— A new Victory postage stamp to commemorate the share the United States had in winning the war, has just made its appearance. Not unlike the regular three-cent stamp in color and shape, the new stamp bears upon the face the engraved figure of "Liberty Victorious," with a background of the flags of the five countries who fought as allies in the war. The issue of Victory stamps is not sufficiently large to take the place of the regular issue of three-cent stamps, and postmasters are instructed to supply them only to patrons who request them. These stamps, it is said, will have but a short time to run, as they will be virtually curtailed with the return of the two-cent stamp July 1.

— Within ten years, huge dirigibles, larger than the largest vessel now afloat, fitted with luxurious passenger accommodations, will be flying around the world, according to William B. Stout, chief engineer of the United States Aircraft Engineering Company, of New York. In less than that time, transoceanic flights in aircraft fitted with swimming tanks, libraries, bowling alleys, theaters, and other luxurious conveniences and accommodations for 250 passengers and 150 tons of freight, will be common. Aerial taxis will be general in a few years. Mr. Stout also says that flying machines of all kinds are being developed so rapidly that in a comparatively short time their employment as freight and passenger carriers will be common, and because of their great speed will be preferable to land and ocean carriers of today.

—There are more than 14,000,000 adults in the United States who were born out of its boundaries.

—Frank W. Woolworth, originator of the five-and-ten-cent stores, died at his home in Glen Cove, Long Island, at the age of sixty-six years. Starting in business for himself in 1878, in pursuance of a dream even then formulating in his mind, he swelled his \$50 capital to \$65,000,000, and became one of America's wealthiest men.

—Four hundred airplanes are now supplying food from Murmansk to the American and British forces on the extreme Archangel front, because communications are cut, according to the latest reports from that area. The distance is 400 miles. No mail has been received from Archangel since March 1. There are 4,000 Americans fighting on that front, side by side with the British.

—Creating great havoc among frail frame dwellings, the terrific windstorm which swept northern Texas and southern Oklahoma April 9, killed upwards of one hundred persons, injured several hundred, many of them fatally, and caused losses of buildings and crops that will run into the millions of dollars. Rail and wire communication was paralyzed over almost the entire stretch of country affected. The storm was accompanied by heavy winds in the southern portion of the devastated territory, and snowstorms in the northern part. Rivers and streams were bank full, and a hard freeze added to the seriousness of the disaster.

—It was a thrilling moment when General Joffre appeared before the French Academy for induction into its immortal membership. He declined to wear the customary regalia, and appeared in the uniform of a soldier, because in that sphere he had won the envied honor that was now to be placed upon him. When he received the medal that placed him among the "immortals" of France, as the one who saved France by turning back the German armies, he said with humility, "It was not I; it was the poilu." The effect was electric. President Wilson led the applause, and the gray old hero and the French army were given the greatest ovation in the history of France.

—Since January 18, the day the Peace Conference formally opened, to the present date the world has seen hundreds of strikes, riots, and other disorders. Based on reasonably reliable information, it is believed that more than 500 strikes, riots, uprisings, and the like have taken place in the topsy-turvy existence that the year 1919 has thus far seen. The number is abnormal, for it is exclusive of the many wars now being waged in Europe and Asia. These, of course, are what are known as "little wars;" nevertheless they exact a toll of dead and wounded every day. The United States is not immune from the unrest visible in all parts of the world, which many persons ascribe in a large measure to the seeming failure to obtain peace. Since the Peace Conference began its analysis of the problems before it, there have been more than twenty major strikes in this country, affecting more than 200,000 workers. There have been unemployment riots in Buffalo, N. Y.; riots in Butte, Mont.; at Passaic, N. J.; and at Lawrence, Mass.

—William Hale Thompson has been re-elected mayor of Chicago for another four years by a plurality of 15,000 votes over five other candidates who ran for the office.

—Dr. Farrand warned Red Cross workers that they will be called on for continued service for a long time after peace has been declared, and announced that a nation-wide appeal for funds to carry on the organization's work will be made soon.

—America's annual crop of household junk will be harvested under government direction this year. The crop will be worth at least \$13,700,000, government experts figure. Thrift stamps will be swapped for the yield under plans now being worked out, which will be first applied in New England. Every household will have a share in the harvest when plans of the waste reclamation service are in full operation.

—The majority of the Waldensian people live in the section of Italy in which bitter fighting has occurred. Scarcely a church or parsonage has been left standing in the entire district. Their families are broken up, their homes destroyed, their congregations demoralized. Señor Giampiccoli, the moderator of the Waldensians, is in America seeking financial assistance. There are no people more loyal to the Protestant faith.

