

The Advent Review and Sabbath Herald



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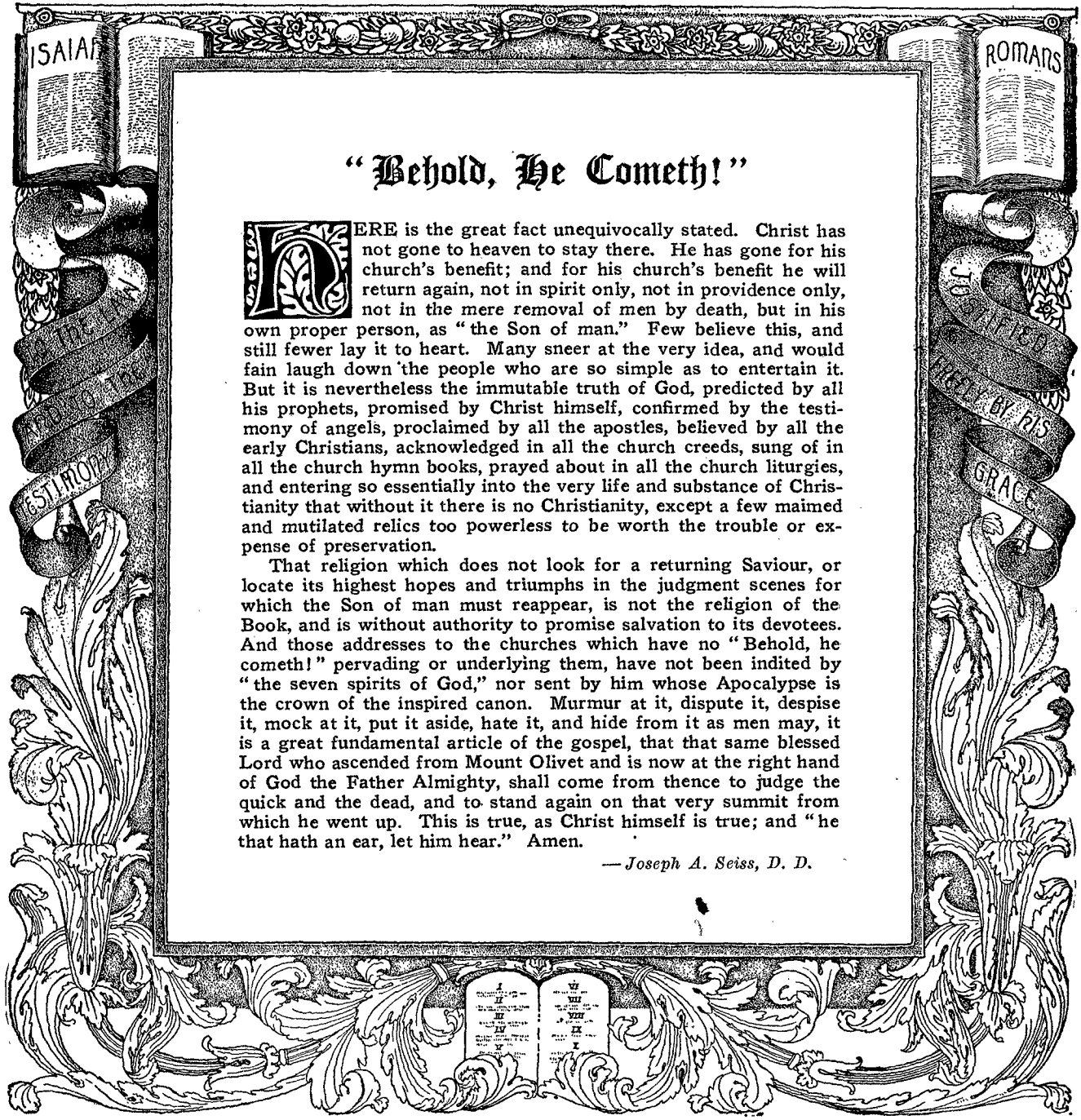
THE GOSPEL TO ALL NATIONS

"Behold, He Cometh!"

HERE is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for his church's benefit; and for his church's benefit he will return again, not in spirit only, not in providence only, not in the mere removal of men by death, but in his own proper person, as "the Son of man." Few believe this, and still fewer lay it to heart. Many sneer at the very idea, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all his prophets, promised by Christ himself, confirmed by the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all the church creeds, sung of in all the church hymn books, prayed about in all the church liturgies, and entering so essentially into the very life and substance of Christianity that without it there is no Christianity, except a few maimed and mutilated relics too powerless to be worth the trouble or expense of preservation.

That religion which does not look for a returning Saviour, or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must reappear, is not the religion of the Book, and is without authority to promise salvation to its devotees. And those addresses to the churches which have no "Behold, he cometh!" pervading or underlying them, have not been indited by "the seven spirits of God," nor sent by him whose Apocalypse is the crown of the inspired canon. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it as men may, it is a great fundamental article of the gospel, that that same blessed Lord who ascended from Mount Olivet and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that very summit from which he went up. This is true, as Christ himself is true; and "he that hath an ear, let him hear." Amen.

— Joseph A. Seiss, D. D.



The Educational System Adopted by Seventh-day Adventists

Prof. Marion E. Cady

Educational Secretary Pacific Union Conference

THE system of education carried on by Seventh-day Adventists did not originate with them, but is one they have adopted. Their study of the Bible encouraged them to believe that in the Word of God are found the true principles of education as well as of morals and religion. In the recent series of articles on "The Ancient Hebrew System of Education" which appeared in the REVIEW, we tried to make clear and plain the principles, practice, and product of this ancient system of education, and the results that will follow when the principles of that system are applied to modern education.

A Pattern of Divine Origin

Seventh-day Adventists believe that the God who created man knows best how to educate him,—that he who was so particular and definite in giving instruction as to the training and culture of his soul, did not leave man in ignorance as to the best methods of developing and preserving his mind and body. This truth was emphasized by the spirit of prophecy in the early history of our educational work:

"The institutions of human society find their best models in the Word of God. For those of instruction [education], in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people.

"The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatsoever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law."—*Reprinted from Signs of the Times in Review and Herald, Oct. 30, 1900.*

That Seventh-day Adventists have an educational as well as an evangelical program to carry out is clearly indicated by the following:

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.' 'And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.' Isa. 61: 4; 58: 12. These words of inspiration present before believers in present truth the work that should now be done in the education of our children and youth. When the truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that in the education of our children a different order of things must be brought in; but it has taken much time to understand what changes should be made."—*Testimonies for the Church, Vol. VI, p. 126.*

During all these years a divine pattern in education has been held before us. We have been admonished over and over again to build according to the pattern shown in the mount. The educational system of ancient Israel, especially the schools of the prophets, has been held up as the pattern for our schools.

"In all our churches, there should be schools, and teachers in these schools who are missionaries. . . . These schools, established in different localities, and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets."—*Counsels to Teachers, p. 163.*

"Let the school be conducted along the lines of the ancient schools of the prophets, the Word of God lying at the foundation of all the education given."—*Id., p. 203.*

"Our schools are to be more and more efficacious and self-reliant from a human standpoint, more like the schools of the prophets."—*Id., pp. 548, 549.*

How We Have Built

It was in 1873 that the first specifications for the rearing of an educational system were given through the spirit of prophecy, and in 1875 our first college was erected at Battle Creek, Mich. One specification laid down regarding this institution was the following:

"The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence."—*Special Testimonies on Education, p. 181.*

After the college had been operating six years (in 1881), these words of warning were given:

"There is danger that our college will be turned away from

its original design. God's purpose has been made known, that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of his Word. Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education. . . .

"But for one or two years past there has been an effort to mold our school after other colleges. When this is done we can give no encouragement to parents to send their children to Battle Creek College. . . .

"Our college is designed of God to meet the advancing wants for this time of peril and demoralization. The study of books only, cannot give students the discipline they need. A broader foundation must be laid. The college was not brought into existence to bear the stamp of any one man's mind. Teachers and principal should work together as brethren. They should consult together, and also counsel with ministers and responsible men, and above all else, seek wisdom from above, that all their decisions in reference to the school may be such as will be approved of God.

"To give students a knowledge of books merely, is not the purpose of the institution. Such education can be obtained at any college in the land. I was shown that it is Satan's purpose to prevent the attainment of the very object for which the college was established. Hindered by his devices, its managers reason after the manner of the world, and copy its plans, and imitate its customs. But in thus doing, they will not meet the mind of the Spirit of God. . . .

"If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified. . . .

"God has declared his purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose? . . .

"Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school. . . .

"Our brethren permit their minds to take too narrow and too low a range. They do not keep the divine plan ever in view, but are fixing their eyes upon worldly models. Look up, where Christ sitteth at the right hand of God, and then labor that your pupils may be conformed to that perfect character. . . .

(Continued on page 23)

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The Advent REVIEW AND Sabbath HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD

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

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Loyalty to Principle

THE history of the race, so far as recorded, furnishes but few examples of men of real principle and integrity. Among these, standing out in bold relief against the prevailing wickedness of his time, is the prophet Daniel. His strong character was early manifested, thus showing that the principles of truth and integrity had been instilled into his mind in his tender years. His refusal to violate his religious scruples by partaking of the king's meat, as recorded in the first chapter of the book that bears his name; his fearless interpretation of Nebuchadnezzar's dreams, as given in the second and fourth chapters; and his earnest exhortation to profligate Belshazzar as he interpreted the mystic characters written on the wall of the palace, show that he did not count the cost of right-doing. The pomp and glory of the royal court did not deter him, nor did the fear of incurring the royal displeasure lead him to soften the message of God, or abate one iota from its pointedness.

It was reserved for the times of Darius, after the Babylonian kingdom had given place to Medo-Persia, to bring the great test of his life to the prophet of God. Daniel, on account of his sterling qualities, his honesty, his discernment, had been set over the affairs of the kingdom. This aroused the enmity and jealousy of the native rulers. To think that a captive, and especially an Israelite, should be preferred before them, was a constant source of irritation and annoyance. That there was no fault in the administration of public affairs in the hands of Daniel, is evidenced from the testimony of his enemies. They admitted, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Dan. 6:5. Hence the religion of the prophet became the special point of their attack.

With craft and policy they proceeded to the execution of their diabolical scheme. They went to the unsuspecting Darius, making a proposition which naturally would please his pride and minister to his vanity. The king, in accordance with their request, promulgated a decree that if any one in his realm should make a petition of any god or man for thirty days, save of the king only, he should be cast into the den of lions. The proclamation was published, and the enemies of the prophet began to dog his footsteps. They did not expect to find occasion in his public acts, for Daniel did not parade his religion before the gaping multitude. If violation could be found, it must be sought in the private devotions of their rival; hence they set a watch upon his house. Lo! at the stated hour for prayer they saw Daniel, in harmony with his usual custom, open his window, and kneeling with his face toward Jerusalem, as did

all the captive Israelites, send up his petition to the God of Abraham, Isaac, and Jacob.

Doubtless his enemies had known of his custom in this respect, and so had made provision in the proclamation for the apprehension of Daniel upon this charge. It would have been easy for Daniel to vary his custom, in deference to the king's decree; but had he done this, a lack of real principle and integrity would have been manifested. It was his God-given right to worship the Creator of heaven and earth as he saw fit. His devotions could not disturb the king in his palace, nor any other member of the king's realm. In pursuance of his God-given right, he changed not one iota from his usual custom.

The discovery of Daniel's action is enough. The snare has been warily laid, and the desired prey has been caught in the net. They make haste to the palace of the king, and calling to their aid an old tradition of the empire, they first inquire of the king if it is lawful for any of the decrees of the Medes and Persians to be altered or abated. The king, without knowledge of their purpose, assures them that the royal mandate is unalterable, and thus unwittingly doubly commits himself to the execution of the plot against his chief minister. The king is then informed that the proclamation he issued but a short time before has been violated by Daniel, and the visitation of the penalty upon the prime minister is decidedly demanded. The king sees with surprise and horror the fearful work to which he is committed. Most gladly would he save the life of Daniel; but he feels that his own authority is at stake, and rather than violate the traditions of his government, he gives command for Daniel to be cast into the den of lions.

Although himself an idolater, Darius, in the execution of the decree, showed a respect for the God of heaven which the influence of Daniel had instilled into his life; and as the captive prophet was led before him, the king said, "Thy God whom thou servest continually, he will deliver thee." Verse 16.

After the mouth of the den was sealed, and Daniel was left alone with his grim companions, the king went to his palace and passed a sleepless night in fasting and bewailing the fate of his trusted counselor. Early the next morning he went in haste to the den of lions. With a voice of lamentation he cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" With solemn, eager expectancy the king awaits response. With a joy that thrills his heart, the king hears the tones of his servant issuing from the loathsome prison house:

"O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him I innocency was found in me; and also before thee, O king, have I done no hurt." Verses 21, 22.

The anxious sorrow of Darius gave place to joy, and he commanded that Daniel be taken out of the den; and the record is that "no manner of hurt was found upon him, because he believed in his God." Then the king commanded that the men who had been instrumental in bringing Daniel into this plight should themselves be cast into the den of lions. In their case the restraining power of God was not exercised over the ferocious beasts, and those evil-workers fell a ready prey to the hunger and rapacity of the lions.

In this experience we see God's vindication of right, even though the course Daniel pursued, as also in the case of his three companions in refusing to worship the golden image, was contrary to the command of the powers of earth. God has circumscribed the limits of the authority of civil government. It is for the governments of earth to regulate the affairs of their subjects in civil matters alone. When government oversteps this boundary, it invades the relationship between God and the individual, a relationship in which God has reserved to himself alone the exercise of authority.

The same stand was taken by Peter and the apostles when commanded not to preach in the name of Christ. They replied, "We ought to obey God rather than men." Acts 5:29. This has been the answer in all ages, in the stand taken by the disciples of the Lord who are moved by principle alone. In our own day, when the governments of earth are legislating upon religious questions and seeking to coerce the consciences of men, the noble stand taken by Daniel must be duplicated in the lives of Christ's true followers.

Today, as then, God calls for men of principle,—men who will stand true when others are false; men who will do right when all others do wrong; men who will sacrifice their worldly interests, property, reputation, and even life, for the sake of truth and righteousness. Men are wanted today to represent the God of righteousness, men who cannot be intimidated by fear, cajoled by flattery, or bribed with gold; men who will do right, not for policy's sake, but for the truth's sake, and because they are actuated by the spirit of truth that dwells within them.

From such lives will go forth a leavening power and influence, and such disciples of the Lord will stand as beacon lights in the midst of the prevailing darkness, and as mighty bulwarks against the tide of sin and wickedness in the world.

May the integrity of principle that possessed the life of Daniel possess the lives of both writer and reader in all the conflicts of today and the trials of the future through which the church of God may pass. Such a stand may bring persecution here, but the glorious results achieved will more than compensate for the trials endured.

F. M. W.

* * *

Providential Ordering

WITH the vast populations to be reached in Eastern Asia and Malaysia, and the difficulties of covering such a field as the island world of the South Pacific, we may well thank God for the providence that reserved the Australian continent to become in our time one of the great home bases for our missionary task. Indeed, nearly every historian of Australasia is constrained to remark on the extraordinary features of land discovery that left this continent to become the seat of a new English-speaking nation.

Speaking of the sixteenth century era of exploration and discovery, Portuguese, Spaniards, and Dutch contending for trading posts in the East Indies, taking possession of the islands to the northward of Australia and skirting its coasts, Rusden says in his "History of Australia:"

"The student of history will cast a thought upon the mysterious slumber which reigned over so vast and neglected a portion of the globe, while small but luxuriant spots were contended for by Europeans, who were debarred from making in such uncongenial climates their permanent homes. Their ships and buildings were converted into hospitals, and the soil of their possessions into graves; while within easy reach, and even then visited by the seafaring Malay, was a land possessing unsurpassed climate, with resources only now being unlocked, while four million Britons are gathered upon it. [Now the population is five million.]

"So little power have men's pretensions to determine the conditions of future wealth or greatness! The pope and the emperor allotted and claimed continents by what they called divine right; while silently, but openly under their eyes, the race for whom divine Providence had reserved the mastery was pitching its humble tents in the New World of America.

"Again in the South the same drama has been enacted. To Spain, to Portugal, to Holland, there remain possessions of questionable value (excepting Java), and none of them are adapted for European constitutions. To the descendants of the seafaring Northmen has fallen a continent, poor when found, but capable of making rich; holding out no luxuries for barter, but having a climate and a soil which invite the reenactment in Australia of the marvel in America, where the colony largely outnumbers the parent state."—*Volume I, p. 3.*

So it has come that a land of fertile acres, with free institutions and possessing the open Bible, has been planted as home base alongside the vast regions of Southeastern Asia and Polynesia lying in heathen darkness.

Far isolated geographically as they are, our Australasian brethren wish us to understand that their convictions and their interests unite them closely with their brethren oversea; and all they have and are, in the way of men and means and facilities for developing resources, are devoted to the one world-wide work.

We cannot fail to see the same working of Providence in the provision of the colonial South African base at the door of the vast native populations of the African interior.

Again, looking toward the difficult mission fields of South America, under the unbroken influence of Catholic superstition for generations, we see the direct preparation of ways for this message to enter in the stirring up of those German and Russian-German colonists to form settlements here and there during recent years. Along these avenues the truth quickly made its way into the more populous regions, gaining bases from which to work out among the Catholic peoples.

In ancient times the hand of Providence directed the distribution of the human race over the earth, determining "the bounds of their habitation," for the purpose "that they should seek the Lord, if haply they might feel after him, and find him." The same guiding hand has been overruling national ambitions and rivalries and the migrations of peoples to and fro in modern times for the same purpose,—that the knowledge of God might be spread through all lands in these last days. The Lord is at the helm, and this world is not adrift from his plans and purposes.

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own charge."

W. A. S.

S. S. "Tango Maru," inside Great Barrier Reef.

Divine Prophecies

Seeming Failures and Counterfeit Fulfillments

ONE of the great outstanding proofs of divine inspiration of the Scriptures is the prophecies contained therein. Through the study of these prophecies the church of God has been sustained in times of trial, and has received God's outline of the history of the world presented in advance. He who has studied Scriptural prophecy is well aware of the fact that these prophecies seem to center and culminate in an almost detailed description of the conditions that shall prevail, and the events that shall occur, at the end of the world's history. Many of these prophecies have already been either partially or entirely fulfilled, but of these we do not wish to speak in this article. There still remain some of the prophecies unfulfilled, and, as in the past, the enemy of human souls is busy on the one hand to bring about a failure of these prophecies, or at least such a seeming failure as will shake the confidence of the believer in divine inspiration, and on the other to attempt to counterfeit the fulfilment of these prophecies in order that men may be misled and cease to look for the true fulfilment.

Let us take a general view of some of these prophecies, to the fulfilment of which we as Adventists have looked forward for years.

The Triumph of the Papacy

In view of the statement in Revelation that the time would come when the power symbolized by the corrupt woman in that prophecy should again say, "I sit a queen, and am no widow, and shall see no sorrow," we have long looked for the time when the Papacy would recover the prestige which she formerly had, but lost, and would once more largely dominate the powers of earth. During the great war the Pope has repeatedly attempted to assume the rôle of mediator, and thereby has become an important international personality. Roman Catholics have been outspoken also in assuring themselves and Protestants that the Bishop of Rome would have a share at the Peace Conference which would follow the close of the great World War.

These statements had led many of us to expect that the present would be the time for the fulfilment of the predicted exaltation of the Papacy. But history does not seem to be working out that way just now. Let us not cast away, however, our confidence at this seeming failure of prophetic fulfilment; for no one can foresee by what unexpected turn in the future the Papacy may be afforded the opportunities she has as yet failed to gain, of coming again to be a dominating influence in politics. It is needless to speculate as to how this may be brought about; but it is easily seen that if socialistic tendencies now abroad in the world should bring ruin and chaos to existing society, it might easily come about that the Pope would be called upon to save civilization, in view of the fact that in most of the great countries of the world so large a proportion of the working classes are faithful but blind adherents to the Roman Catholic Church.

Turkey and Jerusalem

In view of the prophecy given in Daniel, that the king of the North was to set up the tabernacle of his palace in the glorious holy mountain, we have long looked forward to the time when Turkey, driven out of Europe, should make Jerusalem her headquarters. Many have supposed that this present war was to

bring the fulfilment of this prediction; but now we see Jerusalem, not in the hands of the Turks, but in the hands of the English, with no immediate prospect of its being returned to Turkish control. Shall we therefore cast aside this prophecy, for whose fulfilment we have looked so long? Only the future can disclose how events will turn. It might easily be that in the not distant future Turkey would declare a holy war for the purpose of retaking Jerusalem, which is a holy place to the Mohammedan people, and a place to which they look as an important center in future events for the Moslem world.

As stated in that new and interesting little book, "World Peace,"

"It is not for any one to tell how the prophecy shall be fulfilled. It may not be amiss, however, to remark that the wording of the prophecy itself suggests only a very temporary occupation of Jerusalem by the king of the north, or in other words, by the forces of political Mohammedanism. . . .

"True, that city is now held by Christians, but who can tell what may not happen by a sudden movement on the part of the Mohammedan world to recover from the 'infidels' (Christians) the Holy sepulcher and Holy City? Nor is it hard to imagine what would follow such a movement on the part of the Mohammedan hordes—it could be nothing short of a repetition of the Crusades and the calling of all the military forces of Western civilization to Palestine, the old battleground of the nations, the scene of the Armageddon of the sixteenth chapter of Revelation."

Counterfeit Fulfillments

Not alone are there prophecies of the last days, the fulfilment of which might seem at first glance rather improbable from a human standpoint, but there are others which seem about to be fulfilled, not in the way that the study of the Scriptures has led us to believe, but in a somewhat different manner.

Jerusalem and the Jews

In a number of prophecies of the Old Testament, promises were made to the people of Israel which would doubtless have been fulfilled to literal Israel had they been true to their God-given opportunities. When, however, they came to that position where they were ready to refuse to receive Christ himself, their true Messiah, and to cry out before the representative of the Roman Empire, "We have no king but Caesar," all possibility of the fulfilment of these divine prophecies to literal Israel came to an end. The fulfilment now must be looked for to take place for spiritual Israel. This has been our position for years, though it has been challenged by those who believe in the literal return of the Jews.

One of the Scriptures on which we have based this expectation is the prophetic words addressed to the king of Israel, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." After the Babylonians had removed the diadem from the ruler of the Jews, the Jewish nation was turned over by them to the Medo-Persians, and then to the Grecians, and the third overturning brought the nation under the control of Rome. Then came the time for the fulfilment of the word, "It shall be no more;" and true to the divine prophecy, the Jewish nation ceased to be counted among the nations with the overthrow brought about by the armies of Rome.

Does the statement, "It shall be no more, until he come whose right it is," preclude a possible attempt of a pseudo-restoration of the Jewish nation by which the enemy of souls might deceive some into thinking that that was the fulfilment of the prophecies really to be fulfilled to spiritual Israel? Let us consider a similar prophecy of the first advent.

The patriarch Jacob on his dying bed prophesied of Christ's first advent in the words, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." When in the process of time Herod, the Idumean, who was a descendant, not of Judah or of Jacob, but of Esau, ascended the Jewish throne, doubtless many were led to wonder whether the divine prophecy had failed. Really the coming of this non-Jewish ruler into power should have been recognized by all, as doubtless it was by many, as a sign that the time of the first advent was at hand; and shortly after his assumption of rule, we read that he and all Jerusalem were stirred at the news from the lips of the wise men, that one had been born King of the Jews. How natural, then, that Herod, not being of Jewish descent, but an Idumean, should be alarmed at the birth of one whose lineage entitled him to the Jewish throne! And were not the people gathered to him? We read that the people flocked to him from all parts of the country, even following him to the desert; and since the crucifixion, the divine statement, made by Christ, "I, if I be lifted up from the earth, will draw all men unto me," has proved true.

What if we should see an attempted restoration of the Jewish nation in its homeland? To the true believer in divine prophecy it would be, like the coming of Herod to the throne, a sign that the advent of Christ is at hand, in this case the second advent. God, in his inscrutable wisdom, might allow the enemy of our souls to bring about such a seeming fulfilment of the predicted restoration of Israel that many even of God's own people would be led to doubt the blessed hope of the true restoration of spiritual Israel.

"The Federation of the World"

Years ago a great English poet, allowing his imagination to carry him into the future, thought he saw what was coming upon the earth, and wrote this out in the famous words contained in "Locksley Hall:"

"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

"Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

"Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;

"Far along the world-wide whisper of the south wind rushing warm,
With the standards of the people plunging thro' the thunderstorm;

"Till the war drum throbb'd no longer, and the battle-flags were fur'd
In the Parliament of man, the Federation of the world."

On the other hand, to the heathen king who ruled over Babylon the God of heaven gave a vision of the great image, and through the prophet Daniel God gave the interpretation of this image to the king and to all who have read of the vision since that time. We need not enter into a discussion of this vision, but suffice it to say that the history of the world was pointed out, and it was divinely foretold that there should be four universal kingdoms,—Babylon, Medo-Persia, Grecia, and Rome,—followed by a divided state in which ten main divisions might be distinguished; and that in the days of these kings the God of heaven should set up a kingdom that would have no end.

As Bible students we have long looked for the coming of this everlasting kingdom, and have looked for it to be set up at the personal second advent of our Lord and Saviour Jesus Christ. However, in the world there are many who have looked for the kingdom of heaven to be established on earth through the gateway of politics, or through the action of nations declaring themselves Christian and incorporating the law of God into their national laws. Inasmuch as the fifth universal empire in the prophecy was to be the kingdom of God, what is so likely as that again the enemy of our souls should attempt to bring about a pseudo-fulfilment of this prophecy by some seemingly universal human empire which should professedly acknowledge Christ as King? We have but to look about us to see the possibilities in this direction.

The League of Peace, which in the opinion of wise statesmen is the only means of hindering future and worse wars than the one recently past, might easily be adjourned, leading to this false fulfilment of prophecy. And Christian ministers, speaking from the pulpit and from houses of divine worship, plainly indicate that they are hoping for this fulfilment. Many plainly state that they do not believe any league of nations can succeed except as it shall be composed of Christian nations which recognize their moral responsibility to the Most High. Should such a federation be established with international committees, or perhaps even a parliament of the world, our faith in the fulfilment of divine prophecy, as we have so long understood it, might be shaken. Would not the claim be made that through the instrumentality of this league, with the religious phases which will doubtless creep in, the fifth kingdom, or the kingdom of God on earth, had been established, and that it was quite useless to look forward to a personal coming of Jesus Christ for the establishment of a kingdom which was already in existence? But let us be warned, and not be deceived by any false fulfilment of divine prophecy. The kingdom for which we look is the kingdom in which Christ himself personally shall be king, a kingdom that is set up by his visible second advent, and not by any injection of religion into politics.

The False Christ

Not alone these prophecies to which we have referred, but many others which are mentioned, are to be given false fulfilment through the instrumentality of the great deceiver. We have been plainly told that even in the matter of Christ's second advent we may expect a false fulfilment. Satan himself will appear, proclaiming himself to be Jesus Christ, and will do mighty works of healing and blessing to authenticate his claims as the returned Christ. We read in "The Great Controversy:"

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sab-

bath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'

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

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

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise."—Page 624, 625.

Let us study the Scriptures as never before, realizing that the evil one is working with great power and lying wonders, bringing about seeming failure of divine prophecies or false fulfilment of the same, in order that if possible he may deceive even the elect. Only as we carefully study the Scriptures and hold close to our divine Master can we expect to escape the delusions of these last days. May the Lord grant us more than human wisdom in the days that are before us!

L. L. C.

* * *

God's Incomprehensible Love

THE apostle Paul prayed that we might "know the love of Christ which passeth knowledge." Eph. 3:19. "*Passeth knowledge*"—incomprehensible, unfathomable by the feeble mind of mortals. Though we grieve him by our faults, Jesus loves us still.

The minds of men have mastered many problems. The human intellect has solved many mysteries and defined what once seemed to be undefinable. But the love of the Saviour for a lost race "*passeth knowledge*." It will be the science and the theme of song for all eternity.

Have you sometimes felt that you were such a great sinner that there was danger the Lord would cast you away forever? Have you feared that perhaps you had committed the unpardonable sin? After telling us that in the new covenant he would forgive iniquity and remember sin no more, the Lord said:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name:

"If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31: 35-37.

Human language is too feeble to express, or to do more than direct attention to, the wonderful assurance given to lost sinners in these words. The weeping prophet again expresses God's covenant of love to sinful men in these sublime words:

"Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." Jer. 33: 20-22.

When man can break the ordinance of day and night; when he can stop the sun in its march through the heavens; when he can alter the time of its rising and setting; when he can change the course of the stars which circle the throne of the Creator, then may he change the love of God.

Man has measured many things. He has determined the circumference of the earth. He has measured the altitude of the sun, and figured out the distances of the stars which glimmer on the outskirts of creation. He has dropped the plummet into the ocean, and told us the depth of its waters. He has surveyed the mighty mountains, whose lofty peaks are covered with eternal snow, and told us their height. Lured by the apparently impossible, he has crept over crags and explored the caverns of ice and snow, and told us of their beauty and their treasures. He has navigated rivers and waded through swamps and jungles where none had ever trod before, and found the source of rivers. He has surveyed the boundaries of lakes and seas. He has tramped through deserts under the scorching heat of a tropical sun, sleeping on the burning sand, hungry and thirsty, among insects and reptiles, and as a result has brought to the world knowledge of very great value. The spade of the explorer has dug up tablets, and after years of study he has deciphered their hieroglyphics, and given to nations now living the history of nations and tribes long since extinct. He has delved into science, and wrung from her laboratory secrets that have blessed millions of the race.

Man has performed engineering feats which have astounded the intelligence of the world, and through experiments has made discoveries along scientific lines which have revolutionized society. But though he is able to do all this, he cannot fathom the love of God, for it "*passeth knowledge*."

Why, then, should we live in doubt and be haunted with fear that the Lord does not love us and will not forgive our sins? Jesus loves sinners. He died to save them from their sins. He loves to have us come to him with all our sins, and in penitence cast ourselves at his feet. He assures us that if we confess our sins, he will forgive. Shall we not believe the Lord, trust his love, and rejoice with joy unspeakable?

But have you sometimes felt that the Lord had forgotten you? *Love does not forget*. Not very long ago I read about a woman whose husband, being a seafaring man, left her a few weeks after she became a bride. He bade her a loving good-by, and went aboard his ship, but somewhere in the wide, trackless ocean his ship went down with all on board. Oh, what a cemetery is the sea! No tombstones mark where its victims sleep. That lonely bride looked for a ship that never came back. With anxious heart she would repair to a rocky headland overlooking the sea, and scan the face of the deep. She watched every sail, hoping it would bring her loved one home. In the lone and silent hours of the night she would lie awake and listen to coming footsteps; and when they passed on, the fountain of her tears would open

afresh, and she would weep out her loneliness and sorrow. As time passed, her husband was forgotten by others, but she did not forget. Long after hope had died in other breasts the lonely and broken-hearted watcher kept her vigil on the rocks, watching for the one she loved.

It is ever thus with God. His love "passeth knowledge." We may forget, but he does not. His love is everlasting, and he ever longs to have us come to him, believing that he loves us and will save us from sin. When we wander, he listens for our returning footsteps, and with infinite kindness and love seeks to draw us close to himself. G. B. T.

* * *

Mission Offerings

THE report on mission receipts for the first quarter of 1919 that is herewith submitted is very encouraging, being by far the most favorable that has ever been submitted for a like period by the Treasury Department. The total amount called for on the twenty-five-cent-a-week basis is \$278,594. Fifty-two conferences show a deficit of \$49,754.27, while thirty-three conferences report an overplus of \$34,192.57, thus reducing the net deficit to \$15,561.70, as compared with \$51,969.44 for 1918. This is certainly a good omen for the year. The North American brethren should not, however, overlook the fact that in the Autumn Council of 1918, when provision was being made for our foreign mission work for the present year, the Mission Board was confronted with an acute crisis, being obliged to make reductions in the budgets of our foreign fields to the extent of from \$400,000 to \$500,000. This would have meant a real calamity to our mission enterprises, setting our work back a number of years and bringing great discouragement to our foreign missionaries and our foreign constituencies.

It has already been reported in the pages of the REVIEW that the Mission Board has been able largely to restore these heavy reductions in our appropriations. The chief factor that made this restoration possible was the heavy excess in the mission gifts of the Twenty-five-cent-a-week Fund for 1918. While no increase for 1919 has been made in the goal for our gifts, there is a great need for offerings far in excess of twenty-five cents a week per

STATEMENT OF TWENTY-FIVE-CENT-A-WEEK FUND FOR THREE MONTHS ENDING MARCH 31, 1919

Conferences	Member-ship	Amt. at \$3.25 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	1019	\$3,311.75	\$1,847.37	\$1,464.38	\$
Greater New York	2060	6,695.00	6,196.55	498.45	. . . . .
Maine	692	2,249.00	2,021.33	227.67	. . . . .
Massachusetts	1823	5,924.75	5,801.84	32.91	. . . . .
Northern New England	565	1,836.25	2,296.67	. . . . .	460.42
Southern New England	646	2,099.50	2,554.03	. . . . .	454.53
Western New York	954	3,100.50	3,396.12	. . . . .	295.62
Bermuda	43	139.75	154.88	. . . . .	15.13
Totals	7802	25,356.50	24,358.79	2,223.41	1,225.70
CENTRAL UNION					
Colorado	2513	8,167.25	3,683.00	4,484.25	. . . . .
Kansas	2754	8,950.50	6,294.32	2,656.18	. . . . .
Missouri	1554	5,050.50	3,397.55	1,652.95	. . . . .
Nebraska	2397	7,790.25	5,076.18	2,714.07	. . . . .
Wyoming	753	2,447.25	4,121.97	. . . . .	1,674.72
Totals	9971	32,405.75	22,573.02	11,507.45	1,674.72
COLUMBIA UNION					
Chesapeake	926	3,009.50	2,241.58	767.92	. . . . .
District of Columbia	1169	3,790.25	3,313.52	476.73	. . . . .
Eastern Pennsylvania	1583	5,144.75	2,421.61	2,723.14	. . . . .
New Jersey	1192	3,874.00	6,897.92	. . . . .	3,023.92
Ohio	2612	8,489.00	8,225.36	263.64	. . . . .
Virginia	513	1,667.25	1,234.02	433.23	. . . . .
Virginia *	156	202.80	243.06	. . . . .	40.26
West Pennsylvania	1143	3,714.75	4,041.55	. . . . .	326.80
West Virginia	311	1,010.75	1,131.08	. . . . .	120.33
Totals	9605	30,912.05	29,749.70	4,673.66	3,511.31
EASTERN CANADIAN UNION					
Maritime	322	1,046.50	887.23	150.27	. . . . .
Ontario	734	2,385.50	1,938.28	447.22	. . . . .
Quebec	228	741.00	370.08	370.92	. . . . .
Newfoundland	67	217.75	498.45	. . . . .	280.70
Totals	1351	4,390.75	3,694.04	977.41	280.70
LAKE UNION					
Chicago	1512	4,914.00	4,741.39	172.61	. . . . .
East Michigan	1820	5,915.00	5,203.12	711.88	. . . . .
Illinois	1444	4,693.00	2,901.02	1,791.98	. . . . .
Indiana	1753	5,697.25	4,380.42	1,316.83	. . . . .
North Michigan	1050	3,412.50	1,477.77	1,934.73	. . . . .
North Wisconsin	831	2,700.75	1,747.76	952.99	. . . . .
South Wisconsin	2045	6,646.25	4,444.70	2,201.55	. . . . .
West Michigan	2735	8,888.75	6,519.14	2,369.61	. . . . .
Totals	13190	42,867.50	31,415.32	11,452.18	. . . . .
NORTHERN UNION					
Iowa	2945	9,571.25	13,243.92	. . . . .	3,672.67
Minnesota	2150	6,987.50	9,700.26	. . . . .	2,712.76
North Dakota	1637	5,320.25	11,095.53	. . . . .	5,775.28
South Dakota	1193	3,877.25	5,255.22	. . . . .	1,377.97
Totals	7925	25,756.25	39,294.93	. . . . .	13,538.68
NORTH PACIFIC UNION					
Montana	850	2,762.50	3,805.69	. . . . .	1,043.19
Southern Idaho	1118	3,633.50	5,012.54	. . . . .	1,379.04
Southern Oregon	847	2,752.75	1,513.33	1,239.42	. . . . .
Upper Columbia	2462	8,001.50	7,381.63	619.87	. . . . .
Western Oregon	2412	7,839.00	9,551.95	. . . . .	1,712.95
Western Washington	2414	7,845.50	6,751.62	1,093.88	. . . . .
Alaska	15	48.75	38.26	10.49	. . . . .
Totals	10118	32,883.50	34,055.02	2,963.66	4,135.18
PACIFIC UNION					
Arizona	580	1,885.00	1,104.05	780.95	. . . . .
California	3311	10,760.75	8,581.12	2,179.63	. . . . .
Central California	2027	6,587.75	5,893.91	693.84	. . . . .
Inter-Mountain	765	2,486.25	1,644.05	842.20	. . . . .
Northern California	1753	5,697.25	4,827.71	869.54	. . . . .
Southeastern California	1809	5,879.25	5,640.57	238.68	. . . . .
Southern California	2534	8,235.50	5,701.72	2,533.78	. . . . .
Nevada	275	893.75	779.91	113.84	. . . . .
Totals	13054	42,425.50	34,173.04	8,252.46	. . . . .
SOUTHEASTERN UNION					
Carolina	421	1,368.25	1,843.40	. . . . .	475.15
Carolina †	420	1,092.00	1,230.10	. . . . .	138.10
Cumberland	897	2,915.25	1,695.89	1,219.36	. . . . .
Cumberland †	143	371.80	264.03	107.77	. . . . .
Florida	1028	3,341.00	2,069.99	1,271.01	. . . . .
Florida †	248	644.80	611.41	33.39	. . . . .
Georgia	568	1,846.00	904.93	941.17	. . . . .
Georgia †	236	613.60	440.33	173.27	. . . . .
Totals	3961	12,192.70	9,060.08	3,745.97	613.25
SOUTHERN UNION					
Alabama	489	1,589.25	1,254.84	334.41	. . . . .
Alabama *	268	348.40	286.07	62.33	. . . . .
Kentucky	431	1,400.75	976.52	424.23	. . . . .
Kentucky *	212	275.60	410.02	. . . . .	134.42
Louisiana	375	1,218.75	1,416.94	. . . . .	198.19
Louisiana *	152	197.60	460.42	. . . . .	262.82
Mississippi	175	568.75	629.42	. . . . .	60.67
Mississippi *	203	263.90	419.96	. . . . .	156.06
Tennessee River	803	2,609.75	4,220.56	. . . . .	1,610.81
Tennessee River *	149	193.70	873.22	. . . . .	679.52
Totals	3257	8,666.45	10,947.97	820.97	3,102.40
SOUTHWESTERN UNION					
Arkansas †	329	855.40	942.33	. . . . .	86.93
Arkansas *	50	65.00	47.76	17.24	. . . . .
North Texas	988	2,563.60	5,356.37	. . . . .	2,792.77
North Texas *	50	65.00	90.35	. . . . .	25.35
Oklahoma	2032	6,604.00	4,373.04	2,230.96	. . . . .
Oklahoma *	79	102.70	102.70	. . . . .	. . . . .
Texico †	445	1,157.00	1,002.72	154.28	. . . . .
Texico *	59	76.70	69.59	7.11	. . . . .

South Texas	401	\$1,042.60	\$1,337.25	\$.....	\$294.65
South Texas *	54	70.20	74.72	.....	4.52
Totals	4458	12,602.20	13,294.13	2,512.29	3,204.22
WESTERN CANADIAN UNION					
Alberta	991	3,220.75	4,969.22	.....	1,748.47
British Columbia	438	1,423.50	1,291.50	132.00	.....
Manitoba	290	942.50	449.69	492.81	.....
Saskatchewan	784	2,548.00	3,705.85	.....	1,157.85
Totals	2503	8,134.75	10,416.26	624.81	2,906.32

SUMMARY

UNIONS					
Atlantic	7802	\$25,356.50	\$24,358.79	\$ 2,223.41	\$ 1,225.70
Central	9971	32,405.75	22,573.02	11,507.45	1,674.72
Columbia	9605	30,912.05	29,749.70	4,673.66	3,511.31
Eastern Canadian	1351	4,390.75	3,694.04	977.41	280.70
Lake	13190	42,867.50	31,415.32	11,452.18	.....
Northern	7925	25,756.25	39,294.93	.....	13,538.68
North Pacific	10118	32,883.50	34,055.02	2,968.66	4,135.18
Pacific	13054	42,425.50	34,173.04	8,252.46	.....
Southeastern	3961	12,192.70	9,060.08	3,745.97	613.25
Southern	3257	8,666.45	10,947.97	820.97	3,102.49
Southwestern	4458	12,602.20	13,294.13	2,512.29	3,204.22
Western Canadian	2503	8,134.75	10,416.26	624.81	2,906.32
Total	87222	278,594.00	263,032.30	49,754.27	34,192.57
Total short			15,561.70		15,561.70
		\$278,594.00	\$278,594.00	\$49,754.27	\$49,754.27

* Figured at ten cents per member.

† Figured at twenty cents per member.

dispose of the produce which meant their tithes and offerings. It was a great undertaking, in their inexperience and with lack of materials, to attempt the building of a seaworthy ship. But they did it. The details are a story in themselves, too long to tell here. Suffice it to say, when they got to the limit of their resources, they prayed; and again and again a ship came along with the materials required.

The first voyage in the new ship was a perilous one. Storm after storm was encountered. It seemed they must perish; but Brother Adams's recital of the story, thrilling our hearts with its bare and unpolished narrative, showed how the divine hand cleft the waves

before them and behind them. In the farewell meeting of the conference, Elder C. H. Watson used the story as an illustration of God's protection over his workers:

"There is protection in the name of God. Seas rising up like mountains and settling down like valleys, and the little boat tossing to and fro, up to the heavens and down to the depths; and those great mountains rushing on like huge tigers after that little boat, and settling down just behind it, losing all their ferocity and their intention of destruction!