—In a special cable to the *Washington Herald*, William Allen White says: "The findings of the Peace Conference have proved that war is the most expensive of our outdoor sports. The fiddler's bill totaled is more than 7,300,000 lives and \$200,000,000,000. That is what it cost the world to run amuck, to appeal to the mad court of war for the adjustment of its differences. And the injustice of war as an arbiter of mankind's differences is found in the fact that Germany, the nation that started and that lost the war, will pay in cash less of the costs than the nations forced into the fight, and who finally won the war. At the end of the war the public debt of the Allies was \$105,000,000,000, and that of the Central Powers is estimated at only \$45,000,000,000."

—American tourists who are planning to visit the ruined areas of Belgium and France this summer and fall must be prepared for disappointment, as the Belgian government will probably be compelled to bar sightseers this year. Transportation and hotel accommodation are the main difficulties. It is estimated that it will take two years to restore the Belgian railroad system; and while food conditions are improving, supplies are not likely to be heavy enough to enable hotel keepers and *restaurateurs* to cater for any unusual influx of visitors. In the districts of most interest to sightseers there is absolutely no accommodation. Louvain has no fewer than 1,108 houses entirely destroyed; Dinant, 927 entirely destroyed, 75 partially; Vise, 545 entirely destroyed, 40 partially; Malines, 307 entirely destroyed, 155 partially. Enterprising American tourist agencies are prospecting the localities most likely to be visited, but so far they have failed to find anything like sufficient accommodation. Louvain and Dinant, for instance, have not a single hotel left.

—The Paris correspondent of the *New York Times* says that the number of men totally blinded during the war among the Allies' forces is calculated to be 7,000, while between 30,000 and 40,000 others have lost the sight of one eye.

—Surrendered German submarines now being brought to the United States by American naval crews will be exhibited at ports on the Atlantic, Pacific, and Gulf coasts, the Great Lakes, and Chesapeake Bay, and on the Mississippi and Hudson Rivers. The five submersibles will arrive at New York late this month, while the Victory Liberty Loan campaign is in progress.

—According to the *Red Cross Magazine*, our army is coming back 18,000 tons heavier than when it sailed. The average increase in weight of our soldiers is 12 pounds. This is due to the wholesome food, the discipline of the training camps, the out-of-door life, and the moral care given to them. Secretary Baker says that this is the healthiest war in history. The best previous record was 25 deaths per 1,000, attained by the Germans in the Franco-Prussian War, while our loss was only 8 per 1,000.

Appointments and Notices

THE MAY "SIGNS MAGAZINE"

The cover of the May number of the *Signs Magazine* pictures the angel of the world's peace sitting in the doorway of the temple of peace. Beside her on a scroll are the stipulations that the League of Nations has laid down concerning armaments, armies, and navies. On the other side is a sacrificial altar upon which all those who would enter



into permanent peace must lay their cannon, their swords, their submarines, and their torpedoes.

In a strong editorial, the truth is taught that "armed peace" inevitably leads to war; that since the nations are unwilling to discard and junk their armies and navies, because greed and suspicion are still existent, and because the Bible says that Armageddon is on the near horizon, the world's greatest war is not past, but future.

Some of the Articles

"Making the Melting Pot Melt," by George McCready Price. How shall we give religious education? What shall we do with

imported education? How can we make home heaven?

"A Fraudulent Key," by Phil. C. Hayward. Christian Science purports to be the key to health. It denies the existence of disease, and then claims to heal. A convincing article on the fallacy of mental healing.

"Zionism Finds Its Waterloo," by F. C. Gilbert. The Jews themselves are disparaging the move toward Palestine.

"There Hangs a Pall," by Lucas Albert Reed. It is unfeeling selfishness on the part of the rich, and retaliatory violence on the part of the poor, that threaten this world with troubles too black to contemplate.

"Twins," by Varner J. Johns. Bolshevism in the political world—antinomianism in the religious sphere.

"The Churches are Losing—the Theaters are Gaining," by C. S. Longacre. Shall we make laws to end the competition?

"In Gladsome Memoriam—the Death of John Barleycorn," by Charles G. Bellah.

"A Thousand Years of Peace, but—" by Charles F. McVagh. It is the peace of the cemetery. Clearly showing the mistake men are making when they look for the millennial period as a time of peace, prosperity, and conversion.

"Prohibition of Tobacco," by Dr. George Thomason. Would that be reformatory fanaticism?

"The Sakais, Half Animal, Half Human," by Kay M. Adams. Narrating the beliefs and customs of a Malaysian tribe of aborigines.

"Li Chang Deserts Joss for Jehovah," by Margaret Wright-Loecke. A story of a poor heathen Chinaman who accepted Christ because, in a mission, he saw the truth of Jehovah as Creator, and the seventh-day Sabbath as a memorial of the creation of the world about him.

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AN ISSUE OF SURPASSING INTEREST

This caption best expresses the June Watchman, which is a special "home number." Everything about it is designed to appeal strongly to people in their homes. Only a heart of stone could look at some of the beautiful illustrations of child life and not be touched. And the message which we



have of Jesus' soon coming rings from every page.

"The Nations Fulfilling Prophecy," by Carlyle B. Haynes, carries us into the central causes of current history and their divine prediction.

"Triumphant in Tribulation," by William E. Videto, deals with the twelfth and thirteenth chapters of Revelation and their fulfillment in the history of the church.

"My Children are Teaching Me," by Agnes Lewis Caviness, gives an unusual view of the parents' opportunities and privileges.

"The Right to a Home, and the Right Home," by Edward A. Sutherland, M. D., shows the farm to be the center of the normal activities of life.

"An Indian and His Bride," by Ellis Howard, is an intimate picture of the customs, the needs, and the progress under Christian teaching, of the Peruvian Indian.

"Home Gardens," by Maud Wolcott Spalding. Spiritual and practical lessons to be learned from the day's program.

"The Home of the Saved," by George B. Thompson, presents the subject of the earth made new after the coming of Christ.

"Spring and Summer Foods," by Daniel H. Kress, M. D. Most timely in the present season; for diet is a chief factor in the health of the world.

"Easy Work," by Martha Warner. "So all together," is the phrase by which the neighbor expressed Mrs. Warner's method of making work easy.

Illustrations: Not one bit less interesting than these splendid articles are the illustrations in the June Watchman. Each one represents much care and thought in the selection, and adds life and beauty to the issue. The cover design is taken from life, and appeals at once to every one who has a good home. Surely this little Belgian refugee, like many others, "needs a good home." The pictures in color, and the central "Pictorial Section," will be special features this month. A copy of the June Watchman should be placed in every home in your neighborhood.

"The special work for this time must be done in reaching people through personal effort."—Special testimony.

We should like to hear from magazine workers who feel especially burdened about our cities, and who could handle five hundred or more copies a month. Kindly address, with full particulars, C. E. Hooper, Circulation Manager, The Watchman Magazine, Nashville, Tenn.

* * *

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.

* * *

ST. HELENA SANITARIUM TRAINING SCHOOL FOR NURSES

The St. Helena Sanitarium and Hospital Training School for Missionary Nurses enters its next class Sept. 2, 1919. Write for the new calendar, which gives a full outline of the course of study and the requirements for admission. Address all correspondence to Miss Helen N. Rice, R. N., Superintendent of Nurses, Sanitarium, Napa County, Calif.

* * *

WESTERN NEW YORK ANNUAL MEETING

Will be held in the Elmwood Music Hall, corner Elmwood and Virginia Streets, Buffalo, N. Y., June 19-30.

This hall is furnished us free of charge by the chamber of commerce of the city of Buffalo.

The hall is one of the most popular in the city, and is centrally located. It has a seating capacity of three thousand five hundred people.

One of the attractive features of this beautiful auditorium is its magnificent pipe organ, which will be at our disposal.

There are numerous rooms that can be used for our departmental meetings. It also has a dining-room, with tables provided, that will accommodate three hundred people. There is a commodious kitchen, fitted up with excellent ranges and roomy cupboards. We have engaged a hygienic cook from the New England Sanitarium, and the food will be served on the cafeteria plan, at the lowest rate possible.

The hall can be partitioned off with canvas curtains to accommodate any sized congregation we may have.

Rooms can be secured at a reasonable rate in close proximity to the auditorium.

We are planning for one of the largest and best annual meetings that have ever been held in the Western New York Conference.

We shall make the evening services an exceptionally important feature of the meetings. It will be our aim to present the great mountain peaks of the third angel's message dur-

ing the ten evening services which will be held, that those who attend may obtain a comprehensive knowledge of the truth.

There will be no business session in connection with our annual meeting this year; therefore we shall be able to devote the time to Bible study and preaching of a deeply spiritual character, besides studying the greatest of all sciences, the science of winning souls to Christ.