"If there is one thing we need in this work, it is the knowledge of the presence of God with us. 'Jehovah is my banner' [Jehovah-nissi. Ex. 17: 15] into dark lands, into far lands, or near lands; I may be sure that over me the banner of Jehovah waves, and I need not fear. We are connected with a movement that cannot fail nor know defeat. We are connected with something that is marching on to triumph, and over us waves the banner of God, the mighty Leader who has never known defeat."

This surely is the message and the assurance of these experiences that our workers speak of with reverent thankfulness wherever they meet together over the wide world.

At another time I must tell Brother Adams's story of the building of the "Messenger" and of that first voyage. He reports one hundred seventy souls on Pitcairn Island. The church membership is seventy-seven, twenty-nine of these having been added during the last four and a half years. Formerly the proportion of church members was larger; but experience here, as everywhere else, showed that conversion is not a community movement, but a personal experience; and the church is seeking to build up its membership on the true basis.

W. A. S.

Off Thursday Island.

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THE following excellent statement of the character of the work of the Christian minister is credited to Lyman Abbott in a recent number of the *Christian Advocate*. The statement is true, by whomsoever it was made:

"Whenever a minister forgets the splendid message of pardon, peace, and power, based on faith in Jesus Christ as God manifest in the flesh; whenever for this message he substitutes literary lectures, critical essays, sociological disquisitions, theological controversies, or even ethical interpretations of the universal conscience; whenever, in other words, he ceases to be a Christian preacher and becomes a lyceum or seminary lecturer, he divests himself of that which in all ages of the world has been the power of the Christian ministry and will be its power so long as men have sins to be forgiven, temptations to conquer, and sorrows to be assuaged."

member. If in addition to the excess the Treasury has received from the thirty-three conferences, the other fifty-two had attained their goal for the past quarter, the Mission Board would now have a good beginning for the substantial overplus they will surely require before the close of the current year. We are therefore hoping that our next published report will show all conferences working to this end.

W. T. KNOX, *Treasurer*.

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Providences of Pitcairn Days

At the union conference session at Cooranbong, Australia, Brother M. R. Adams, just returned with Sister Adams from Pitcairn Island, told of special providences that caused them to see God's hand in establishing touch with the outside world.

For four and a half years these workers had been on that tiny islet. The war had turned shipping from the usual routes, and Pitcairn saw no ships. As the months lengthened into years, the workers longed for some touch with the outside world; and there were things needed which only passing ships could bring.

"We prayed about it," said Brother Adams, "prayed that the Lord would guide some ship to us. And he surely did it. A ship sailed out from Broome, in West Australia, into the Indian Ocean; it passed northward around Australia, through the Torres Straits into the Pacific, and sailing through all the island groups, it never stopped till one Sabbath morning it was off Pitcairn Island.

"The captain came ashore and spent the Sabbath in our meetings. He was very friendly, and was evidently impressed by dropping into religious services the first time he touched land in that remote island. 'I am going to Portland, Oreg.,' he said, 'and I shall be glad to stop on my return voyage, bringing you things you may need.'

"So we made out our order. The captain visited our church in Portland. 'What can we send?' our brethren there asked him. He gave them our order; and those brethren filled it several times over.

"It was a happy day when that ship came off the island again, bringing the supplies, and the message from the brethren of Portland, showing that we were not cut off altogether from connection with our people and the world outside."

Then Brother Adams told of the building of a schooner on the island, to enable them to reach Tahiti and the nearest groups. Only in this way, after the normal shipping courses were abandoned, could they

The Joy of Soul-Saving

G. A. ROBERTS

If there is one thing in this world that can produce more joy than bringing a soul to Christ, it is the bringing of two souls to him. The joy thus created is heavenly joy, for there is joy in heaven over each sinner who is turned from the evil to the good; more joy, in fact, than over ninety and nine just persons who need no repentance.

Probably the greatest general source of satisfaction, so far as the things of this world are concerned, is to add to one's wealth; and yet, it is the most fleeting of all joys, the most ensnaring will-o'-the-wisp the god of this world ever set before men. This is truly demonstrated in the dying words of a great multimillionaire. Supposing that he could surely tell at what point of accumulated wealth the human heart reaches satisfaction, those about him asked, "How much money does it take to satisfy?" Realizing the utter futility of seeking happiness that way, he replied with his last breath, "Just one dollar more." The beautiful green valley of hope that spread before him in all its detailed loveliness when he first began to accumulate, widened and deepened in every direction with the piling of his gains, until its attractiveness was wholly lost to view, and he was left, unsatisfied still.

There is, however, a proper satisfaction in seeing one's savings grow, so long as one's actual need depends upon those savings. With what a glow of satisfaction one looks at the last bank balance placed to his credit by the bank teller, in anticipation of the comforts it will bring to loved ones! This is right and proper. To the man who has never really brought a soul to Christ, the joy of seeing savings increase will probably be the greatest satisfaction he has, the very acme of his joy; but the joy of bringing souls to Jesus, when once experienced, is so much greater and is so deep and soul-satisfying, that in the ecstasy of passion for it one will make that which before was his chief joy but secondary to his new experience, which means true fellowship with the Great Shepherd, who left the ninety and nine and gave his all, even life itself, to save the one lost sheep.

If some professedly Christian men who are rapidly getting gain would place a monetary value of, say, \$10,000 on each soul they bring to Jesus this year, and then run a soul-saving column by the side of the capital column which represents their financial gains, setting down \$10,000 in the soul-saving column for

each soul gained for the Master, the cash column would exceed the soul-saving column by as many ten thousands as they piled up; for when men gather money for its own sake, they seldom bring a soul to Jesus. But if men who find themselves so situated would offset this condition by writing in their hearts, and perhaps on the inside cover of their check books, where it would bring to their minds every time they write a check, these or similar words, "One hundred dollars will support in a foreign field for a whole year a native worker, who will bring from one to twenty souls to the Saviour in that time;" and then, if they would earnestly seek God's direction in the use of their wealth, they might be inspired to participate in this blessed work of soul-saving.

But one may say, "It is so much easier to save money than it is to save souls." That depends upon where you go for the necessary help. Since the love of money is the root of all evil, if you accumulate for the love of it you have only your own ingenuity and the help of an already defeated and crippled director, even Satan himself, and thus it becomes a hard, soul-and-body-destroying task; while if you save souls for the love of it, you have the omnipotent help of Jesus and of the angels, any one of whom, at God's command, is able to bind Satan and hold him fast while you snatch a soul from his grasp. Since Jesus has promised to be with you in this work with "all power in heaven and in earth," truly, as you take it up, you will find that his "yoke is easy," and his "burden is light."

While it is true that by means of the right use of the unrighteous mammon to advance the message, we may make friends of God and of the angels, who, when this old world shall slip from beneath our feet, will receive us into everlasting habitations; yet we should ponder well the thought that not one farthing of all this world's wealth, which now seems so desirable, will find a place in the new earth. The material things of this earth are so mean that the very best of all the world's history would surely be but trash on the other shore, while some of the now ignorant, sin-cursed souls of heathen lands will compare favorably over there with the pure gold of God's refining, and will shine as "the brightness of the firmament," and "as the stars forever and ever." Let each child of God, therefore, make these first things first, and thus soon, very soon, enter into the joy of his Lord.

Pointers to Success

A. T. ROBINSON

"Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15.

THIS is a divinely inspired injunction to every one who attempts to do any part of the Lord's work in this world. When a man fails in life, he usually says, "Well, I am just as God made me." When he succeeds, he proudly proclaims himself a "self-made man."

Man is placed in this world, not as a finality, but as a possibility. His greatest enemy is himself. In his weakness he is the creature of circumstances. In his strength he is largely the creator of circumstances.

Whether he be victor or victim, depends largely upon himself.

To see his life as he might make it, God's workman must go up alone into the mountains of spiritual thought, leaving the daily grind of life at times, to get strength and courage for his task. From such retreats, with new strength, he may, with firm step and steady aim, approach the difficult problems that confront him. He needs to start each day with fresh, clear ideals, seeking to live and work that day,

and each successive hour and minute of that day, as if it were his last opportunity. Constantly working toward a high ideal, he is like the sea captain heading his vessel toward the port of destination, and day by day keeping her steaming toward it. Each day will thus become the beginning of a newer, better, and truer life, the inspiration of which will be a source of inspiration to others.

The worker for God who expects to see the development of the Christian graces in the lives of those for whom he labors, must be a living illustration of those holy principles in his own life. This will give power and authority to his teaching. We read of Jesus that, he "began both to do and teach." Gideon, that

mighty man of God, said: "Look on me, and do likewise: and . . . as I do, so shall ye do." Judges 7: 17. This counsel would be fatal to the one who is looking to us, unless our lives are "an example of the believers." One writer, speaking of the greatest Teacher the world ever knew, said: "He was the only one who ever brought the bottom of his life up to the top of his light."

Of the one whose life does not correspond with his teaching, it may be said: "What you do thunders so loudly in my ears that I cannot hear what you say." One of the saddest remarks I ever heard made of a minister was: "I never knew a man who could preach so straight, and live so crooked."

"Civilization Imperiled"

MILTON CHARLES WILCOX

SUCH is the title of a striking article in the *Saturday Evening Post* of April 12, by the noted English writer, Alfred Noyes. He begins that article by saying (*italics mine throughout*):

"A few years ago the title of this article would have seemed fantastic to the majority of level-headed men and women. Today it is the expression of a constant thought that troubles all of us."

And he further says:

"It is the most level-headed members of the community who are most anxious. Truly the irresponsible and thoughtless are unconscious of the vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet solidly planted on the earth, are looking into the future as into an *immeasurable darkness*; and they are not sure whether there is solid ground in front of them, or whether the next few steps may bring them to the brink of a precipice."

We are told further that the "appalling thing" is voiced on every side, that "principles of right and wrong have absolutely ceased to count in political affairs," that men in all walks of life are declaring "with complete cynicism — often unconscious — that solemn treaties between nations are inevitably 'scraps of paper' if they are seriously put to the test. . . . But if so, the political philosophy of Germany is still the secret philosophy of the world."

These are grave charges, but in the light of facts who can dispute them?

A Cause of Such Conditions

One of the reasons Mr. Noyes gives for this fearful condition "is the almost complete downfall of religion among the so-called intellectuals of Europe." There are few among the political or intellectual leaders in Europe today who would describe themselves in private as anything but complete agnostics with regard to the eternal foundations of justice and right.

And it is true, as Mr. Noyes says, that Bolshevism is dreaded as a menace to our political system, and is not attacked on the really fundamental ground that it substitutes "Thou shalt steal" and "Thou shalt commit murder," for "the old laws of God."

Since the war there has been a "downfall of moral standards," but this grows out of the teaching of the last thirty years, until we are told that "it has been reserved for our own [age] to produce a literature that deliberately erases the 'not' from every law of God or man, and proceeds to preach a creed of immorality as the gospel of the future." The "fabric of the European world" is "eaten through," and the destructive process shows no sign of redeeming the

world, and it has gone much farther "than we care to confess, and the very foundations on which we hoped to build are being trampled into a quagmire." "Negative philosophy" is dragging down to the lowest depths of pessimism and ruin. "Only the wildest sentimentalists or those ignorant of conditions would assert that the war has cleansed our civilization." The war "intensified both the good and evil in human nature. Unfortunately the evil is insatiate and can use the machinery of a foul system; but the good has often expressed itself in something like a desire for death as the only means of escape from evil." In other words, evil triumphant, good despairing.

An Inadequate Remedy

Mr. Noyes sees the evil, the awful, menacing evil, clearly, keenly, but he does not see it in the light of the prophetic word. He knows that to save mankind, to restore "*the lost sense of right and wrong*," there must be some great and radical reformation; and he feels that "the time has now come for the combined forces of Christianity to reassert their divine creed and bring healing to a wounded world." He wants to see all "the power and idealism of the great republic move behind this new crusade, and lift its glorious symbol to complete victory again." He says, "I believe that the churches of America, if they are adequately supported, may now take the most important step in their history toward the realization of this hope."

Mr. Noyes refers to what has been done and is being done in the great movement for raising money among the denominations, which now includes thirty religious bodies, with an aggregate membership of twenty-five million communicants.

Now all this may be good, and would be good if human might and power could do the work. But they cannot. It is "not by an army, nor by power," echoes down from the age of the rebuilding of the temple of God, "but by my Spirit, saith Jehovah of hosts." Zech. 4: 6, margin.

No combination of men, no union of men with one another, no concerted movement even with all the nations behind it, can change the course of the world, and give it an upward tendency, unless the glory of man is laid in the dust and Christ and the Word of God alone are exalted. The symbol of the cross as an oriflamme of a victorious world force is only another perversion of its true meaning. If it has God's

meaning in the life of a man or in any movement of men, it means the absolute subordination, subjection, submission—willing submission—of the human to the divine, and the exaltation of the Word of God apart from human creed, and the lifting up of Christ, and Christ only, as the world's Redeemer; and the men that bear this message of the cross to the world must know in their own experience the power of the cross in the crucifixion of sin and self, and the regenerating energy of the life of Christ through the Word.

Mr. Noyes rightly says:

"The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible, 'In the beginning God.' The chief need of the world at this moment is a simple, elementary declaration of right and the creation of an adequate religious machinery for making the declaration effective."

But only the "simple, elementary declaration of right" is God's decalogue, which no man has in himself power to keep. The remedy is in "the everlasting gospel." The divine example is Jesus Christ our Lord. That message in its positive aspect is found in

Revelation 14:6, 7,—God's message for this day and time, sufficient for all the sad world's needs, if accepted. Read it:

"I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters."—*American Revised Version.*

Would you know the result of the rejection of that message? Read it in the following verses—the fall of Babylon and the deification of man-power. Would you know the fruitage of its reception? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

"In the beginning God" ought to carry us back to the Word, back to God's message and God's methods, the only sovereign remedy for the cancerous ills of humanity and the sick old world. Life is what the world needs, divine life; and He is our life.

Individual Obligation and Personal Effort¹

GEORGE A. IRWIN

"THE Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:34-37.

This language is not addressed to the disciples alone, but to every child of God. Christ has given "to every man his work." Hence the question that should arise in every mind is, Am I doing the work that God has given me to do, so that when my name is called in the judgment, whether in the morning, or at evening or at noon, or at midnight, I shall be found faithfully discharging that work, and thus be entitled to an entrance into the Master's kingdom when he shall return from the wedding?

We have now been many years in the time foretold by our Saviour; and, as we continue, we can see more and more the reason for his admonition to watch, which occurs at the end of each of his discourses. He evidently looked down to the time in which we are living, and saw that a desire for ease and self-gratification would take hold of the people of God, and that this would be one of their greatest dangers in this time. While having a knowledge of the theory of the truth, love of ease and self-gratification at a time when God would expect his people to be active agents in spreading a knowledge of the truth, would lead many, very many, to do practically nothing in the work committed to them. In other words, they would be sleeping when God expects them to be wide-awake and active.

In the twentieth century translation of the New Testament, concerning the gifts in the church and their object, we read:

"He it is who gave to the church apostles, prophets, missionaries, pastors, and teachers, with a view to fitting his people for the work of the ministry, and so for building up the body of the Christ. This work will continue until we all attain to

that unity which comes from faith in the Son of God and from a fuller knowledge of him, and until we reach the perfection of manhood and that degree of development of which the ideal to be found in the Christ is the standard. We shall then no longer be like children, tossed backward and forward and blown about by every breath of human teaching, and driven toward the snares of error by the trickery and the craftiness of men; but by following truth in a spirit of love, we shall grow into complete union with our Head—Christ himself. For it is from him that the whole body, which is closely joined and held together by means of every link in the system, derives its power to grow in proportion to the activity of each individual part; and so it is being built up in a spirit of love." Eph. 4:11-16, English edition.

We see, then, that it derives its power to grow not by these agencies alone which are placed in the church. They are placed there to teach the people and to fit them for the ministry. The body will grow just in proportion to the activity of each individual part; so, then, the church that simply settles down and depends upon the minister to feed them from Sabbath to Sabbath, the church members exercising none of the gifts God has given them, will deteriorate instead of grow.

In Psalms 68:11 we are told, "The Lord gave the word: great was the company [margin, army] of those that published it."

This whole psalm is especially applicable to the remnant church, to the work of the third angel's message, showing what God demands of his people in the last days regarding the fatherless and the widows. The plentiful rain means the outpouring of the Holy Spirit. God will reveal himself as the God of the fatherless and the judge of the widows.

If there is to be a great army to publish the word in the last days, it must mean that more than the ministers and the accredited workers of the denomination will comprise the army. It must certainly mean that, because the ministers of the denomination could not be said to be a great army. At present they would make only a small battalion. So then, in order to make a great company or an army, it must take in the whole denomination.

¹This article was found among the papers of the late Elder G. A. Irwin, and does not appear to have been published.

He who gave the word and calls for a great army to publish it, not only promises to create an interest, but to give the increase. So the one who plants is nothing, the one who waters is nothing, but it is God that works in and through all, so that no flesh can glory in his presence.

To communicate to others the knowledge of the truth we have received, means more than simply to send out tracts that contain the truth. That is a part of our work in carrying forward the work of the Lord, but the giving of our means and the sending out of tracts and papers will not absolve us from our personal obligations. It is the personal contact of soul with soul, heart with heart, that makes impressions upon the hearts and minds of the people. I maintain that if we would communicate the light that God is giving us, it would not be long before the loud cry would sweep over the earth like a tidal wave, and the work of God would be finished. If only one church of any considerable size in each conference or mission field would adopt God's plan of enlightening the world, and keep perseveringly at it, it would not be long before other churches would join it, and the influence of such churches would extend and widen until the movement would embrace the whole world. This is just what the Lord would be pleased to see; and he is waiting most longingly for such a consecration on the part of individuals and churches that he may pour his Spirit upon them for service.

"Brethren and sisters, many of you excuse yourselves from labor, on the plea of inability to work for others. But did God make you so incapable? Was not this inability produced by your own inactivity, and perpetuated by your own deliberate choice? Did not God give you at least one talent to improve, not for your own convenience and gratification, but for his? Have you realized your obligation, as his hired servant, to bring a revenue to him by the wise and skillful use of this intrusted capital? Have you not neglected opportunities to improve your powers to this end? It is too true that few have felt any real sense of their responsibility to God. Love, judgment, memory, foresight, tact, energy, and every other faculty has been devoted to self. You have displayed greater wisdom in the service of evil than in the cause of God. You have perverted, disabled, nay, even besotted your powers, by your intense activity in worldly pursuits to the neglect of God's work." — *Testimonies for the Church, Vol. V, p. 457.*

"Remember that your responsibility is measured, not by your present resources and capacities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he is not inexperienced and unfit for labor in God's cause, but how and why he is in this condition, and how it can be remedied. God will not supernaturally endow us with qualifications which we lack; but while we exert the ability we have, he will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life.

"So long as we are in the world, we must have to do with the things of the world. There will ever be a necessity for the transaction of temporal, secular business; but this should never become all-absorbing. The apostle Paul has given a safe rule: 'Not slothful in business, fervent in spirit, serving the Lord.' The humble, common duties of life are all to be performed with fidelity; 'heartily,' says the apostle, 'as unto the Lord.' Whatever our department of labor, be it housework, or field work, or intellectual pursuits, we may perform it to the glory of God so long as we make Christ first and last and best in everything. But aside from these worldly employments, there is given to every follower of Christ a special work for the upbuilding of his kingdom,—a work which requires *personal* effort for the salvation of men. It is not a work to be performed once a week merely, at the place of worship, but at all times and in all places." — *Id., p. 459.*

There is a statement in "The Great Controversy," under the chapter title, "The Final Warning," which reads as follows:

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. [Then it will not be given by our ministers alone, unless we have a marked increase in our ministry before that time comes.] Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."

This is just how it was in the early rain, when the believers were scattered everywhere from Jerusalem to the four corners of the earth. The Lord is going to cut his work short in righteousness. The only thing that is lacking now is for us to become imbued with the zeal and the missionary spirit which characterized the believers in the early Christian church.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding all the agencies combined against the truth, a large number take their stand upon the Lord's side." — *Ibid.*

This prediction will be fulfilled, and that not very far in the future. There are thousands who have heard the truth at some time. When the time finally comes for the Spirit of God to be poured out upon his people and they go forth clothed with the panoply of heaven, these halting ones will come out and connect with the people of God.

I trust that God will bless these words to the good of each one. The time has fully come when we must arouse to our duty. Everything shows that God is ready to work. May the Lord hasten the day when this can be said of *all* his people.

Perfecting Character — No. 2

Fighting Sin

WALTER S. CHAPMAN

"It's no use for me to try to be good. The more I try the more I fail. I want to do right, but it seems the harder I try the more of a failure I make of it."

Well, then, if you see clearly that you cannot succeed, why don't you quit trying something that you know is impossible?

John tells us that sin is the transgression of the law of God (1 John 3:4), and Paul declares that the law of God is a "spiritual" law (Rom. 7:14). If sin is the violation of a spiritual law, then the act of sinning must arise from an impulse which is wrong from a spiritual viewpoint. All spiritual power comes from God, therefore only God can control sin.

Man, being born a sinner, is a slave to sin, sold under sin (Rom. 7:14), so that sin is his master. How can such a one overcome temptation? He is certainly a pitiful object, without one ray of hope, born in sin, born into a world cursed of God because of sin and doomed to destruction, and so to perish with it.

Why should such a person try to wrestle with his own nature in vain efforts to "be good," when Paul tells him positively that the effort is impossible of success? Paul tried it faithfully for years, but there was ever that fearful law of sin present in his members, warring against his efforts, and dragging him back into the dark valley of despair. Listen to his agonizing cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. But he finds relief. Do you hear that exulting shout, "I thank God through Jesus Christ our Lord"? Verse 25.

Without Christ man is helpless, can do nothing (John 15:5), but if the sinner will lay hold of Him to whom has been given all power both in heaven and in earth, then all things become possible to him, and sin ceases to reign in his mortal body. He is made an overcomer, able to *be* good because he has been *made* good. Paul's argument is that Jesus, by becoming a man, dying as a man, and being raised by the power of God and so overcoming the power of death, so conquered sin that he is able to conquer it for man; that he will do this for any sinner by taking possession of him through the Spirit of God, living the sinner's life for him, overcoming for him, and

helping him to perfect a character that will stand the test of the judgment.

"No man can be forced to transgress. His own consent must first be gained; the soul must purpose the sinful act, before passion can dominate over reason, or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. 'The eyes of the Lord are over the righteous, and his ears are open to their prayers.' Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim this very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and he will help in every time of temptation.

"Have you fallen into sin? Then without delay seek God for mercy and pardon. When David was convicted of sin, he poured out his soul in penitence and humiliation before God. He felt that he could endure the loss of his crown, but he could not be deprived of the favor of God. Mercy is still extended to the sinner. The Lord is calling to us in all our wanderings, 'Return, ye backsliding children, and I will heal your backslidings.' The blessing of God may be ours if we will heed the pleading voice of his Spirit. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'"

"But many of you say, 'How can I help sinning? I have tried to overcome, but I do not make advancement.' You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise and say, 'Through the grace of God, I will be an overcomer.' Put your will on the side of God's will, and with your eye fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, 'Jesus is my Saviour, I love him, because he has first loved me.' Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the Word of God to the letter. . . . Say, 'I will be free, I am free;' and when Satan tells you that you are a sinner, tell him, 'I know it, but Jesus said, "I am not come to call the righteous, but sinners to repentance."'" — *Mrs. E. G. White, in the Review and Herald, Sept. 20, 1892.*

One Divorce in Every Nine Marriages

CARLYLE B. HAYNES

ONE of the marked characteristics of the last days, according to the prophetic Word, was to be unbridled licentiousness and immorality. Our age is to repeat the excesses of Sodom and Gomorrah, as well as of the antediluvian world. "In the last days perilous times shall come. For men shall be . . . incontinent;" that is, unbridled, uncontrolled, and uncontrollable. 2 Tim. 3:1-3.

A most forceful and striking comment upon this forecast and an indication of the rapid increase of unfaithfulness in the marriage relation is contained in a report soon to be issued by the United States Census Bureau, in its next report on marriage and divorce. This report shows that in 1916 the ratio of divorces to marriages had reached the alarming figure of one to nine; that is, every ninth marriage today ends in the divorce court.

The report will cover 2,885 counties out of a total of 2,890, no figures being available for the remaining five counties. It shows that the total number of divorces granted in 1916 was 112,036, or 112 divorces in each 100,000 of the population; while in the same year there were 1,050 marriages to each 100,000 of the population. In 1906 there were 84 divorces to each 100,000 of the population, while in 1890 there were but 53. Divorce is therefore revealed to be alarmingly on the increase.

The report will show that the lowest divorce rate prevails in the District of Columbia, North Carolina, and New York, the rates being 13, 31, and 32 per

100,000 respectively. South Carolina, however, has no divorces at all, divorce not being permitted on any ground at all in that State. The highest divorce rate appears in Nevada, Montana, and Oregon, the rate being 607, 323, and 255 respectively for each 100,000 of the population.

In 1916 the number of marriages solemnized in the United States was 1,040,778, a rate of 105 in each 10,000 of the population. Marriages were entered into at the rate of 102 per 10,000 in 1906, so there is a slight increase in marriage, but the rate of marriage is not increasing nearly so rapidly as the rate of divorce.

Incontinence and unfaithfulness is one of the perils and marked characteristics of this age. We see them everywhere before our eyes. The whole course of fashionable life tends to produce these results. The habits, the food, the dress, the drink, the whole lives of multitudes, tend directly to this end. Evil men and seducers have waxed worse and worse, deceiving and being deceived. (See 2 Tim. 3:13.)

And there is a powerless "form of godliness" today, which leaves the soul unhumiliated, the lusts of the flesh unsubdued, while there is nothing left to stay the progress of the vices natural to the flesh.

These things should not only confirm our faith in the prophetic Word, but also cause us who think we stand to take heed lest we fall. In these days especially do we need to keep under our bodies, and daily crucify the flesh with its appetites, passions,

and lusts. Amid the perils of these last days we need to comprehend our danger and to watch lest we too be wrecked on dangerous shoals or hidden rocks. Especially should those who know the truth for this time give heed to the admonition of John:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17.

Though we are surrounded on every side by vice and wickedness, there is power in the gospel to save us from these things. We should give heed to the teachings of the *grace* of God, as well as study the *truth* of God. Titus 2: 11-14.

Obeys the instructions of the grace of Christ, receiving the exceeding great and precious promises, we may through them become "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

Can You Pass the Examination?

MRS. IVA F. CADY

"EXAMINE yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

One strong test by which we should frequently examine ourselves is found in 1 John 4: 20:

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

We learn from this that it is impossible for us to love God while we at the same time hate our brother.

It is not for us to judge our brethren, nor to try to examine them in this respect, for we cannot know what is in their hearts; but it is ourselves that we are to examine. If we bear malice, envy, or ill will toward a brother, though we may say that we do not hate him, do we have the love for him that we should have?

You may look upon your brother as an enemy, and think that he does not love you, and that you are not required to love him in that case. But Jesus says:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the

evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5: 44-46.

If we love only those who love us, and are friendly to those only who seem to approve of what we say and do, how are we any better than sinners? They usually do that much. As children of God, we are to be better and do better than the world; we are to love even our enemies. If others curse us or speak evil to us or of us, we in return are to bless them and manifest a kindly spirit toward them. We are to do good even to them that hate us, and pray for such as despitefully use us. If we are tempted to feel as we ought not toward others, let us pray for them, for we cannot continue to cherish hatred in our hearts toward them when we are praying for them.

Christ, our Pattern, prayed for his enemies as he hung on the cruel cross: "Father, forgive them; for they know not what they do." That is an example for us; and may we partake more and more of the love which Christ had, that we may be like him in heart and life.

A Hope Within Stronger than the Enemy Without

BENJAMIN G. WILKINSON

THE enemy of souls has many ways in which to assail us. Certain reformed drunkards dared not pass by the open door of a saloon lest the odor from within should cause them to yield to the desire for drink; so it was the practice of certain saloon keepers to throw liquor on the sidewalk, and thus arouse the inflamed appetite. Satan has many means today by which he is stupefying the good within us and arousing the evil.

Victory over sin is a greater triumph than the healing of disease. Adam beheld the wonderful works of creation in their pristine beauty, yet he fell; but the cross of Jesus Christ will keep us from sin. Therefore spiritual victory counts for more than physical victory. We need within us a hope mightier than the assaulting forces of the enemy without. Yielding on one principle is a menace to all the other principles upon which to build a character worthy of the gift of eternal life.

Where others conquered, we may conquer. Until Christ, sin reigned in every man. In Christ it never reigned. He finished transgression, and by his victory he gave to humanity a new hope, a hope that shines

beyond the tomb. He died to vest us with rights and titles; and now he pleads those rights and titles before the Father's throne.

"Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 16, 17.

Having subdued the powers of sin within, he imparts to the believer a new power strong enough to resist the powers of sin without. Faith imparts to us her strength. The sculptor must see the lion in his mind before he can chisel it into stone. So faith brings before our aspiring eyes new images, images of the new life ahead. The will is aroused, the spiritual muscles are strengthened. The Bible becomes to us wonderful words of life, imparting an all-conquering current, as the telegraph wire yields the electric force. The strength of the cross which lifted the Redeemer from the grave, carries us triumphant through Satan's forces as a cannon ball goes through successive walls of straw. All may have this hope.

IN MISSION LANDS

The Lost Son Found

MRS. W. H. ANDERSON

RHODESIA is about the size of all the territory in the United States west of the Mississippi River. It is inhabited by twelve tribes of natives, of which two are about equal in numbers, and these count themselves superior to all the rest. The others are looked upon as slaves, and fit only to be raided and plundered.

One beautiful morning in winter, life in the village was just beginning to stir when cries of terror were heard. The Matabeles had marched much of the night and had attacked the village at daybreak, their favorite time. Most of the men were killed, and the women and children who could not escape were captured. One poor woman got away, but when she found that her son was among the captives, she returned and gave herself up to be a slave rather than leave her child. Some of the children were too heavy to be carried and too small to travel five hundred miles, so they were left to perish. Many who were too tired to go on were slain by a blow from the Matabele battle-ax.

But Mainza and his mother reached the journey's end alive and well. The mother was sold to a black master, whom she served for some months; then she tried to make her escape. When they were about eighty miles away, they were met by another raiding party, and were taken back and severely beaten for the attempt to escape. Another man took the boy, and that was the last time Jim saw his mother for many years. She had often told him his father's name and about his people; and she also told him that if the chance ever came for him to escape, he was to return to his own country and kindred.

Years passed, and Mainza came to the Solusi Mission. He made good progress in school, especially in a knowledge of the Bible. In 1901 he was married, and a few years later he was asked to come to Northern Rhodesia to work among his own people.

When the mission was started at Pemba, in 1905, we inquired about his father, as Jim still remembered his name. One morning a native came to the mission from the Kafui River, and as soon as we saw him, we knew who he was, for the son was a perfect likeness of the father. He desired to know if we had ever seen his son. We took him to Jim. Can you imagine that meeting? Jim sat still, but his father danced around him, wailed, sang, embraced him, and leaped for joy. Is it possible to realize the joy of heaven when one wandering soul returns to his Father's house?

Then word was sent to his mother, who was digging in the field. She came within about two hundred yards, and seeing her long-lost boy, she began to run back and forth, dancing and singing. This she continued for some time, each time coming a little nearer, until at last she ran straight to him, embraced him, kissed him, fondled him, and then got up and shouted and leaped and danced again for joy. O the joy that filled the hearts of those heathen parents when their long-lost boy was returned to them!

In a few days the father brought a fine ox to the mission as a thank offering to the Lord.

Three years ago Jim's mother died, and then Sigabasa, his father, died. Jim nursed him through his last illness, and before the end, the old man expressed a desire to know Jim's God.

When Jim was captured by the Matabeles, they slit his ear, this being a mark of his tribe. A few years ago, when Dr. Dunscombe visited where Jim



SEVENTH-DAY ADVENTIST MISSIONARIES EN ROUTE TO THE ORIENT

Sailed from San Francisco, Calif., on the Steamer "Santa Cruz," April 1, 1919.

From left to right: M. Belle Shryock, returning to India from furlough in this country. She had previously spent five years in labors in that field. Elnora Reid, who has spent several years in India with Elder and Mrs. Wood, and is returning to India after her furlough in this country. Mr. and Mrs. A. J. Denoyer, returning to Burma. Mrs. Denoyer was formerly Miss Gibbs. Elder George F. Enoch, returning to India after five years spent in this country under the direction of the Foreign Mission Board, in helping to arouse sentiment in favor of missions. Mr. and Mrs. A. E. Iverson, from the Southeastern Union Conference office at Atlanta, Ga. He goes to Singapore to act as secretary and treasurer of the Malaysian field. R. A. Hubley, with his wife and baby daughter, from the Eastern Canadian Conference, going to Calcutta, India. Brother H. J. Jewell, who also sailed with this company, unfortunately was not present when the picture was taken. This is but one of numerous similar groups that the Seventh-day Adventist people have sent out to the Orient during recent months.

was laboring, Jim desired that this slit in his ear might be closed up. When it was done, he said, "I am a Matabele no longer." He felt he was now one of his own people.

Cape Town.

* * *

Pulling the Beard in India

FRANK L. SMITH

A PUNJABI by the name of Nathan Mall preaches the gospel here in North India as opportunity offers. On one occasion he was traveling by train, and was preaching en route. In the car he was the only Christian present, the rest being Hindus and Mohammedans. One sayid (a holy man) was present.



Nathan Mall, a Punjabi Preacher in North India

Some one asked, "What is a Mussulman?" The preacher replied, "A Mussulman is considered a good man, different from a Mohammedan." The sayid then asked, "Am I not a Mussulman?" The preacher said, "No, you are a Mohammedan." At this the sayid jumped up and rushed at the Christian, catching hold of his beard.

The Christian sat down and said nothing, while all looked on astonished to see a man not resenting having his beard pulled, for in India it is a terrible insult to pull a man's beard. Many people in the car cursed the sayid for treating the Christian as he did. Others said, "It is true you are a Mohammedan and no Mussulman."

At this the sayid took off his own puggree, or turban, wound it about his neck, and came and asked forgiveness of the Christian. The Christian said, "I forgave you even while you were pulling my beard."

For the remainder of the journey the Christian was at liberty to preach as he wished, and his preaching had a good effect on the people. Many seemed anxious to hear the Word.

Chuharkana.

* * *

"I Would Rather Stay Here"

MRS. A. G. ROTH

It would not be a bad idea to name Gregoire Obas the "intellectual Crusoe," as he works away on the little island of Tortuga, adjacent to Haiti. He has been there more than three years now. None of those with whom he came in contact could even read or write; yet he, although a lawyer before his conversion, has lived among these simple people, established

a school among them, and brought many to the saving knowledge of Christ.

He was invited this summer to return to the mainland of Haiti to visit one of the churches and to have a little change from his work. At first he said he would go, but a little later he came and said: "Pastor, if you do not mind, I will stay here now and go with you some other time. If I went now, I should have to close my school three or four days, and I have some visits that I want to make up on the mountain. I would rather stay here."

So we left him working for those dear souls. As our little sailboat pulled away from the shore, my heart was filled with pity for his loneliness, but he seemed glad to stay at his post.

When natives become such earnest workers, is it not worth doing all we can to bring others to the light of the gospel?

* * *

Story of the Conversion of a Hindu

GENTRY C. LOWRY

IN a country like America or Europe, where it is considered honorable to be a Christian, and where almost all, whether they themselves are Christians or not, advise others to follow the teachings of the Bible, it is comparatively easy to make a profession of Christianity. But in a heathen country like India, where the people are bound down by caste, prejudice, superstition, and pride, it is a different undertaking. Many of those who decide to leave Hinduism and accept the gospel, do so at the peril of their lives.

They are often driven from their homes, persecuted and hated by all who by the ties of nature are near and dear to them. Some have actually been killed, because they have refused to come back to Hinduism.

I have heard some of our people in the homeland complain of difficulties and hardships that have come to them as a result of accepting the truth. To show how little the most of us are really called upon to suffer for the sake of Christ, as compared with what many of the sons of India have to undergo, I wish to relate the experience of a young man who accepted Christ as his Saviour and endeavored to follow him.

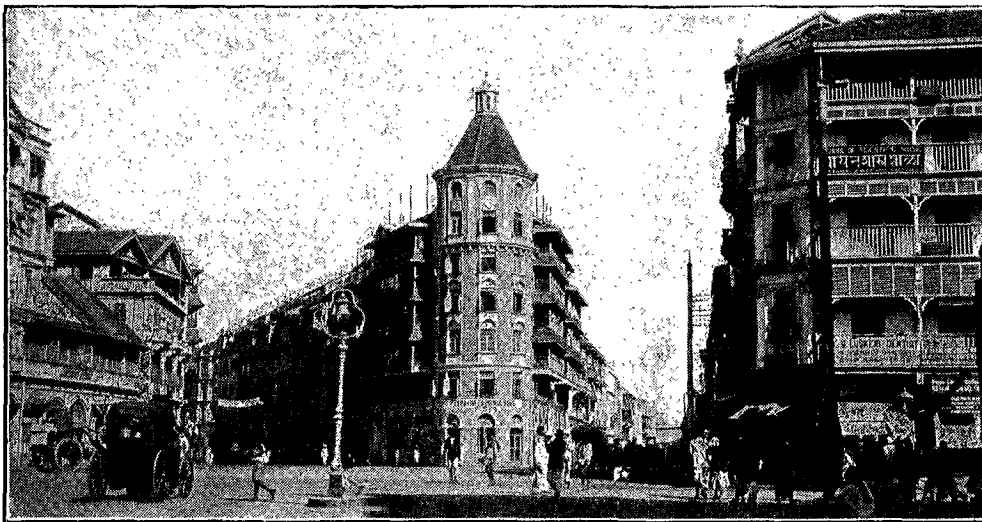
This young man lived in South India, where Christian missions have been operating for more than two hundred years and where there are thousands of Indian converts. Tinneveli district, which is in the southernmost portion of India, is a very fertile and well-watered country; and though there are hundreds of Christian churches scattered over the land, yet there are still thousands and thousands of villages which contain only heathen temples.

This young man's parents were of a high caste and very strict Hindus. For generations in the past they had been very zealous defenders of their faith, and this young man's grandfather spent much of his time in traveling from village to village gathering up money with which to conduct feasts in honor of the god Alwar. His father also was very devout, and often took his whole family on pilgrimages.

This young man first came in contact with Christianity by attending a Christian school. He was a small boy, and his parents did not think that he would be influenced by what was taught in the school. His elder brother had studied in a Christian school, but had remained loyal to the family religion, and they felt sure this boy would also.

He had been very carefully instructed in the rules of his caste, and was very strict in regard to eating and drinking. Once when the family was returning from a pilgrimage, they stayed overnight in a village. That night he asked his mother for water, and she went to the wife of the Hindu priest and got water. When the boy saw the woman, he doubted that she was a Brahman because she did not look clean, and he refused to drink the water which she had given them. After he became a Christian his mother often referred to this incident with tears, saying, "How is it that such a devout boy became a Christian?"

He did not begin to attend the Christian school until after he had been invested with the sacred thread. This is a ceremony which is performed for every high-caste boy at about twelve years of age, and here is thereby admitted into the Brahman caste, in much the same way that we are admitted by baptism into the church. After this ceremony the boy



Not all India is composed of native villages and jungles. Here is a scene in Bombay, looking down Princess Street.

must always wear a thread across the right shoulder, and fastened at the waist before and behind.

Just after this boy had been invested with the sacred thread, his desire for learning led him to ask his father to send him to a Christian school, as there was no advanced Hindu school near by. They consented to his joining the school, but exhorted him many times to beware of the teachings of the Christians, and to remain firm in his Hindu faith. As he had no idea of doing anything else, he naturally agreed to this.

The first week his class was given the one hundred fifteenth psalm to learn by heart. As he read it over and over, it seemed to him that the teaching was blasphemous, and after consulting with other Hindu classmates, he decided not to attend the Bible class any more. When the teacher reproved him for being absent at the Bible hour, he played truant. One day he stayed away from the school altogether. When his parents found this out, they inquired the reason for his not going to the school, and he told them that he had become disgusted with the school, and did not wish to learn the Christian religion. They told him to go for the present and learn in the school, but pay no attention to the Scripture teaching. So he went on with his studies.

One day his teacher quoted Matthew 7:12, "Therefore all things whatsoever ye would that men should

do to you, do ye even so to them: for this is the law and the prophets," and in speaking of this text, said it contained the whole message of the Holy Scriptures. This verse sounded very strong to him, as the Hindu religion teaches that men are to love and respect those only who belong to the same caste to which they belong. He forgot all the rest of the teaching, remembering only this point with the hope that later he might be able to find something that would contradict the teaching of that verse. He did not hear anything, however, and began to read the Bible himself to see if he could find inconsistencies and contradictions. The one hundred fifteenth psalm, which had so irritated him at first, he thought was contradictory to Matthew 7:12.

One day he found two boys fighting. One had drawn on the ground a caricature of the other, and pretended that it was a good likeness. The other boy did not like this, and struck him for it. When he saw these boys fighting, the thought came to him,

"If that boy is angry at that likeness of himself, how much more angry should the great God be at any supposed likeness of himself!" So he found that that psalm and Matthew 7:12 were not contradictory at all; for if the boy had loved the other as himself, he would never have drawn the caricature of him. Following up these thoughts on Matthew 7:12, as a universal rule that should be followed by all men, he realized that idolatry and caste were contrary to this rule, therefore wrong.