With the strains of the pipe organ during the intermission; the beautiful restrooms nicely carpeted and furnished with easy rocking-chairs, and comfortable sofas upon which to recline; the demonstration by our medical staff, who will be ever ready to instruct our people concerning the principles of rational treatments and healthful living; and a cafeteria in the same building, where the best and most healthful food will be served, no one will be inclined to leave the hall for other attractions.

Let it be remembered that the weather will not interfere with the meetings this year, for there will be no wet grass or mud to travel through to get to the services, and the hall will be warm in cold weather and cool in hot weather.

We would urge our people throughout the country who have relatives and friends residing in or near Buffalo, to write to them, urging them to attend the meetings, and also requesting them to make themselves known to some of our workers who will be present to make everybody welcome.

K. C. Russell.

* * *

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.

Jim Warden, R. F. D. No. 2, Niangua, Mo.

G. S. Rogers, R. F. D. No. 2, Box 91, Berryville, Ark. Signs, Watchman, Present Truth, and tracts.

Mrs. G. A. Scott, 215 W. South St., Clinton, Ill. Signs, weekly and monthly; Watchman, Liberty, Present Truth, Life and Health, and tracts.

G. P. Grant, "Merry-Go-Round" Villa, 165 Horse Road, Accra, Gold Coast, Africa. Continuous supply of tracts and papers.

A Warning

Some whose names are published in this column write us that they are receiving literature not devoted to the teaching of the truths which we believe. We suggest that all receiving papers and tracts examine them carefully before their distribution.

* * *

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.

An anxious mother writes from Tennessee: "Please pray for my youngest son, who is just at the point of giving up this truth and going out into the world."

From Montana comes this request: "Pray for my mother, who is passing through great trials and becoming despondent, that her faith may be fully restored."

A sister writing from the South, who has been going through a severe trial in her home life, asks us to pray that she may have spiritual and physical strength to endure all things for Christ.

A sister in Oregon, who is being called upon to endure severe trials, asks prayer for herself and daughter that they may be healed, and overcome at last. Another Oregon sister asks prayer for healing.

* * *

ADDRESSES WANTED

Information concerning the whereabouts of Mrs. Bertha M. Cole is desired by Mrs. Eunice Craig, Box 72, Whittemore, Mich.

Information concerning the whereabouts of Helen Richmond and Grant Harrington, members of the Holly (Mich.) church, is desired by the clerk, Mrs. B. H. Phipps, care Adelpian Academy, Holly, Mich.

OBITUARIES

Serns.—Gunder Serns was born in Norway in 1848. He was a pioneer settler in South Dakota, settling near Carthage in 1888. In the spring of 1917 he accepted present truth, and united with the Seventh-day Adventist Church. He was a man of sterling character, highly respected by all who knew him. His death occurred at Carthage, S. Dak., March 27, 1919. T. H. Jeys.

Garton.—Anna Maria Garton was born April 17, 1862, in Trowbridge, Mich., and died March 18, 1919, at Casper, Wyo. In 1880 she was married to William W. Garton. For the last twenty-five years of her life she was a faithful believer in present truth. Her husband and four of their five children mourn, but they sorrow in hope of the resurrection morning soon to dawn. E. K. Slade.

Brown.—Richard W. Brown was born in Montgomery County, Maryland, May 28, 1869. He came to New Haven, Conn., at the age of twenty-one. He was married in 1893, and in 1909 united with the Seventh-day Adventist church, of which he remained a faithful member until his death, March 17, 1919. He fell asleep in the full assurance of faith. He is survived by his wife, one daughter, and three sons. H. C. J. Walleker.

Lastine.—Myrtle Marie Lastine was born at Elk Horn, Iowa, March 25, 1897, and died at Central Square, N. Y., on Feb. 23, 1919. The family moved from Iowa to New York State about two years ago. Myrtle united with the Seventh-day Adventist church at Humboldt, Iowa, about four years ago, and at the time of her death was a faithful member of the church at West Monroe, N. Y. She is survived by her parents, four brothers, and two sisters. H. C. Hartwell.

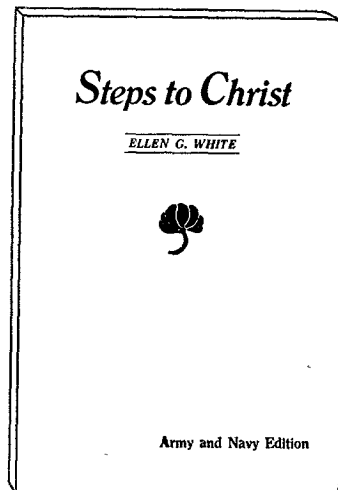
Nichols.—Earl John Nichols, son of John F. and Lula Nichols, was born in Battle Creek, Mich., Oct. 30, 1890. When a child he was not religiously inclined, but at the age of fourteen was converted in a remarkable manner. This bright experience he maintained to the end of his life. In 1906 Earl came to Takoma Park, Washington, D. C., with his parents, and at the age of seventeen years became a regular employee of the Review and Herald Publishing Association. December 3, 1909, he was married to Miss Ruth Bessie Baumbach, and to them was born one son. His one great desire was to become a foreign missionary, and for this he made preparation. He spent a few months as manager of the printing office in Oshawa, Canada, but the state of his wife's health made it necessary for him to return to the States, and he again took up work with the Review and Herald. He undertook a course in First-aid work after the opening of the war, but his health began to fail, and a change of climate seemed not only advisable but necessary. In 1918 he, with his wife and son, went to Denver, Colo., and later to Phoenix, Ariz. In the latter place he gained very rapidly at first, and then seemed to fail again. Finally the dread influenza fastened itself upon him, and he fell asleep March 26, 1919. His wife and son, with the parents and four brothers, are left to mourn, but they sorrow in hope of the resurrection morning soon to dawn. He was buried with appropriate services, at Phoenix, Ariz. Memorial services were likewise conducted in the Takoma Park church, of which he was a member.

Mr. and Mrs. John F. Nichols.

STEPS to CHRIST

By MRS. E. G. WHITE

THE main object and purpose of this little book is to help people to "Find the Way to Christ." It has helped many thousands in more than twenty nationalities, and just recently it has been an inspiration to our soldier boys both in this country and on the battlefields of France.



When, blue and discouraged, they open the little volume, their eye rests first on those familiar and comforting poems, "Somebody Cares" and "Jesus, Lover of My Soul," and their hearts are softened and prepared for the first chapter, "God's Love for Man."

This little book (size 3½ x 5½) fits the pocket, and its message to the heart will endear it to the reader in a particular manner.

Just now it is the Help on the Sabbath School Lessons for the present quarter. Send for a copy, carry it in your pocket, study it every day, and let it help you as it has helped thousands of others.

128 pages. Price, 25 cents

There are other bindings, larger size, regular cloth, illustrated, 75 cents; gilt, in a box, \$1; and flexible leather, \$1.25. Ten per cent higher in Western Canada.

Order of your Tract Society, or

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WASHINGTON, D. C.

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WASHINGTON, D. C., MAY 1, 1919

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

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

CONCERNING the publishing work in Singapore, Straits Settlements, Elder F. A. Detamore writes: "Brother and Sister Melvin Munson have moved to Singapore, and the Malay paper is now being published here. Brother Munson is looking after the moving of the large Meihle press from the wharf. We are moving it to this place and building over it temporarily until our building is ready to move into. I wish you could see our land, and when the building is finished, have a look at it. We have been all these years laying the foundation and getting ready for action. A few more turns, and we shall have reason to expect large things."

* *

Two somewhat lengthy but very interesting articles are found in this number of the REVIEW. The first one, the opening address by Prof. W. E. Mowell at the educational council, should be read by every Seventh-day Adventist. The calls of the gospel message are greater today than ever before. There are more openings for labor than can be properly met by those already in service. This demands the education and consecration of thousands of young men and women in order that the whitening fields may be reaped and souls garnered for the heavenly kingdom. The second article, from the pen of Elder R. A. Underwood, deals with denominational finance. The manner in which God has led in the development of our financial system, and the hearty good will which he has placed in the hearts of his people to meet the calls made upon them, are emphasized in this article. Read it from beginning to end.

* *

BECAUSE OF THE LOVE OF THE SERVICE

It is good when the love and joy of the service make the hours of labor seem short. "We have been out in the islands now for ten years," said Elder George Sterling, in one of the meetings, "and yet it does not seem half that time."

Brother and Sister Sterling went out from Mount Vernon (Ohio) Academy to the Society Islands, then later to Rarotonga. The Australasian brethren count them as veteran island workers, and now they are on the way to open work in the remote Marquesas group. W. A. S.