By this time he had begun to lose faith in Hinduism, but had never dreamed of becoming a Christian. He still had hopes of finding contradictions in the Bible which would release him from the truths he had learned. One day while his mind was in this condition, the teacher told in the class about the final judgment and the final reward of the good and the penalty of the wicked. This troubled him very much, and at times he was impressed to become a Christian, but could not convince himself that it was necessary to make any outward confession. He felt that perhaps the salvation of Christ could be obtained by an inward belief. He was considerably disturbed, though, by the words of Christ, "He that is not with me is against me, and he that gathereth not with me scattereth." His false peace disappeared, and his mind was greatly troubled.

The following day the teacher read from Luke, "That servant who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes." On hearing this he thought to himself, Why should I add to my punishment by adding to my knowledge? Should I not leave the Christian school at once and join the Hindu school? But whenever he thought of this, this thought came to him: "Wherever I go I shall carry the knowledge of the cardinal points of the Christian faith with me, and so I cannot be free from the re-

sponsibility, even though I join the Hindu school." So he finally gave up altogether the idea of leaving the school.

The strong love and close intimacy of his parents and family had a very strong hold upon him, and though he knew that he ought to forsake them all for the sake of the gospel, yet he was powerless to do so. The truths of the gospel became clearer and clearer to him, and during times of depression, which came very often, he attempted to pray and received some consolation. As the brightness of the gospel light increased in his soul, the doctrines and superstitions of Hinduism grew fainter, but the thought, "I ought to do as others do," kept him a Hindu for some time longer.

About this time he and the son of a low-caste man, also a student in the same school, became fast friends. He went often to the house of his new friend, and was greatly impressed with the love, peace, kindness, and harmony which he saw in that home. The godly example of the members of that family caused his love and faith in God to grow stronger.

His eldest brother, who was twenty years his senior, was a tyrant over him, and he dreaded to let him know the thoughts that were in his heart, and was greatly puzzled as to how to keep them hidden from him. Several times he was on the point of going to the head master of the school, who was a good Christian man, and telling him all about his difficulties and asking his advice. But he felt quite sure that the teacher would advise him to leave his home in order to save his faith, and not wishing to leave his home yet, he refrained from going to him. So he continued to read his Bible, and wondered what his next step should be.

It had been four years since he first began the study of the Bible, and he was in the ninth standard in the school. As the love of Christ grew in his heart, he began to talk in secret to his class companions about the love of God and the great plan of salvation. To his surprise he found them in the same condition as himself—well acquainted with the teachings of Christianity, but for various reasons not willing to step out boldly for Christ.

About this time he gained courage enough to make known to his teacher the feelings he had in his heart. When the teacher asked his age, he was told that the lad was sixteen years old. The teacher then gave him several reasons why he should wait for a time before taking the step, as he was a minor and very small for his age. But he was invited to come to the teacher's house often, and while there the teacher told him many stories of Hindus who had become Christians, and showed him the necessity of making an open profession of Christ.

* * *

The Holy Spirit in Mission Movements

Number Four

JOHN L. SHAW

Leadership of the Spirit in the Early Church

THERE was no question of leadership following Pentecost. The vision of the disciples was clear. A power took control from above. They had waited for the Holy Spirit, and were dominated and directed by this heavenly agent in their ministry. When brought to account by the council, Peter and John answered, "We cannot but speak the things which we have seen and heard."

"It seemed good to the Holy Ghost and to us," was the language in which the decision of the council in Jerusalem is expressed. While James and Peter and Paul and Barnabas had been present in the assembly, there was a greater, a heavenly executive, the Holy Spirit, who was rightly recognized as the convener and administrator of the Christian church.

He it was who revealed the program of missions; and it has been his office to carry out the mission plans always, even unto the end of the world.

James in the council, referring to the experience of Peter when the Holy Spirit descended upon the household of Cornelius, made clear the leadership of the Spirit in the divine program of missions:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." Acts 15: 14-18.

The first words in the history of missions among the Gentiles are: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." This was not a human choice. They were not volunteers. The Holy Spirit, the great mission administrator, commissioned those whom his wisdom chose. The record says further, "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." They went, nothing doubting, knowing the leadership of the Spirit. At times other plans were laid, as when forbidden of the Holy Spirit to "speak the word in Asia," they planned to go to Bithynia, and "the Spirit suffered them not."

Leadership of the Spirit in Modern Missions

We have no such inspired record of the inner history of modern missions. If we had, it is certain that we should find again and again the clear leading of the Spirit, directing and controlling his chosen servants. They went forth, not in obedience to a show of hands in the vote of the church, but, strange as it may seem, often against the conviction of the large majority.

"Sit down, young man; you are a miserable enthusiast to ask such a question. When God wants to convert the world, he can do it without your help," were the words addressed to William Carey by the aged Ryland, as he ventured to propound to an association of ministers in Northamptonshire the question whether the command given to the apostles to teach all nations was not obligatory on all ministers to the end of the world.

A careful reading of the life of Carey gives ample proof that he was as surely chosen of God for the opening of modern missions as Luther was for the Reformation. The Spirit called him out, and suffered nothing to hinder him in his divine commission. It was the reading of "Captain Cook's Voyages" which brought the weighty theme of world evangelization to his notice, "though if ever an idea was originated in any man by the Spirit of God, it was this idea of the evangelization of the world."

"Look unto Abraham your father; . . . for when he was but one I called him, and I blessed him, and made him many." Isa. 51: 2. "It was a great consolation to me," wrote Carey, "that Abraham was alone when God called him." In this unassuming

way this leader in modern missions referred to his separation unto the preaching of the gospel to the heathen. Events of his life so fully proved his call to be of the Holy Ghost that Dr. Ryland, who first opposed him, afterward said, "I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source."

At one time, when Fuller visited Carey's shop, he saw on the walls a roughly sketched map of the world, upon which Carey had placed all available facts, in order to hold before his eyes what needed to be done to carry the gospel to the present human race. A heavenly flame burned within his soul. He recognized himself under bonds to make Christ known to those who were in darkness.

* * *

A Personal Word from the Native Workers of the Lake Titicaca Mission

REID S. SHEPARD

DURING the last few weeks I have received word that has led me to think that the friends of the Lake Titicaca Indian Mission would enjoy a few personal words concerning the native workers of our field. We wish to send this letter as a message of our appreciation to all who helped so liberally in the recent Thirteenth Sabbath Offering, that the last message of hope might reach these South American Indians.

My friends, these people appreciate and love this message. If you were to visit this field, they would put their arms about your neck, and with tears in their eyes and a broken voice they would tell you how much the missionary that you sent has done for them. They would tell you that they used to spend their money for alcohol and coca (native chewing tobacco), that they were drunk most of the time, and did not love God. They would tell you that now they know and love Jesus; that his power has made them clean.

We also wish to state that although we have not received the returns from this last offering, the 1919 budget that was sent to the General Conference will give us an abundance to carry forward all the work that it will be in our power to do this coming year. We have no fears that a single item of this budget will be denied, for we have abundant confidence that there will be an overflow due to the faithful self-denial of our dear brethren and sisters in the homeland.

The Spirit of the Lord is being poured out on these Indians and upon us, and we are confident that we shall be able to show a good stewardship for all the funds that come into our field. Following are some of our last year's experiences that will rejoice the heart of every faithful Seventh-day Adventist. Many of these reports would be impossible if we had not been helped by our faithful native Indian boys.

Luciano Chambi lived and worked with Brother F. A. Stahl for a number of years, and has learned from example the true missionary spirit. His life and heart are wrapped up in this work. For the last two years he has been in charge of a company of believers in the territory of Brother E. P. Howard on the Moho side of the lake. This company has grown until we have organized a church and elected Brother Chambi as elder; he has been so faithful in service that missionary credentials have been given

him. The brethren of this church love Luciano, and whenever we visit his church we are impressed with the good spirit that is manifested by all.

Near this church are four schools, which are feeders to the church. Each Sabbath these faithful teachers walk, some as far as six miles, to church, bringing with them the people of their respective districts whom they have interested in the truth. Many of these people in the outlying districts are now baptized members.

You would be interested to attend church in Llave Pampa. The work here was started by another faithful native, Martin Valesquez. This church is twenty-one miles from any of our mission stations. Our white workers have visited them only on Sabbaths, and sometimes the visits are far apart. The work we have here is carried on entirely by our native teachers. There are also four schools in this district. The central school had more than sixty students in attendance this past year. How it would rejoice your heart to see the four teachers bringing their little company of believers to church each Sabbath, then to watch them as they lead out in the songs in their native language, their own translations. What if they do have to put in a few grace notes to make the words fit, their whole heart is in the work.

We have a repetition of such work in our Pomata district. Sometimes more people are brought in by a single teacher from an outlying district than will come from the district in which the mission is located. You will appreciate how much easier it is for our native workers to reach the hearts of these people when we tell you that every word we foreign workers say to them has to be translated from the Spanish to the Indian language. Their own native workers can feel for and with them as we cannot.

About the middle of the last school year, after repeated calls from a new section, we sent out a teacher. This was to a place we had never visited, and, as far as we know, the people had no knowledge of us except as they had come in contact with our Plateria believers. In about a week the teacher returned and said, "I shall have to have some help. There are more than sixty students." We had to take a student from the Plateria school and send him to help out. This school enrolled more than one hundred students before it closed. Once or twice the boys brought their company of believers to Plateria to attend church. They had to walk ten miles. They filled our church to overflowing. Each Sabbath services were held by the natives, and a large company was always present. Some are already asking for baptism. At the end of another year, with the right kind of pastoral help, we shall have a church in this new district numbering more than a hundred.

We are now carrying on our summer school. In this we train our teachers for the coming school year. Dear brethren and sisters, pray that God's Spirit may bless these young men as they study ways and means of carrying this message of the soon-coming Saviour to their own people, who must learn it from the spoken word and from the examples of those who have been taught.

Plateria, Peru.

* * *

A MAN should never be ashamed to own that he has been in the wrong; it is but saying, "I am wiser today than yesterday."—*Pope.*



OUR HOMES



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

THE PURIFYING PROCESS

WORTHIE HARRIS HOLDEN

WHEN tortured by relentless thoughts of night,
When all is gloom with not one ray of light,
When life seems heartless and our yearning vain
And hope is smothered 'neath the throes of pain,
'Tis sweet to know this comfort from above,—
All things together work for good in love.

Ah! if we only knew His constant care,
Life would be redolent of fragrance rare;
The heart would triumph o'er its dreadful rack,
The spirit revel in its sense of lack;
For God is shaping in a beauteous way
A wondrous image for the Courts of Day.

Unveiled we shall behold a visage pure
And holy, to forevermore endure;
No peer of intellect shall reach the goal,
For God must stamp his image on the soul;
The fiery furnace never will destroy
But only purge from dross and the alloy.

* * *

"War Lifts the Old Man's Stock"

BY "AN ECONOMIST OF HUMANITY"

"ONE of the blessings of the war is the disclosure of the fact that a comparatively old man with experience and training is, after all, worth more than a man whose principal asset is youth. In every country the great work of planning and directing has been done almost exclusively by men well past fifty. In every country the experienced man of fifty-five, sixty, and of more years, the man who had been half-contemptuously pushed aside and put on the shelf, came back strong in all walks of life and proved conclusively that the world was committing a grave economic error in emphasizing and preferring youthful energy to mature experience. It is to be hoped that in the future this mistake will be recognized, and that gray hair will be a recommendation instead of a handicap in the commercial and industrial life, just as it is in the political life."

The above quotation is from the January number of *Sunset Magazine*. Much additional proof of the value of men of mature years and experience might be given. A few instances will suffice:

Premier Clemenceau has been styled the "Grand Young Man" of France. "Clemenceau, at seventy-eight, stood for months the resolute leader of his people in its brave resistance of the common foe. . . . Since the autumn of 1917, when he was called to the premiership because he alone among all living Frenchmen was trusted as the savior of his country, he has been the foremost statesman of Europe."

"Harvard University has a seventy-year-old student. Col. George Lyon, a prominent banker, was graduated from the institution in 1879, and has now re-entered to take a course in public speaking."

At the time of the signing of the armistice at Senlis, Foch was past sixty-seven years of age, Von Hindenburg was past seventy-two, and President Wilson is well past sixty-two. When Gladstone was four-score and five, one of the leading American magazines offered him \$1 a word for writing for the journal, himself to choose his theme and determine its length.

Many men have done the best work of their entire lives between the ages of sixty and seventy. Some

of the religious denominations make good use of their older men almost to the termination of their lives. While it may be necessary to retire workers from active participation in aggressive work, so long as a man's mind is clear and he is in reasonable possession of his faculties, it ought not to be true in the proclamation of the threefold message, that he has outlived his usefulness.

There are, however, two sides to this question as it is related to this denomination. A sad side is thus set forth: "A neglect to appreciate and improve the provisions of divine grace, has deprived the church of many a blessing. How often would the Lord have prolonged the work of some faithful minister, had his labors been appreciated."—*"The Acts of the Apostles,"* p. 417. The other side is, when the faculties of a worker are failing, so that his ministry cannot be acceptable in a public way, it is a very happy thing for the worker himself to recognize his decline, and sweetly adjust himself to the inevitable.

There is still another side to this question; namely, in the course of time the idea of recognizing the men and women "who have older grown," will appeal to those who may now be young, for until immortality is bestowed, the young men of today are the old men of tomorrow.

* * *

Training Little Children

It was suggested to a charming mother that the companionship of other children would help to prevent selfishness in her only son. "Oh," she said, "I won't allow him to become selfish; that I will prevent above everything else!"

A few days later this boy was asked to give up the front seat in the automobile to a little cousin who was visiting him. With a look of sullen determination he refused. Tears filled the eyes of the other little fellow, who stood waiting in the road; but when the mother started the car, as if to leave him, he jumped in, glad to take the back seat rather than have no ride at all. This was good training for him, but what of the first boy, sitting in selfish enjoyment of the prized place? His mother's naturally kind heart caused her to question what she had done.

"I must see that he takes the back seat sometimes," she said under her breath, with a serious look. But the time to give him power over himself was then. She had let the opportunity pass, and with each postponement the struggle for unselfish surrender would become more difficult.

"I want my child to love me," protested a father, refusing to check wrong-doing in his son. And later, when the test of love came, the child failed because of a weak, selfish will.

A mother, feeling the necessity of teaching her child to take care of his toys, was very severe when she found that a playmate had broken some of them. "You should not have allowed him to play with your toys!" she said reprovingly, not realizing that she was missing a splendid opportunity to encourage the

love that forgives freely, and could have emphasized care of toys at some other time.

Could such an attitude be adhered to without marring a child's character? If it had been the other child's mother who had acted in such a manner, would she not have been considered unkind? And if a great many mothers were like that, would it be well for the social whole?

These and many other questions a mother must ponder. Some things children do she must forbid altogether, as unproductive of good; other activities she will permit because of their value as steps in growth, even though they annoy her. Yet she should not permit them simply because the child likes to do them. "Because little boys like to act like monkeys is no reason that they should act like monkeys; monkeys are only beasts; they are boys," remarked Kingsley.

The wise mother carefully eliminates the coarse and debasing in pictures, choosing to set before her child ideals commensurate with the serious matter of living. An unwise mother gave her children a book illustrated with grotesque caricatures of a little colored boy. She also told them the story, which was offensive to good taste.

"They like it," was her comment. "I wouldn't be without it for anything! Whenever they misbehave, I can always control them with this book."

"I control my children with pictures of missionaries," said another mother. "They like them better than anything else; and no matter how restless they may be, they soon become manageable, trying to be truly noble."

It has been pointed out by Froebel in his "Mother Play Book" that children grow along lines that are made attractive to them. The first mother was encouraging buffoonery and ridicule; the second self-control and thoughtfulness for others. The first had failed to rise, as did the second, to spiritual motherhood; for the device of the moment satisfied her simply because it was an easy form of entertainment. What we imitate we learn to like, is an axiom in the kindergarten.—*Miss Harriet Frances Carpenter.*

* * *

In the Nursery

MRS. E. M. PEBBLES

WHEN the normal baby grows normally out of the cradle, he is a bright, happy, rollicking little chap, with well-rounded proportions—dimpled arms, and chubby hands and feet. He has not been allowed to waste the best part of his nervous energy and vitality in useless crying. A wise and careful nurse or mother has given him all the care and attention that was rightfully his, and then left him to himself to grow like any other little plant or animal. He has not been always on exhibition, whether asleep or awake, to be tossed and trotted and shaken up until his little brain is awl and he is unable to concentrate the nervous energy and mental vigor which comes with natural sleep and quiet. Besides this, he has not formed the habit of crying for what he wants, especially if it is his by right; consequently we have a happy little being, full of hope and courage and ambition. His eyes are two big interrogation points. He is usually ready for a jolly romp with his brothers or sisters, or better yet, with father, who so very seldom appears within the radius of baby's environment.

But romping should not be carried too far. It is a nervous little body with which we have to deal, and baby never knows when to stop. He will play until he is too tired, and then will have to cry before he can compose himself to sleep. Mother must watch, and keep a steady hand on the helm, and bring the revels to a close before matters become serious. She must quell all the little riots with a firm but gentle hand, and bring about peace as quickly as possible, when disagreements arise. Justice and equality must prevail in the nursery, and noisy demonstrations of anger must be suppressed. Even when bumps and bruises are such as to justify some tears and some petting and sympathy, baby can be taught to cry softly. It is said of the mother of John Wesley, who had an unusually large family for which to care, that her management was such that "that odious noise of child-crying was seldom heard in her home."

The earlier we learn self-control the better in every way, and in the home this characteristic is especially necessary. We must teach our children that obligations are mutual: each one must do his part for the good of the rest. Each of the children should learn that he will enjoy his little treats more when he shares them with the rest of the family, and that his own happiness is increased by making others happy.

The firm but gentle tones of the mother's voice will have a salutary effect upon the children, and they should learn very early in life what the word "no" means. The habit of teasing should never be formed, and it need not be, if the parents agree, each enforcing the other's commands and neither granting a request after having once denied it. It is right to explain to the child, if he is old enough to understand, the reasons for denial, but never should a child be humored because of his persistence in asking; and if he begins to cry because he is not immediately attended to, that should settle the case at once. He can very easily be made to understand that if he cries for what he wishes, he has lost it, for the present at least. All should be taught that the little words "please" and "thank you" are very essential in a happy home.

There is never the least excuse for being unkind and domineering. Culture and good breeding are essential to the welfare of the men and women who are so soon to grow out of their little home nest and make homes for themselves. They will soon take their places in this great busy world and share in its activities, and how much sorrow it will save them if they form right habits early in life!

System and order, and neatness in personal appearance and surroundings should be taught while the children are small, so small that the lessons will become a part of their make-up in character; then it will be easier for them to be nice than otherwise. They can be taught to put away their toys for the night, or even when going away from the playroom for a while. The habit of neatness will cling to them through life, and much precious time will be saved which otherwise would be lost for lack of these qualities essential to success.

But some parents may say they have no time for all this training. It is not time it takes so much as forethought and tact, and a realization of the importance of the work in hand. We have the most important of all work in making or marring souls for whom Christ died. Our children are candidates for immortality. Let us watch as they that must give an account.

A BROKEN DOLL

FRANCIS M. WILCOX

A BROKEN dollie and tearful eyes,
Keen grief that followed the quick surprise
That the idol of heart was torn away
As pass the dreams of a summer day.

'Twas a bright new doll with a pretty face —
In the little girl's mind it had won a place,
So part of herself that her aching heart
Seemed broken too, as she viewed each part.

All life seemed clouded and full of pain,
But dollie wouldn't come back again;
The broken pieces told the tale,
No prayer nor promise would now avail.

Thus with our plans who are older grown —
We reap as the harvest of hopes we have sown
Sad failure and pain; but the future, brave heart,
May redeem of the days that are past yet a part.

For God not as man counts the issues of life;
His hand guides the helm of the ship 'mid the strife
On the great human sea. In the world's noisy din
He holds not the false but the truest to win.

Success with the world would prove failure and shame —
'Tis the right that most counts; 'tis not in the name
That the world may bestow. Man under the rod
Of his fellows' displeasure, may be right with God.

So be brave for the right whate'er may befall,
In God place thy trust, for he careth for all;
Be true to thyself, be honest of heart,
In the battles of life be a man, do thy part.

* * *

The Prize Contest

MRS. S. A. CHRISTENSEN

THE shaded light shone on the golden curls of a sixteen-year-old girl. Her head rested on her arms as she sat at the study table, and her body shook with violent sobs. Beside her sat her mother, gently stroking her shining hair. Finally, when the tempest of grief seemed to have spent its force, she gently said:

"I wouldn't mind, dear; you spoke just as well as Jennie did."

"That's what makes it so unfair," sobbed Evelyn. "They all say I should have won the medal if I had been near the end of the program." Again she sobbed bitterly. "And that is not all. My name was at the end and Jennie's first. I heard her beg the professor until he changed our places on the program."

"My dear," answered the mother, "it was only a medal you failed to win, but we are striving for a far greater prize than that, which no one can take away from us. Don't you remember that we are told in First Corinthians, the ninth chapter, that although only one can win the prize in these earthly contests, the great heavenly prize will be given to all who strive for it to the end? If we follow the divine directions, we may *all* win this prize; and when the reward is given, there will be no envy, but only glad thanksgiving."

Evelyn dried her tears, and her eyes grew brighter as she grasped the meaning of her mother's words.

"And, mother, can Jennie win too?"

"Yes, she may, dear, if she is following the letter of direction which Jesus left us; and it is your privilege to help her. Do not let envy enter your heart. Tell Jennie how to win the greater prize — the greatest prize — eternal life. Let us pray the Lord to help us."

And they quietly knelt together.

"Clothed, and in His Right Mind"

FRANK D. STARR

THIS was the fortunate condition of the man from whom the demons had been cast out, but it is not the condition of many from whom the demon of modern fashion has not been expelled. To appear as nearly as possible in the same condition as that of which our first parents were ashamed after they had fallen from grace, seems to be the ambition of many of Eve's daughters; but, unlike her, they are not ashamed of this condition, but rather glory in it. "Whose glory is in their shame." Phil. 3:19.

The nude condition, prevailing so extensively among barbarous tribes who know not God or his holy laws, is repeatedly condemned in the Scriptures. It constituted a part of the worship of the golden calf. "Aaron had made them naked unto their shame among their enemies." Ex. 32:25. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," is a physical, as well as a spiritual truth.

The wretched victim of Satan described in Luke 8:26-35, "wore no clothes." This was as Satan devised and directed, and he is still leading the people to adopt customs of the same order. The laws of health as well as of decency require that the limbs shall be clothed as well as any other part of the body, but Fashion ignores both of these demands. Outraged Nature, however, will exact a severe penalty for such transgressions.

I well remember a robust young lady who was preparing to be a missionary. Thinly covered arms, even in winter, were very conspicuous in her attire. I could not but wonder how long her system would tolerate this exposure, so I was not at all surprised, though much grieved, when a few months later her obituary was published.

I also call to mind a church school teacher who persisted in wearing only a thin covering on her arms, even when the mercury stood at zero. How could such a tutor, by precept and example, instruct the lambs of the flock to care for their bodies? It is related that in a certain cemetery was a tombstone inscribed thus: "Died of thin shoes." On what a multitude of slabs might be chiseled these words: "Died of exposed arms." And some of this is a sacrifice professed Christians make to a custom they would intensely abhor were it not for the claims of that wicked Dame Fashion.

If a minister of the gospel should enter the pulpit as thinly clothed as are some of our sisters, and begin to preach the word, his audience would likely say, "Our pastor cannot be in his right mind today." Quite likely the pastor could say the same of that part of his audience who appear in the sanctuary in scanty attire.

Needless exposure of the person is one of the first steps in the downward path that leads multitudes into unnamable peril, against which the health department of the Government is so earnestly warning at the present time.

"Satan invented the fashions which leave the limbs exposed."
"Even life itself is frequently sacrificed to the god of fashion."

"Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked or nearly so, are sacrificing the health and lives of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized."

When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fulness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion."

"In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided the face with an immense circulation, because it must be exposed. He provided, also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. Satan invented the fashions which leave the limbs exposed, chilling back the life-current from its original course. And parents bow at the shrine of fashion, and so clothe their children that the nerves and veins become contracted, and do not answer the purpose that God designed they should. The result is, habitually cold feet and hands. Those parents who follow fashion instead of reason, will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion."—*Testimonies for the Church,* Vol. II, pp. 531, 532.

It is nearly fifty years since this testimony was first published, and now not only the children but many of their mothers and sisters have adopted this questionable style of dress, which is just as bad for adults as for boys and girls.

* * *

Kindergarten Helps for Parents¹

MARY E. DOZIER

A CHILD of four years who was in the habit of pinching her neighbors, was asked by her kindergarten teacher: "Would you like to have Alice pinch you?"

"No."

"She doesn't like it either, Dorothy, and will not care to sit by you if you continue."

But the talk did no good, for the little tot went on repeating her offense. Then the teacher quietly took her handkerchief and, wrapping it around the offending member, said: "Suppose we cover up this little hand, and not let it be seen until it can remember not to pinch."

After a few minutes the child came over to the teacher to say that the hand could take care of itself now. Smilingly the teacher unwrapped it and said, "I am so glad!"

A mother, for a similar offense, was seen to slap her child's hand and jerk his arm. Which do you think the better method to follow?

Too much attention devoted to such a simple act? Not when a child learns thereby that disobedience is not worth the price of forfeited companionship, and that to be an active and desired member of the school group he must comply with its necessary laws.

In some cases a child may be talked with and his sense of honor and dependableness aroused, while another child for the same offense must be dealt with more severely to awaken him to better action.

Study the nature of the child with whom you have to deal, and although it may take many months of patient study, and perhaps much experimenting, work out the best approach for a permanent lesson with him.

¹ Issued by the Department of the Interior, Bureau of Education, and the National Kindergarten Association, New York.

I ASK BUT THIS OF THEE

LEST through the years Thy will may never be
That baby arms around my neck should twine,
Nor that I hold myself in fealty
To soft, rose-petaled fingers curled in mine,
Nor press a drowsy head down on my breast
And watch wide, starry eyes close sleepily,
Nor feel a little, trusting limpness rest
Within my arms, I ask but this of thee:

O Lord, grant me a mother's heart, that I
May see the little, wistful child look out
Through grown-up eyes; wisdom to know the why
Of straying steps, and fear, and fault, and doubt;
Hands strong to soothe and give firm comfort to
All those who touch them seeking aught of me;
And patient love, which holds each day anew
Faith in thy children, Lord, through faith in thee.

— Dorothy Anderson.

* * *

TO GET BACK HOME

To get back home again — and there to see
Old friends and faces of long-vanished days,
To hear some friendly voice call out to me
From street or corner of remembered ways;
Where, rain or shine or wind-blown winter snow,
The lights of home hold up their golden shield,
With soft, warm arms from out the long ago
In waiting welcome from the silent field.

To get back home again — to know at last
The guns are still from Flanders to Lorraine;
The day of slogging through the mud is past;
The night of terror in the driving rain
Lies hidden in the midst of Argonne drifts,
A grim, yet holy specter of the years,
That wait ahead, where every shadow lifts
Before the smile that welcomes through its tears.

To get back home again — O dream of dreams
Too radiant to last but for a breath;
The drift of purple nights and singing streams
Beyond black dawns still rife with ghosts and death,
Beyond the dreamless sleep of those who wait
To hold the line they fought for to the end,
Eternal sentinels at Freedom's Gate,
Where none shall pass save those who whisper, "Friend."

To get back home again — yes, that is all;
The rest is less than nothing down the world;
To hear no more the bugle's waking call —
The tramp of marching feet — all standards furled —
And only silent thoughts of those who stay
To hold the guard across the endless years,
Who will not come again the ancient way,
Nor know the "smile that welcomes through its tears."
— Lieut. Grantland Rice, in *New York Tribune*.

* * *

SUCCESS

A PRIZE was offered by a Kansas newspaper for the best essay on success.

Many were submitted, but the following beautiful short essay, written by a woman, carried off the first honors:

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's fine beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

* * *

"If we desire the flowers of Paradise, we must sow the seeds."

Medical Missionary Department

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

HEALTH LITERATURE FOR EVERY ONE

MUCH good health literature is available to the people of most of the States in this country through the various State boards of health. As a rule, the health authorities are anxious to have the people secure this literature, which may generally be had for the asking. State laws in some instances forbid sending the literature to others than citizens of the State.

Our department office has secured a copy of each of these publications. We are surprised at the amount of it, and pleased with the quality of most of it. We advise our people in the various States to avail themselves of this literature, and of the other benefits offered through each State board of health. We give some information herewith as to some of the literature thus obtainable.

The Alabama State Board of Health, Montgomery, issues bulletins on "The Baby," "Diphtheria," and "The Care of the Baby." People of that State are entitled to them.

Some special bulletins on "Child Welfare," pamphlets on "Milk Production," "Sanitation," and "Flies," as well as a monthly bulletin, are issued by the California State Board of Health, of Sacramento. Those desiring material for lectures should communicate with the board.

The Colorado State Board of Health, Denver, has for the use of lecturers on child welfare considerable material, charts, lantern slides, lectures, etc.

The Connecticut State Board of Health, Hartford, has leaflets on the care of the baby, posters, wall charts, lantern slides, etc.

The laboratories of the Florida State Board of Health offer to give data to the people of the State, through physicians, by making investigations and reporting findings which may be of assistance in diagnosing diseases. There is no charge for this service. Physicians and surgeons in need of laboratory service are earnestly urged to make use of the facilities offered.

In Georgia the State Board of Health, Atlanta, has bulletins and circulars on "Mother and Child," "Keep the Baby Healthy During the Summer," and "Some of the Causes of Infant Mortality," together with other material for those doing lecture work.

The Illinois State Board of Health, Springfield, issues a regular bulletin, and has available a liberal amount of literature, too much to mention in detail. Send for the list.

The Indiana State Board of Health, Indianapolis, also issues a quantity of excellent matter, booklets, pamphlets, and circulars, and has available for proper use, lantern slides, charts, etc.

The Purdue University, Department of Agricultural Extension, Home Economics Division, Lafayette, Ind., has a number of publications which it sends out on request.

The Iowa State Board of Health, Des

Moines, publishes a regular bulletin. Among the issues already published are the following: "Infantile Paralysis;" "Measles;" "Venereal Diseases;" "Bright Eyes—How to Keep Them Shining;" a baby bulletin; "Better Housing in Iowa;" "Come Clean," a social study on venereal diseases.

The Kansas State Board of Health, Topeka, gets out some of the best health literature, plain and practical, of any of the State boards. If you are especially interested in child hygiene, send for the following: "Kansas Mother's Book," "Handbook of Child Hygiene," "The Conservation of Child Life." There is also a monthly bulletin published which contains much interesting and valuable health information. Much lecture material is also available.

The Kentucky State Board of Health, Bowling Green, has several pamphlets on health subjects, exhibit material, etc.

The Louisiana State Board of Health, New Orleans, sends free on request to the people of its State, an almanac which is different from any other almanac we have seen. Its thirty-six pages are full of valuable information on health and other literature. The board also issues a quarterly bulletin and a monthly bulletin.

The State Board of Health of Maine, Augusta, has a bulletin on "The Feeding and Care of the Baby," and a series of leaflets on "Health of Home and School," besides many lantern slides and much other child-welfare lecture material.

The Massachusetts State Department of Health, Boston, publishes a large number of health publications. The list is a long one, and the publications are of a very practical character. They ought to be in the hands of at least every mother among our people in Massachusetts.

Public Health, a monthly bulletin issued by the Michigan State Board of Health, Lansing, is an up-to-date publication, one of the best issued. If you can get the back numbers treating on child hygiene, you will be fortunate. Also make request for *Public Health* to be sent to you monthly. A series of valuable pamphlets on Sex Instruction may also be had.

The Minnesota State Board of Health, St. Paul, has literature on various subjects of health.

The University of Nebraska, College of Agriculture, Extension Service, University Farm, Lincoln, has circulars on "Mother and Baby," "Care and Feeding of Children," and "Children's Clothing;" also pamphlets on "Hygiene of the Child," "Home Nursing for Babies," "Colds," "Whooping Cough," "Measles," etc.

The New Jersey State Department of Health, Trenton, has health literature and a series of Sex Instruction pamphlets, for New Jersey State citizens only.

The New York State Department of Health, Albany, publishes several health bulletins. The board has already issued a large list of circulars and bulletins treating on various topics. The list is too long to give here. We make special mention of "Sleeping and Sitting in the Open Air," for those who may be interested in safeguarding against tuberculosis. *Health News*, a monthly bulletin, is sent regularly to health officers, and

upon request, to physicians and other interested persons. Much other valuable material is available for public lecture work.

The North Carolina State Board of Health, Raleigh, issues a splendid bulletin. The back numbers we have received are well worth reading. See what you can get.

The Ohio State Board of Health, Columbus, issues a valuable monthly bulletin. It also offers a series of Sex Hygiene pamphlets. The Division of Child Hygiene has much material for public work.

The Oklahoma State Board of Health, Guthrie, issues a booklet for mothers.

The Oregon State Board of Health, Portland, has leaflets on "Are Your Baby's Eyes Sore?" "The Expectant Mother," etc.

The Oregon Agricultural College School of Home Economics, Domestic Science Department, Corvallis, issues bulletins on "Food for the Family," and pamphlets on Sex Instruction.

The Oregon Social Hygiene Society, Portland, sends free a series of good pamphlets on Sex Instruction.

The Pennsylvania State Board of Health, Harrisburg, was among the first in the health campaign. Its bulletin has been published for some time. Some valuable back numbers are available, as well as current issues. Write for them; they are good.

The Rhode Island State Board of Health, Providence, issues a regular bulletin, and has a number of health pamphlets.

The South Carolina State Board of Health, Columbia, also has some good pamphlets.

"The Mother's Book" is issued by the South Dakota State Board of Health, Waubay.

Our people in Texas should get in touch with the State Board of Health, Austin, and secure some of its good health literature. Here is a list of publications now available: "Pure Milk and How to Get It," "Study Outlines of Elizabeth Harrison's 'Child Nature,'" "Physiology and Hygiene in the High School," "Cottonseed Flour as a Human Food," "How to Conduct a Baby Health Conference," "The Principles of Menu Making," "What the Baby Health Conferences Teach," "The Uses of Foods and the Proper Balancing of the Diet," "Simple Cooking of Wholesome Food for the Farm Home," "Food for Infants and Growing Children," "Food Conservation to Help Win the War," "Cleanliness and Health." The University of Texas, Department of Extension, Austin, also issues much good literature.

The Utah State Board of Health, Salt Lake City, and the Utah Agricultural College, Extension Division, Home Economics Department, Logan, offer circulars and leaflets on various health topics.

The Virginia State Board of Health, Richmond, issues the *Virginia Health Bulletin* for the benefit of the people of the State. Among the numbers already issued are those treating on the following subjects: "For General Use in the Study of Preventable Diseases," "Infantile Paralysis," "Tuberculosis Catechism for Young People," "Malaria, or 'Chills and Fever,'" "The American Murderer," "The Mother and Her Child," "The School Child, His Health and What to Do About It," "Nature's Laws and Pen-

alties," "What We Should Know About Tuberculosis," "Typhoid Fever," "The Summer Scourge." These pamphlets are written so that the common people can understand them. Any one interested in health questions should have them.

The Washington State Board of Health, 930 Henry Building, Seattle, has printed a beautiful little booklet entitled, "Is Your Baby Healthy or an Invalid?" It has many suggestions regarding the preservation of the health of the baby. It is written in simple language, has pages giving blanks for recording various items of interest concerning the baby's progress, and also a page giving a blank record for the baby's weight. Among other pamphlets issued by this board of health are "Rural Sanitation," "Typhoid Fever," "Anything but Measles and Whooping Cough," "Diphtheria," and "Scarlet Fever."

The Wisconsin State Board of Health, Madison, offers several good pamphlets and leaflets, dealing especially with baby's health.

L. A. HANSEN.

Home Missionary Department

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

THE MIND OF CHRIST—HAVE WE IT?

We are exhorted to have the mind of Christ. This does not refer to preachers alone, but to every church member. What was the mind of Christ is now the mind of Christ, for he is the same "yesterday, and today, and forever." What is the mind of Christ?

We shall let Christ himself answer this important question. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4: 34. The mind of Christ was to seek and save the lost. The work of God is saving lost men. It is the will of God that every follower of Christ should enlist in this kind of service. All other service is secondary. No one is excused from doing the will of God in the divine plan. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

Keeping the ten commandments in a formal way according to the letter, is not doing the will of God. The Jews thought they were strict observers of all the ten commandments. But in "The Desire of Ages" we read:

"Had they kept the law of God, they would have done the same unselfish work that Christ did. . . . They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. . . . No one can live the law of God without ministering to others."

— Pages 533, 534.

The mind and life of Christ is summed up in one sentence: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28. If the purpose of our lives is to minister to ourselves instead of to others, it is very evi-

COLPORTEURS' SUMMARY FOR MARCH, 1919

UNION	Agents		BOOKS		PERIODICALS		
	Hours	Value 1919	Value 1918	No. Copies	Value 1919	Value 1918	
ATLANTIC							
Eastern New York	4	119	\$ 173.95	\$ 765.95	3655	\$ 548.25	\$555.75
Greater New York	13	580	947.58	740.47	8913	1336.95	665.25
Maine	21	1516	1927.25	165.40	710	106.50	198.00
Massachusetts	12	581	631.00	1278.65	3134	470.10	776.40
Northern New England	10	541	1293.90	.....	220	33.00	127.95
Southern New England	10	689	1684.50	1356.85	3030	454.50	361.80
Western New York	23	2355	3384.35	996.12	1908	286.20	938.70
Totals	93	6381	10042.53	5302.94	21570	3235.50	3623.85
CENTRAL							
Colorado	6	314	498.55	472.10	890	58.50	260.10
Kansas	10	570	1309.95	1550.85	1210	181.50	156.30
Missouri	5	269	509.75	900.00	2046	306.90	118.20
Nebraska	2	143	412.25	898.85	425	63.75	121.65
Wyoming	2	143	347.10	365.35	310	46.50	46.05
Totals	25	1439	3077.60	4187.15	4381	657.15	702.30
COLUMBIA							
Chesapeake	8	529	1385.55	487.35	1565	234.75	59.40
District of Columbia	16	500	3140.55	500.00	750	112.50	34.05
Eastern Pennsylvania	22	1516	2613.28	2861.80	951	142.65	199.20
New Jersey	16	970	1922.16	868.25	1673	250.95	239.70
Ohio	18	1072	1351.20	2406.75	2963	444.45	674.40
Virginia	19	1272	4849.25	3335.15	420	63.00	66.60
West Pennsylvania	18	881	1506.48	2254.76	526	78.90	131.85
West Virginia	10	463	797.05	2185.35	155	23.25	396.75
Totals	127	7203	17565.52	14394.41	9003	1350.45	1801.95
EASTERN CANADIAN							
Maritime	4	68	306.80	381.50	1850	277.50	94.50
Ontario	1	89	455.20	910.30	1677	251.55	120.90
Quebec	..	..	.....	.....	375	56.25	7.50
Newfoundland	..	..	.....	.....	..	.....	..
Totals	5	157	762.00	1291.80	3902	585.30	222.90
LAKE							
Chicago	20	1626	2105.90	959.06	3805	570.75	566.85
East Michigan	..	617	910.30	2045.85	398	59.70	134.55
Illinois	7	950	1760.70	1992.50	1960	294.00	175.35
Indiana	17	1054	1304.00	2955.30	875	131.25	148.95
North Michigan	7	407	481.55	596.80	215	32.25	140.70
North Wisconsin	5	219	400.00	718.25	276	41.40	189.75
South Wisconsin	9	282	368.70	1128.70	777	116.55	576.90
West Michigan	..	1054	1230.20	1074.32	728	109.20	154.65
Totals	65	6209	8511.35	11470.78	9034	1355.10	2087.70
NORTHERN							
Iowa	3	323	581.95	710.75	5667	850.05	674.40
Minnesota	5	427	1063.85	1086.55	1085	155.25	912.75
North Dakota	3	..	771.85	119.50	40	6.00	78.45
South Dakota	1	11	47.00	576.00	242	36.30	332.25
Totals	12	761	2464.65	2492.80	6984	1047.60	1997.85
NORTH PACIFIC							
Montana	8	1389	1902.43	.....	270	40.50	117.15
Southern Idaho	4	965	1523.90	482.15	474	71.10	104.70
Southern Oregon	..	..	.....	189.75	335	50.25	42.15
Upper Columbia	8	1128	1439.80	511.60	235	42.75	133.20
Western Oregon	5	778	2345.45	1102.00	1389	203.85	247.80
Western Washington	8	881	1670.70	1844.15	2425	363.75	362.70
Totals	33	5141	8882.28	4149.65	5148	772.20	1007.70
PACIFIC							
Arizona	3	210	419.55	651.90	290	43.50	84.80
California	5	117	363.83	918.05	3991	598.65	609.15
Central California	7	486	1109.45	536.45	770	115.50	95.70
Inter-Mountain	1	71	204.00	801.15	75	11.25	1.50
North California-Nevada*	7	510	730.35	341.20	180	27.00	216.45
Southern California	12	927	1783.90	86.30	4370	655.50	293.70
Southeastern California	6	325	386.45	7.50	382	57.30	141.00
Totals	41	2646	4997.53	3342.55	10058	1508.70	1392.30
SOUTHEASTERN							
Carolina	20	2555	7330.15	7716.90	594	89.10	214.20
Cumberland	10	753	1897.25	2323.75	205	30.75	108.60
Florida	11	1313	2962.80	1420.05	463	69.45	303.15
Georgia	18	1974	6019.04	4848.50	510	76.50	441.75
Totals	59	6595	18259.24	16309.20	1772	265.80	1067.70
SOUTHERN							
Alabama	22	2027	5464.70	4193.00	599	89.85	352.35
Kentucky	20	2271	5533.70	2943.75	250	37.50	271.50
Louisiana	11	546	3090.90	3392.00	460	69.00	102.00
Mississippi	20	1533	3925.45	4853.98	29	4.35	43.65
Tennessee River	16	1633	2512.26	1063.95	1227	184.05	84.60
Totals	89	8010	20527.01	16446.68	2565	384.75	854.10
SOUTHWESTERN							
Arkansas	15	980	3427.90	2919.05	675	101.25	89.25
North Texas	13	862	1452.95	5121.35	335	50.25	158.55
Oklahoma	18	1393	3276.43	1966.05	1552	232.80	311.55
South Texas	6	518	2207.85	2066.80	1460	219.00	537.00
Texas	2	51	82.50	205.70	70	10.50	136.65
Totals	54	3604	10447.63	12278.95	4092	613.80	1233.00
WESTERN CANADIAN							
Alberta	..	..	.....	.....	495	74.25	66.75
British Columbia	1	220	275.40	.....	185	27.75	58.80
Manitoba	2	325	476.50	.....	645	96.75	88.65
Saskatchewan	..	..	.....	.....	745	111.75	192.15
Totals	3	545	751.90	.....	2070	310.50	406.35
Foreign and miscellaneous	..	..	.....	.....	9851	1477.65	793.20
Mailing lists	..	..	.....	.....	39145	5871.75	9837.15