IMPORTANT CONVENTIONS

At this writing, April 22, the educational council is bringing its session to a close. Many important questions have been discussed and recommendations made for the furtherance of our educational work, which will have a far-reaching effect. God has signally blessed the delegates gathered in this convention, as they have sought for light and guidance, and have studied the Bible and the Testimonies, seeking to know the steps which Heaven would have them take. Light has come into their hearts, and they have been blessed with oneness of view and unanimity of spirit. We shall have, we hope, for our next number, at least a partial report of this very interesting gathering. Tomorrow, April 23, the leading representatives of the Missionary Volunteer work meet to consider problems relating to this department. April 25, the editors of our church journals published in North America will begin a five-days' convention. Beginning April 29 and continuing till May 7, will be the regular Spring Council of the General Conference Committee. Pray that the blessing of Heaven may attend these conventions and guide these brethren in their counsels.

* *

THE AWAKENING IN FIJI

WHAT means this report from the southland that a thousand souls in Fiji have accepted the advent message?

For more than a quarter of a century our workers have labored in this archipelago, that old stronghold of cannibalism, but never before has such abundant fruitage been in evidence. The seed sowing has gone steadily forward year after year. Ever since our first missionaries mastered the language, the work of preparing literature for the Fijians has received attention. At an early date a regular monthly publication was begun by Elder J. E. Fulton. By him translations were made of important publications and songs. "The Great Controversy" and a book of Bible readings were published in Fijian at the Avondale school press, of Cooranbong, Australia. Many tracts and leaflets have been issued on all phases of present truth, some at the training school in Fiji, where a printing plant was installed, and some in Australia.

The population of Fiji is widely scattered over many islands, so the literature has gone by faithful colporteurs to many districts. The silent messengers of truth have been carried in native canoes and trading vessels all over the group, and now results are being manifested. The words of the spirit of prophecy, found in "Testimonies for the Church," Volume VIII, page 41, referring to scenes in the final conflict, are meeting fulfillment in Fiji. It is there stated that "tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."

In the year 1904 an industrial school was established at Buresala, on the island of Ovalau, Fiji. The school has been an important factor in strengthening the work in the group.

Through the seed sown, the educational work accomplished, and the Christian example of devoted missionaries and converts, the natives have received convincing

proof of the truth, and now with the outpouring of the Spirit of grace comes the harvest of souls. Such a work can not and will not be confined to Fiji. The influence will be felt around the world, and especially by other tribes of the South Pacific.

It is interesting to note that the people of Fiji, with the 180th meridian passing through the group, and the recognized date line passing through one of their principal islands, have no trouble concerning the question of keeping the Sabbath of Jehovah on a round world.

In recent months pestilence, storms, tidal wave, and earthquake have visited the people of eastern Polynesia, who in the past have been free from such troubles.

Truly "the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10.

E. C. CHAPMAN.

* *

VISIT TO MARTINIQUE

ACTING on a suggestion from our conference, I paid a visit to Martinique, taking with me 1,100 French *Present Truth*, and a few tracts, Testaments, and Bibles.

The afternoon after my arrival I started to sell the *Present Truth* and Bibles, disposing of all the former in a few days.

I met two men and a woman, who gave me the history of Protestant efforts which had been made in the island about twenty years ago. A French Canadian began his work amid much opposition from the people. At times, as he was speaking to a few who dared to listen, the mob would come to annoy and disperse the gathering, even with threats of using a revolver. A man was actually wounded once, and later on, a woman English missionary was stoned.

The Canadian missionary continued for a few years, reaping a harvest of four converts. After his departure the four went on with the meetings and gained about fourteen or fifteen others. With the lapse of time, some died, and some returned to the world.

As I spoke to these clinging ones concerning our work and the Bible truths that are peculiar to us as a people, one of them said: "The first missionary that was here told us the true Sabbath is indeed Saturday, changed by the Catholic Church to Sunday," but as the whole world was going that way, he said they could just as well follow. I showed them our individual responsibility to the truth when it comes to us, pointing out the fact that while we are taught to pray in the plural, saying, "Our Father," our duty, as inculcated in the ten commandments, comes to us in the singular, as an individual and personal affair, with "Thou shalt, or shalt not."

The second Sabbath of my stay in the island, one of them said to me: "I will not wait for the other brother; I will keep my first Sabbath today." Sunday morning, he brought me some money, saying, "This is my tithe."

The other man used to canvass and hold meetings. I believe he also will follow fully. I have promised to introduce him to the American Bible Society, as well as give him some of our own literature, if he proves to be what he seems.

May some help come soon for these French islands. PHILIP GIDDINGS.