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	..	..	\$.....	\$8326.10	.....	\$.....	\$1631.53
British	52	2628	2895.12	634.79	77155	3121.21	3312.90
Scandinavian	73	6383	12476.01	4850.55	7809	629.99	380.18
Latin	17	1767	888.63	..	6152	242.78	..
South African	17	1036	2918.28	2231.08	4782	268.14	41.04
Hawaiian	..	..	..	330.25	..	..	..
Japan	..	..	..	88.01	..	..	197.08
North China	..	..	..	618.83	..	..	208.03
South China	12	..	486.00	..	2882	141.75	..
Philippines	51	3289	4777.00	652.88	..	714.00	300.00
Korean	12	1334	14.15	51.85	5278	296.66	245.56
Malaysian	..	..	326.56	..	..	..	..
Porto Rico	..	..	..	943.25	..	..	..
Cuban	8	519	1837.50	2140.60	..	..	..
Jamaica	..	..	..	953.48	..	..	..
Salvador	3	220	421.50	252.77	..	..	..
South Caribbean	26	1870	2143.23	..	..	..	..
West Caribbean	..	..	..	1292.00	..	..	..
Guatemala	1	105	144.00	..	..	..	..
Mexican	2	264	27.83	..	1901	110.19	..
Venezuela	3	186	429.80	..	..	..	..
Bolivia	4	327	198.00	..	..	45.64	..
Inca	8	467	1315.40	4353.05	..	51.45	853.70
Brazilian	60	61527	33007.86	2201.42	193832	5964.98	471.42
Austral	..	..	..	4907.21	..	..	32.80
Foreign totals	349	81922	65206.87	34828.12	299791	11586.79	7679.24
North Amer'n totals	606	48691	62289.24	91666.91	129575	19436.25	27028.05
Grand totals	955	130613	\$171496.11	\$126495.03	429366	\$31023.04	\$34707.29

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1918, 105,978 copies, value \$6,313.15; Jan. 1918, 182,192 copies, value \$9,935.07. February, 1918, 168,396 copies, value \$3,504.90; Feb., 1919, 196,795 copies, value \$10,134.74. March, 1918, 153,435 copies, value \$7,679.24; March, 1919, 299,791 copies, value \$11,586.79.

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1917	1918	1919		1917	1918	1919
January †	104517	137723	127738	July	202270	97324	
February	129591	134197	105253	August	237711	230127	
March	107703	330318	129,575	September	164438	164573	
April	201556			October	122138	103332	
May	140580	117178		November	136271	177861	
June	141169	220177		December	63219	146646	
Totals	.....			1751163	1859456		

COMPARATIVE BOOK SUMMARY

	1914	1915	1916	1917	1918	1919
January	\$ 59697.52	\$ 46778.58	\$ 60418.25	\$ 66045.00	\$ 68276.77	\$111467.25
February	67149.45	47943.61	74298.80	82346.89	74560.50	114848.54
March	75962.31	72414.23	92431.51	100551.86	241063.34	171496.11
April	85685.35	78974.96	94066.35	103042.73	..	..
May	87024.10	107987.69	106602.30	136453.74	160112.53	..
June	153480.96	151199.10	174415.86	237914.24	276413.96	..
July	199116.62	170546.02	192033.15	265004.04	336262.65	..
August	105391.65	119773.18	143185.26	203010.57	207615.34	..
September	74359.96	78364.70	96001.38	172855.15	137462.98	..
October	60357.25	76102.53	85128.41	116501.72	133893.11	..
November	57388.95	69660.16	86248.56	107545.23	101093.49	..
December	57496.17	69145.88	71060.56	87121.50	117592.42	..
Totals	\$1083110.29	\$1088890.64	\$1275890.39	\$1675431.56	\$1854347.09	

* For two months.
† Multiply number of magazines in any month by fifteen cents to get value.

dent that we do not have the mind of Christ.

The first sign and evidence that the Christ-life and the Christ-mind have begun to manifest themselves in us is when our hearts begin to long for the salvation of others. As soon as the hardened sinner realizes that his sins are pardoned, and that he is actually saved by grace, he is anxious to tell others of his new-found hope and wants others to share his boundless joy. His first love always produces first works, and this is the unmistakable sign that a new life is begun. If love does not begin to work for Christ, the seed planted becomes dormant, the energies latent, and the life barren.

We cannot love God without loving our fellow men. The nearer one gets to God, the nearer he will find himself getting to men. By helping our fellow men we often get new and wonderful glimpses of God. The way to God is through Christ, and the way to Christ is through men. In order to minister to Christ, we must minister to needy humanity.

The life of service is the Christian life. It is rooted in prayer and purity. If the life lacks prayer and purity, it is bound to be serviceless. Christian service is rooted and grounded in a rich subsoil which possesses a secret life of prayer and an open life of purity. The indi-

vidual who has no desire to do personal work for others, as a rule, hesitates because he is conscious of cherished sins in his own life which he is unwilling to part with. He is conscious that he lacks the sweet fragrance of an open life of purity. He is afraid somebody will point out his own sins, if he should endeavor to lead others to Christ. Cherished sin in the life is the principal reason why most people never do any personal work for others. But when we get in warm touch with Jesus, and receive his mind, there springs into existence a strong yearning for purity and a deep love for active Christian service.

All who have the mind of Christ will obey the commands of Christ. Jesus said to all his disciples, "Go ye therefore, and make disciples of all nations." Matt. 28: 19, margin. He expected all to go, and to go to all. It will take all to finish the task. Jesus did not expect all to give their full time and strength to the direct going and telling, but he did expect all to contribute something to the cause of Christian service, according to their "several ability." He "gave . . . to every man his work," "according to his several ability." Matt. 25: 15; Mark 13: 34. No one is excused from Christian service in the plan of Christ. Every follower of Christ has a heaven-appointed work to do,

and a place to fill. No one else can do that work and fill that place as well as he. It cannot be done by proxy. Therefore, let us part company with that undesirable class to whom the Saviour referred in his parable of the "supper," saying, "They all with one consent began to make excuse."

Excuses for failing to do Christian service are not acceptable at supper time. It is the last invitation, and the last opportunity. Instead of making excuses now, because of our own temporal interests, we ought to esteem it a high honor that the great King of the universe should condescend to invite us, and call us into his service at the eleventh hour, and give us the same reward as those receive who entered his service in the beginning and blazed the way before us.

Let every church be a working church, and every member a soul-winner for Christ. The church must fulfil her divine mission. She must arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising. She must keep in touch with needy humanity, and thus in touch with God.

C. S. LONGACRE.

Missionary Volunteer Department

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

DEALING WITH JUNIORS BEFORE AND AFTER CONVERSION

"WHEN I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." I think we should recognize that there is a distinction between childish religion and manhood and womanhood religion. Paul, the inspired writer, says that when he was a child he spoke as a child. As I look into the life of Jesus at twelve years, I find that he had a child's religion. He was not able to go out and heal the blind, cure the lame, etc., but he could do his work in the carpenter shop.

Now I believe God recognizes the difference between a man and a child, and I believe we must recognize, if we are to win the lambs of the flock, a distinction that the disciples did not see. Jesus said: "Feed my lambs;" "Feed my sheep." Some people get the feed so high that the lambs starve to death.

I maintain that a Seventh-day Adventist boy or girl should from the cradle love the name of Jesus just the same as he loves the name of father and mother. There are none of us who can say, "I can look back to the time when I was twelve or fourteen or sixteen years of age when I began to love mother." From our earliest recollection we loved mother, because we had just naturally grown up to love her, and I think we should grow up from the cradle to love Jesus. I have met several reliable, consecrated Christian young people who have said, "I cannot look back to the time when I did not love Jesus." That is a beautiful experience, and I think it ought to be that way. It is true that the love which children have for their parents is different from that which they have for them after they become men and women.

Instead of going to the tender little lambs of the flock and saying, "You are mean and miserable," we should go to them and love them into the fold. I think we have to love these boys and girls and tell them that Jesus loves them. I think as soon as a child begins to talk, he should lip the name of Jesus.

Let us show the young people that Jesus loves them. Let us hold ideals before them, something that as boys and girls they can get hold of. We should live our religion at home in such a way as to interpret to the children's minds the things that Jesus would have interpreted. There are many things in the Bible that a child's mind cannot comprehend.

I remember visiting a home from which the children had all gone. Only the father and mother and I were there. The mother said: "There was a time when the children knelt with us, and went to Sabbath school and church. None go now. It was this way: We compelled them to go. We did not interest them and help them to get enthusiastic, but we compelled them to go and listen to a long-drawn-out sermon whether they wanted to or not." Those boys and girls, when they got old enough, said, "No more Sabbath school or church for us." I think we ought to try to understand the young people and adapt the Word of God to them.

Jesus said, "Suffer the little children to come unto me." He did not treat them as he did the fathers and mothers. He took them in his arms. We must have a different method of approach to get into the minds and hearts of the young people. I think we ought to try to understand the boy and girl. I do not believe we ought to try to put old men's and old women's heads on young people's shoulders, but we ought to take these children and try to get them as little lambs into the fold. And after they are converted, we need to recognize still that they are only children.

We talk about the slaughter of the babies over in Belgium, but oh, how many little boys and girls there are in Seventh-day Adventist homes who have their hearts crushed, who give up in discouragement, saying, "There isn't anything in the Christian life for me." Let us remember that they think as a child, and speak as a child, and let us remember that it is our duty to help them on in the better way, not to discourage them by criticism and faultfinding when they have done the best they can.

I remember once when I had to correct my child, she said, "Papa, I want to be good." I think we ought to recognize this, and when we know they are sincere, we ought not only to forgive them, but to love them, and tell them that we believe they will not do that wrong thing any more. We ought to try to keep the confidence of the child. We cannot do very much with the lambs of the flock unless we have their confidence. If they come to confide in us and are met in a harsh manner, they will not confide in us. Many, many parents' hearts are sad because they have lost the connection, with their young people,—destroyed their confidence.

The children should be taught in a positive, definite way how to pray; Jesus had to teach the disciples how to pray.

And then again, we ought to try to find missionary work that will be adapted to the junior boy and girl. I think of the Boy Scout movement. While it is not wise for our children to join this movement, there is a lesson in it for us. These boys, if time lasts long enough, will grow up with the military spirit in their hearts. They want to do something, no matter how small it is. If we will only be as "wise as serpents, and harmless as doves," we shall learn lessons from the children of the world, and adapt them to our work for our boys and girls. Then, I believe, we shall win a great many more of our boys and girls and hold them in the fold.

C. L. BENSON.

Publishing Department

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

EVERYTHING HELPS

"If God be for us, who can be against us?" Rom. 8:31.

The great apostle knew from experience the full meaning of the words quoted above. Wherever he preached the unpopular message of the gospel in his day, he encountered opposition of every sort, yet he bears this testimony:

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14.

It is our privilege today, while bearing to the world the message of Christ's second advent and the necessary preparation to be ready to meet him, though meeting opposition of every sort, to bear the same testimony of "triumph in Christ . . . in every place."

From two of our colporteurs come the following recent experiences:

Opposition Helps

"I have seen it fully demonstrated this week that nothing can be done by the enemy to hinder the work. A minister in the territory preached against the book, even telling the people that they had better keep their money in their pockets, but it only made the people more anxious to get the books. Some were not able to take their books, but the Lord had others ready, and waiting with the money, so I didn't have any books left on my hands."

How the Dog Helped

"I called at one house twice, but found no one there either time. The next morning after leaving the home where I spent the night, more than a mile from this place, the Lord seemed to lead my mind back to this house. So I decided to put the Lord to a test. I was just about one hundred yards from where the road turned off to the right, leading to this first home a mile away, and I began praying, 'Lord, if you want me to go back there again, tell me in some definite way before I get to the turn,' and I began thinking of Philip's experience with the eunuch, and wishing we were living so near the Lord that the Spirit could direct us in the same way. Well, when I got back from Philip and Gaza to Indiana again, I found myself quite a distance from the turn of the road, on my way to this house. But when I rapped at the

door, and found no one at home, I began to think the Lord surely did not lead me this time, and was just on the point of turning away, when I noticed the peculiar actions of the dog. He would run away from the house a short distance and whine and bark, and then back to me again, and do this each time I rapped on the door. I followed the dog, and saw a man coming toward the house, who proved to be the man who lived there. His attention had been attracted to the house by the dog. I told him what I was doing, and he invited me in, and gave me an order for 'Bible Readings' in the best binding."

The following words are to the point:

"We start out bright and early each morning every week, and push the work with vigor as for hungry souls we seek. We stop at every house we see, no matter how it looks, for we are sure that therein lives some one who needs our books. Sometimes we meet discouraged souls who need a word of cheer, and sometimes we with tempests meet which almost make us fear. But working on with purpose fixed to reach the goal ahead, we feel that we can safely trust the One by whom we're led. The courage which we sometimes need to keep us on our way, can always be discovered if we take the time to pray. So hurry on with courage bold to meet the tempter strong, for we can meet him in God's strength and conquer every wrong."

W. W. EASTMAN.

* * *

OUR SUMMARY FOR MARCH

SURELY the hearts of God's believing children everywhere rejoice at the prosperity attending the work of our devoted colporteurs. It will be seen at a glance that a gain of more than \$45,000 in value of sales for the month is shown over March one year ago. This gives us a total gain for the first three months of the year of \$128,479.41. If the same rate of gain is kept up for the remaining nine months of the year, it will give us a total gain of more than half a million dollars, notwithstanding the extraordinary sales of 1918. And this too, represents chiefly our large subscription books sold in the homes of all classes of people. These books make the message plain, telling where it can be found in the Word of God. Surely many thousands of people are reading these books, and many are being convicted that it is the truth of God, that Jesus is coming soon, and that a special preparation is necessary in order to be ready to meet him.

To our colporteurs and field secretaries, we say: This work is of God. Be of good courage and persevere in your work and your reward is certain. And to the believers we pass on this word: Continue to pray for the colporteur and his heaven-appointed work. W. W. EASTMAN.

EDUCATIONAL SYSTEM ADOPTED BY SEVENTH-DAY ADVENTISTS

(Continued from p. 2)

"The object of God in bringing the college into existence, has been lost sight of. Ministers of the gospel have so far shown their want of wisdom from above as to unite a worldly element with the college; they have joined with the enemies of God and the truth, in providing entertainments for the students. In thus mis-

leading the youth, they have done a work for Satan. That work, with all its results, they must meet again at the bar of God."—*Testimonies for the Church*, Vol. V, pp. 21-23.

Ten years later (in 1891), our educators were startled by another message of warning and reproof indicating how Christ would relate himself to our institutions of learning were he to visit them.

"There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places filled with others that would inculcate substantial knowledge, and would abound in sentiments which might be treasured in the heart, and in precepts that might safely govern the conduct."—*Counsels to Teachers*, p. 25.

This message of reproof, in some measure, was taken to heart, and some books were banished from the schools, but our educators were slow to provide other books of the right character to take their place. From time to time other messages were received urging our educators to build according to the pattern, and warning against any alliance with worldly plans and policies.

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the God of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to his commandments."—*Id.*, p. 255.

A Call for Reconstruction

While our educators were endeavoring to profit by the counsel and reproof given and thus carry forward the work of educational reform, they were greatly cheered and encouraged by the following message:

"I call upon our school faculties to use sound judgment, and to work on a higher plane. Our educational facilities must be purified from all dross. Our institutions must be conducted on Christian principles, if they would triumph over opposing obstacles. If they are conducted on worldly policy plans, there will be a want of solidity in the work, a want of farseeing spiritual discernment."

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to his voice and follow in his ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. . . .

"Opposing circumstances should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. Make a beginning. The oak is in the acorn."—*Testimonies for the Church*, Vol. VI, pp. 145, 146.

Later instruction addressed directly to

our teachers is contained in the following words:

"In the night season these words were spoken to me: 'Charge the teachers in our schools to prepare the students for what is coming on the world.' The Lord has been waiting long for our teachers to walk in the light God has sent them. . . . The character of the education given must be greatly changed before it can give the right mold to our institutions."

"When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity."

"It is only when intellectual and moral powers are combined for the attainment of education, that the standard of the Word of God is reached."—*Review and Herald*, Sept. 3, 1908.

"God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted. . . .

"I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God."—*Counsels to Teachers*, pp. 532, 533.

Only a little more than a decade has passed since the words above quoted were addressed to us as educators, indicating that the character of the work must be greatly changed before God's plan for our schools will be realized. Some changes have been made, but we have not yet achieved the ideal set before us. Does it not behoove us as educators to study more carefully the plans and specifications of the educational temple which God has asked us to build according to the pattern he has given?

Religious Liberty Department

C. S. LONGACRE - - - - - Secretary

SUNDAY LEGISLATION IN THE PACIFIC UNION CONFERENCE

SUNDAY bills were introduced into the legislatures of Arizona, Nevada, and California at their last session. All of these were killed by vote or died in committee. Elder M. A. Hollister, president of the Nevada Conference, looked after the proposed legislation at Reno, and Elder E. C. Boger at Phenix. Elders W. M. Healey, N. W. Kauble, and I had charge of the work at Sacramento. The longest battle was fought at Sacramento. The Sunday-closing bill at this place was

ostensibly backed by the labor organizations. In a general way, the measure was given the support of the churches; but this was not made very prominent. In fact, an effort was made to conceal this and to make prominent the thought that it was a labor bill.

Then argument was made that it was not an effort to secure religious legislation. The fact was overlooked that the origin of a law does not change its nature. Whether introduced and sponsored by the church or by a labor organization, its operations, if made into a law, would be identical. All Sunday legislation is religious, and in its final analysis will result in religious coercion. Every true American should oppose such legislation whether the law embraces him in its workings or whether he is among a class who are exempted from its provisions. Each man should be jealous for the rights of his fellows, and do all he can to protect them from the workings of an unjust law.

Toward the close of the session, a strong lobby put forth strenuous efforts to induce the legislature to favor Sunday closing. However, the work done by the lovers of liberty had exerted a powerful influence. Petitions had been circulated and at least fifty-seven thousand signatures secured protesting against Sunday closing. These were presented morning after morning. The plan was to have the senator or assemblyman representing the district where the signatures were secured present them openly in the respective houses of the legislature. This gave them an opportunity to know the minds of their constituents. The fact was apparent that the general public did not favor enforced Sunday closing.

The proponents of the bill were also active in their propaganda, and the members of the legislature were between two fires. On account of this, they did not wish to be forced to a vote. Therefore it was decided to refer the bill to the judiciary committee, composed of twenty-one lawyers. The opponents of the bill were confident that it was unconstitutional and that it would never come out of this committee. When the motion was made to refer, a short but sharp fight ensued, but the motion prevailed. The judiciary committee never took up the bill for consideration, but allowed it to die a peaceful death. Thus once more California has demonstrated that it has not lost its love for liberty. May it always maintain this attitude and be zealous to guard the rights of its citizens.

W. F. MARTIN.

News and Miscellany

Notes and clippings from the daily and weekly press

— An advance of twenty per cent in bread prices became effective in Chicago, Ill., May 4. Master bakers claim that the increase was made necessary by the higher cost of labor and materials.

— A plant which was once accurately described, but which botanists after careful investigations were inclined to conclude was not in existence, is now growing in the greenhouse of the Department of Agriculture at Washington, D. C. Its name is Primrose Galax, or *Shortia galacifolia*.

—The worst fire in the history of Yokohama, Japan, occurred April 29. It destroyed 60 blocks and 2,500 houses. The loss is estimated at \$7,500,000.

—Montenegro has ceased to exist as an independent kingdom. Its national assembly recently transferred supreme power to the Serbian government, thus reuniting the two states which were one centuries ago.

—Iowa is the seventh State within the last three months to grant Presidential suffrage to women. There is now only one State west of the Mississippi River—New Mexico—in which women do not have this privilege. Thus 15,500,000 women are entitled to vote for President, and this is only 3,000,000 votes less than were actually cast in the last Presidential election.

—The Allied governments have authorized the resumption of postal and telegraphic services between neutral countries and Germany, to a limited extent, in order to facilitate the operation of the food-supply arrangements which were recently made. It was recognized that Germany could not export the goods with which she is to pay for her food unless she was permitted thus to communicate with her prospective customers. The Allies will maintain a censorship over such intercourse.

—Officers and enlisted men in the Medical Corps have been notified that they have little prospects of immediate release from the army. Only those who can establish clear cases of family distress or who are needed urgently for industrial enterprises will be discharged. In making this announcement, General Ireland said: "The department can only request its personnel to be patient, and to make still further sacrifices, if this is necessary, in order that the sick and wounded may be given the treatment which has been promised them."

—Immediate independence for the Philippines, on the double grounds of the islands' fitness for self-government and their right to this status under the United States war policy guaranteeing the liberties of small nations, is being urged by Manuel L. Quezon, president of the Philippine senate and chairman of the Territory's mission to this country. With the Filipino people ready for independence, the senator says the commission which he heads has been sent to America in confidence that it will be able to win for the country "a share of the fruits of democracy's victory."

—Great Britain has the secret of helium gas, the discovery of an American and up to this time the exclusive property of the United States government. No charge is made that a Federal employee was responsible for the British government's acquisition of the noncombustible chemical or that it was obtained by unfair methods. Scientists at McGill University, Montreal, Canada, it is stated, simply "worked out" the process. The gas was discovered by a Washingtonian named Hildebrand, and perfected by American scientists. It is absolutely non-inflammable, and was intended, had the war continued, to be pumped into dirigibles. Sole possession of the gas would have made the United States the "mistress of the air" and also revolutionized aerial warfare.

—Concrete ships seemed unlikely enough, but now ships are being built of brick! For the information of the incredulous we add that the bricks are not laid in mortar, but are pulverized and mixed with cement and used in a form known as "puffed brick." Two ships made of this material are soon to be launched at San Francisco, Calif.

—Books in war service wear out seven times as fast as books issued by a public library. That is why the American Library Association issues a call for half a million books to be sent with 250,000 others from cantonment libraries to American forces in France. The American Library Association has practically unlimited tonnage for the shipment of books and magazines.

—A new nervous affliction, or rather a very old one that has appeared under various names after periods of war or pestilence, is reported to be prevalent in parts of Belgium, France, and other countries where the people have suffered desperately during the war. Newspaper men have named the disease in its present outbreak the "sobbing sickness." Persons so afflicted break out into hysterical sobbing from no visible cause.

—The king of Siam is seeking by every possible means to give his people opportunities for education. He is establishing well-equipped schools, and insists that the teachers shall not only be well educated, but shall be of unquestionable character, so that their influence upon the children shall be the best. He is also encouraging the publication in the Siamese language of the best literature from the more civilized nations of the world.

—The superdreadnaught "Tennessee," recently launched at the Brooklyn (N. Y.) Navy Yard, is said to be the most powerful naval battle unit built in the history of the world. The giant ship will displace 32,600 tons. It is 624 feet in length and 97 feet in breadth, with a mean draft of 30 feet and 6 inches. It will have an indicated horsepower of 28,000, and a speed of 21 knots an hour. Its crew will consist of 58 officers and 1,024 men. It will be exclusively oil burning and electrically driven, with an armament of twelve 14-inch guns and fourteen 5-inch guns.

—Dr. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, says that for less than the cost and equipment of a single battleship, the Presbyterian Church last year did the following work in foreign lands: There were 1,366 missionaries and 6,870 native workers employed during the entire year in spreading the gospel; 4,467 congregations, with 172,325 communicants and 406,587 adherents, were kept at work; 2,060 schools were conducted for twelve months, training 777,680 young people in Christian character and good citizenship; 11 printing presses produced 59,740,420 pages of Christian literature; 175 hospitals and dispensaries treated 704,714 cases. *The Methodist Centenary* is authority for the statement that the cost for maintaining our army on the Mexican border for the first six months would have built a hospital of one hundred beds, a library, a school, and a church in every town in Mexico of more than four thousand inhabitants, supplied them with trained workers, and provided them with funds for continuous operation for ten years.

—It is reported that many chaplains and Y. M. C. A. men have become addicted to the cigarette habit, to which they resorted in the hope of gaining influence over the soldiers. One soldier remarked, "No minister gained the confidence of the soldiers by using coffin nails."

—A program of church extension work, entailing an expenditure of \$20,000,000 and including among its proposed activities a "definite attempt to provide a real substitute for the saloon" as a social center, has been adopted by the Episcopal Church in America, according to an announcement recently published on the authority of the church's federal boards.

—"Native-born Americans are said to possess less self-control than foreigners in this country in the matter of the use of narcotic drugs," says the *Literary Digest*. "It is no matter for self-congratulation that of all white races, and indeed of all races, except the yellow, where the use of opium is deeply established, we are the greatest drug addicts in the world." This fact has been established by the country-wide investigations of a competent committee.

—The New York City Federation of Women's Clubs has opened a campaign against immodest dressing. They claim that dress designers "have led fashion to the extreme limit of indecency, resulting in a most immoral influence upon the youth of the country. A resolution was adopted, calling upon the women to dress modestly, and on designers and merchants to use their effort to control indecency in dress. Apparel proclaims the woman as well as the man."

—Canada is in a queer tangle. The city and country districts are sharply at odds on the question of changing Canadian clocks to keep daylight-saving time. The conflict has been brought to a head by the decision of the Canadian Railway War Board to follow the American plan and advance the clocks one hour, in spite of the fact that the daylight-saving bill was defeated in the House of Commons by a vote of 105 to 50. Many cities in Canada are following the example of the railroads, and the two plans of computing time are resulting in great inconvenience and more or less annoyance to the general public.

—The seniors of Princeton University were recently asked the question, "What is the most valuable thing you have received during your college course?" Commenting upon some of the flippant answers made, the *United Presbyterian* says: "The question will be answered by every college man, old or young, according to his nature, his life purpose, and his experience of life. Mental discipline is a fine thing to bring out of a college course. The power of concentration is an acquirement not to be lightly held. The habit of victory should be reckoned as very much worth while. College friendships are a heritage of abiding gratification. The shedding of egotisms is a blessed loss. A big life purpose, big enough to contain God's will for a life, is a tremendous gain. Knowledge sufficient to reveal our colossal ignorance is surely worth the price paid for a college education. To acquire a true thirst for knowledge is a path of life. To know God and Jesus Christ, whom he has sent, is the supreme thing."

Appointments and Notices

CAMP-MEETINGS FOR 1919

North Pacific Union Conference
Western Oregon, Portland.....June 3-15
Northern Union Conference
Jamestown, N. Dak.....June 19-29

BRITISH COLUMBIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the corporation of the British Columbia Association of Seventh-day Adventists will be held at Chilliwack, on Tuesday, June 10, 1919, at 10 a. m., for the purpose of attending to the usual business and other important matters pertaining to the welfare of said corporation.

A. C. Gilbert, Pres.
T. S. Bowett, Sec.

THE NORTH DAKOTA CONFERENCE

The seventeenth annual session of the North Dakota Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting, at Jamestown, N. Dak., June 19-29, 1919, in the Fairgrounds Park. The object of the meeting is to elect officers, and to transact such other business as may properly come before the conference session. The first meeting will convene at ten o'clock, Friday, June 20. Each church is entitled to one delegate at large, and one additional delegate for each ten members.

E. L. Stewart, President.
J. J. Jutzky, Secretary.

"PEOPLE ARE DELIGHTED WITH IT"

The general secretary of the Michigan W. C. T. U. Loyal Temperance Legion Branch, Grand Rapids, Mich., Mrs. Lenora H. Holcomb, speaks in the highest terms of the Anti-Tobacco Annual. In connection with her fourth order for this Annual, she says:

"Dear Coworkers:

"Once again I am sending to you for copies of your Anti-Tobacco Annual of August, 1917. This makes my third or fourth order, but it is the best publication I can find for my work with the children and their leaders. The people are delighted with it, and it presents the truths so plainly and clearly that all may see. This must be our next great objective, now that we are beginning to see the end of the liquor traffic."

ANOTHER \$1,000 LIBERTY BOND FOR "PRESENT TRUTH"

The person who sent a \$1,000 Liberty Bond for Present Truth, No. 38, has also sent a \$1,000 Bond to pay for 200,000 copies to be used by our tent companies the coming summer.

Another bond for \$50 was donated by one of our Review and Herald employees, and a \$50 check has just been sent in by one of our members residing in New York.

The bulk orders for Present Truth for the week of April 3-18 totaled 357,317 copies. While this is a good week's work, it by no means represents the future circulation of Present Truth. It unquestionably will go far beyond these figures.

PUBLICATIONS WANTED

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

Mrs. R. I. Jeffords, Box 724, Miami, Fla.

Mrs. Anton Lund, Manassas, Va.

Margaret W. Locke, Box 263, Zurich, Mont., Signs, weekly and monthly, Watchman, Present Truth, Life and Health, and Instructor, for 1919; also pamphlets.

* * *

REQUESTS FOR PRAYER

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

A sister who does not give her address asks prayer for healing.

"Please pray that if it be the will of the Lord I may find relief from terrible pain, and be made able to walk; also that my dear brother may overcome the tobacco habit," writes a Pennsylvania sister.

A sister who is in deep sorrow begs us to pray that the Lord may reconcile her heart and give her peace in him.

Writing from Missouri, a sister expresses her desire for prayer in behalf of her unconverted husband.

* * *

CHANGE OF ADDRESS

The address of Elder B. W. Brown is changed from Atlanta, Ga., to Boulder, Colorado. Those wishing to communicate with him should address mail to the last-named place in care of the Boulder-Colorado Sanitarium.

OBITUARIES

Burnham.—Joseph C. Burnham was born in Hebron, Wis., Jan. 10, 1847. He was married to Mary C. Wilson of Petaluma, Calif., in 1884. About four years ago he was baptized and united with the Seventh-day Adventist church at Ukiah, Calif., and fell asleep March 9, 1919, in hope of a part in the first resurrection. He leaves his wife, two daughters, and one son.

Mrs. Mary C. Burnham.

Swofford.—Clara V. Sellers was born in Spartanburg, S. C., Nov. 23, 1868. She was married to John M. Swofford Nov. 25, 1888, and in 1908 they accepted present truth. Her death occurred April 7, 1919, at Huntsville, Ala., where her husband is manager of the Oakwood Junior College farm. Her companion, seven children, six brothers, and one sister look forward to a reunion when Jesus comes. She was laid to rest in Cherokee, S. C.

W. H. Branson.

Adams.—Clifford Ezlon Adams was born June 16, 1882, at Springfield, Mass. When he was two years of age his parents moved to Council Bluffs, Iowa, at which place most of his life was spent. He was married to Grace Belle Ferron Oct. 19, 1904, and to them were born three daughters who, with the mother, are left to mourn, as are also the parents, a brother, and three sisters. Four years ago the deceased united with the Seventh-day Adventist church at Council Bluffs. He became deeply interested in the young people, and soon was elected leader of the local Missionary Volunteer Society. Two years ago he connected with the Iowa Conference, laboring in Ft. Dodge for a time, and last fall he was asked to take the secretaryship of the conference Missionary Volunteer department. While his condition of health would not permit him to devote himself to arduous work, he anxiously looked forward to the time when he could fully and unreservedly give his life to the young people's work. A surgical operation was necessary, and he seemed to be making good recovery, when complications set in. Though human skill did its best to save his life, he fell asleep April 16, 1919. We cannot understand the workings of Providence, but we are content to leave all with the One who "doeth all things well."

A. R. Ogden.

Burnett.—Chester C. Burnett was born in Virginia in the year 1842. In early life he came to California and in 1872 embraced the third angel's message, remaining faithful to its teachings until his death.

S. T. Hare.

Howard.—Anna Howard was born in New York State, Feb. 27, 1847, and died at her home near Delta, Colo., March 30, 1919. She was a member of the Delta Seventh-day Adventist church, and fell asleep in the hope of a soon-coming Saviour.

W. M. Address.

Rice.—William Rice was born in McKean County, Pennsylvania, May 2, 1842, and died at the home of his son in Chocolate Bayou, Texas, aged nearly 77 years. He is survived by his faithful wife and five of their seven children. Truly we can say that he sleeps in Jesus.

W. F. Hills.

Boyd.—Sarah J. Boyd, aged seventy-eight years, fell asleep in Jesus at Long Beach, Calif., March 25, 1919. She was a native of Arkansas. More than thirty years ago she accepted the faith held by Seventh-day Adventists, and remained a believer in Christ's second coming to the end of her life.

George A. Snyder.

Saxton.—Mrs. Janie L. Saxton was born Feb. 8, 1869, and died in College View, Nebr., April 2, 1919. She is survived by five children, her father, one brother, and three sisters. For fully thirty years she was a member of the Seventh-day Adventist Church, and she sleeps in hope of a part in the first resurrection.

Helen B. Holm.

Stilwell.—James H. Stilwell was born in Livingston County, New York, May 5, 1842. He served his country in the Civil War, and later accepted the third angel's message, remaining faithful to the end of his life. He fell asleep at his home in Geneva, Ohio, Jan. 29, 1919. He is survived by his wife and four children.

Chas. P. Haskell.

Wery.—Antonie Wery was born in Red River, Wis., in 1865, and died at his home in the same community April 6, 1919. At the age of twenty-three years he accepted the third angel's message, and lived a consistent Christian life to the day of his death. He is survived by his companion, one son, and two daughters.

E. F. Ferris.

Whitaker.—Ann M. Davis was born in New York State in 1835. She was married to J. B. Whitaker of Michigan in 1857. Through reading the Review fifty years ago she was led to embrace the third angel's message, and her faith and confidence grew stronger and brighter as years passed by. She died at the home of her daughter in Ukiah, Oreg., April 12, 1919.

B. M. Grandy.

Green.—Elva Amelia Green was born in Iowa City, Iowa, April 10, 1873. Her parents were members of the Seventh-day Adventist Church, and she was reared in like faith, uniting with the church at Boulder, Colo., at the age of fourteen years. She was a graduate of Union College, College View, Nebr., and during succeeding years was employed in the Colorado Conference, the Iowa Conference, and later in several institutions on the Pacific Coast. Ill health made it necessary for her to give up clerical work, and her last days were spent with her sister in Oakland, Calif. She passed away Wednesday morning, April 9. She was anxious to live, yet willing for the Master to have his way with her. She is survived by one brother and three sisters.

E. W. Farnsworth.

Leininger.—Joseph Leininger was born near Harrisburg, Pa., Feb. 11, 1839, and fell asleep March 19, 1919. In 1849 the family moved to Illinois, and there Joseph grew to manhood. In 1859 he came to California, making the journey across the plains with oxen. He returned to the home of his childhood in 1869 and was married to Annie Rine. They settled near Chico, Calif., where they lived until 1884. Meanwhile the light of present truth came to them, and they moved to Healdsburg so that their children might have the privilege of attending a Christian school. During the years that followed, Brother Leininger gave generously to the Lord's work. He was a devoted Christian, and lived in joyous expectation of the reward promised to the faithful.

W. C. White.



WASHINGTON, D. C., MAY 15, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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

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

THREE hundred thousand free copies of *Present Truth* Number 38, can be had as the result of further donations. Orders are to be sent with the pledges as heretofore.

* *

THIS year marks the seventieth anniversary of the publication of the REVIEW AND HERALD. In celebration of this milestone in our history, we shall issue, the latter part of July, a special anniversary number devoted to a consideration of the early beginnings of our work, the progress it has made, etc. Some of our early pioneers and leading workers will contribute to this special issue, and we believe it will be one of unusual interest. Watch for it.

* *

WE are beginning in our next number Bible studies on the second coming of Christ, by Elder M. C. Wilcox. These studies will present the coming of Christ in a new setting, and will, we believe, be read with interest. These will be followed by a series of studies on the Sabbath question, later by studies on the sanctuary, and last of all by a series of studies on the nature of man. We hope now that we can run these continuously. They will make a valuable series of articles to place in the hands of our friends and neighbors, as well as for home study.

* *

As we go to press, May 6, the Spring Council of the General Conference Committee is just closing. Many questions of world-wide importance have been considered, and resolutions of far-reaching consequence have been adopted. These, we believe, will make for the more rapid advancement of the work. As the council closes, a number of city evangelists east of the Mississippi are convening for a conference regarding their work. This meeting will last for two days. We hope in the very near future to give a full report, as far as practicable, of the recent council meetings which have been held in Takoma Park. The pressure of meetings has prevented the preparation of even a partial report, and we believe it will be more satisfactory to our readers to have the entire report in one number of the REVIEW, which may be preserved for future reference.

BROTHER J. WIBBENS, of Holland, sends this word in a recent letter:

"The work in Europe is flourishing. In hard times the hearts of the people are more susceptible to the working of the Holy Spirit and more open to receive the word of God than in times of prosperity. One worker wrote me the other day that notwithstanding all the difficulties of the past year, the three unions of Central Europe had a net gain in members of 1,543. During this time all the able preachers, all the church deacons, and nearly all the elders had been called away to military service, only old men and a few who were unable to do military service being left to do the work. And I assure you there were very few men who were not considered able to do some work in the army. They even used women."

* *

INTERESTING EXPERIENCES IN BRAZIL

WE have now been in Porto Alegre one year. Looking over the experiences of the past year, we can say that the Lord has been good to us. Many and varied are the trials and perplexities that one meets in the mission field,—climatic conditions, language, customs of the people, and the like,—but by not losing sight of the one main object in entering the field, all these difficulties are successfully overcome.

During the first six months it was our privilege to have a Brazilian worker with us, Brother Jose. We lived in the same house, and studied our Sabbath school lessons, prayed, and worked together, and in this way we soon got a working knowledge of the native tongue. Our labor for the public began by lending tracts. Could we but realize the power and possibilities that lie within one little tract, we would use them more freely. We had no difficulty in gaining entrance to the families.

A man and his daughter were one day talking about the different religions of the world. The daughter asked her father this question: "If we wanted to join a church, how should we know which is the right one to join, there being so many of them?" Just then (as the daughter told me afterward) I came across the street and offered them a tract. The father took the tract and gave it to his daughter, asking her to save it, as he thought it was worth reading. Soon after that they were ready to receive Bible studies. The daughter is keeping the Sabbath, and will, I believe, soon be ready for baptism. She often speaks of how God sent his message just at a time when they were ready to receive it.

The city is worked systematically with novels as we work it with tracts, and often the tracts are refused because the people think they are novels. Brother Jose called at a house and offered the lady a tract. She refused it, thinking it a novel. After he had explained its contents in a few words, the tract was accepted. What was the result of urging this tract upon the lady? She read other tracts that were brought to her, soon began to attend our meetings, and today is a stanch member of our church. She is very happy.

Another family, the father a shoemaker by trade, became dissatisfied with their church. He had noticed our little church in passing it, and upon making inquiry as to the persons who worshiped there, was told that the people were Jews.

Others said: "Their doctrine is the doctrine of the devil." These answers, however, did not fully satisfy the inquirer. One day one of our sisters invited this family to our church. They were so impressed with what they heard that they became regular attendants at our Sabbath and week-day evening services. They are already keeping the Sabbath, and desire baptism. It pays to invite people to our meetings.

In June of last year four members were added to our Porto Alegre church by baptism, and in December nine more were received. Besides these, it was the writer's privilege to baptize fourteen other persons outside of Porto Alegre. Among these was a Jew who had received the seed of truth into his heart through a conversation he had had with one of our students who was returning from our seminary at Sao Paulo. It pays to talk the truth. Let us talk it. This last-mentioned convert is a very energetic young man, and is listed as one of the colporteurs to go into the field after our annual conference, which is to convene here.

The influenza made quite a break in the regular routine of work. The writer was one who suffered from its far-reaching effects. But notwithstanding this, our prospects are bright for a good harvest of souls during 1919.

H. F. NEUMANN.

Rio Grande do Sul.

* *

KNOWING OUR LEADERS

THE earnest exhortation of the apostle Paul comes to us, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you." 1 Thess. 5: 12. With the rapidly growing work of the advent message, it is quite impossible for any one through personal acquaintance to know more than the leaders in his own local field. We really owe it to ourselves, however, to broaden our acquaintance with those who are leading out in our work in all lines, and in all parts of the world.

Every year, at considerable expense, there is published an official directory of the officers of the various local and union conferences, and local and union missions, as well as of the General Conference officials, and the members of the various departments into which our cause has been divided.

We often talk about keeping up with the message in its rapid advance throughout the world. One of the best ways to do this is to obtain and study year by year this annual publication. Each year in the Year Book also appears a survey of the field for the preceding year, which of itself is well worth obtaining; and the complete ministerial directory forms not the least valuable portion of the book. Another sad but important feature is the obituary record, a page on which appear the names of the standard bearers who have fallen at their post of duty during the past year.

Shall we not see a wider circulation of this our denominational official annual? As we study the field and become intelligently acquainted with the work and workers and the various institutions, let us pray for those upon whom the Lord has placed the responsibility of leadership.

L. L. C.