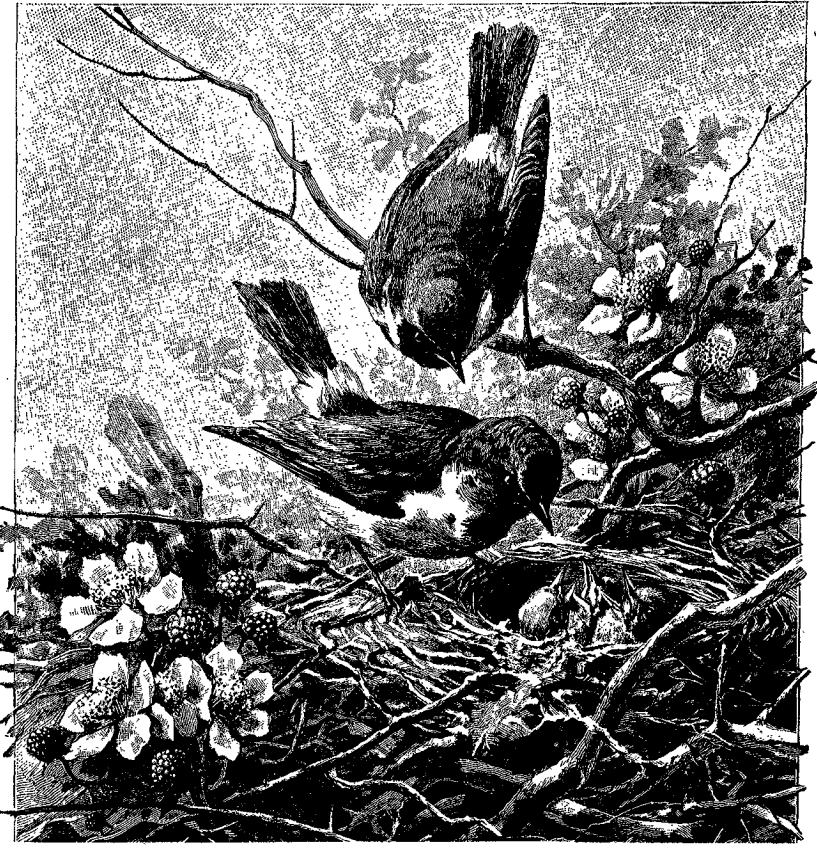
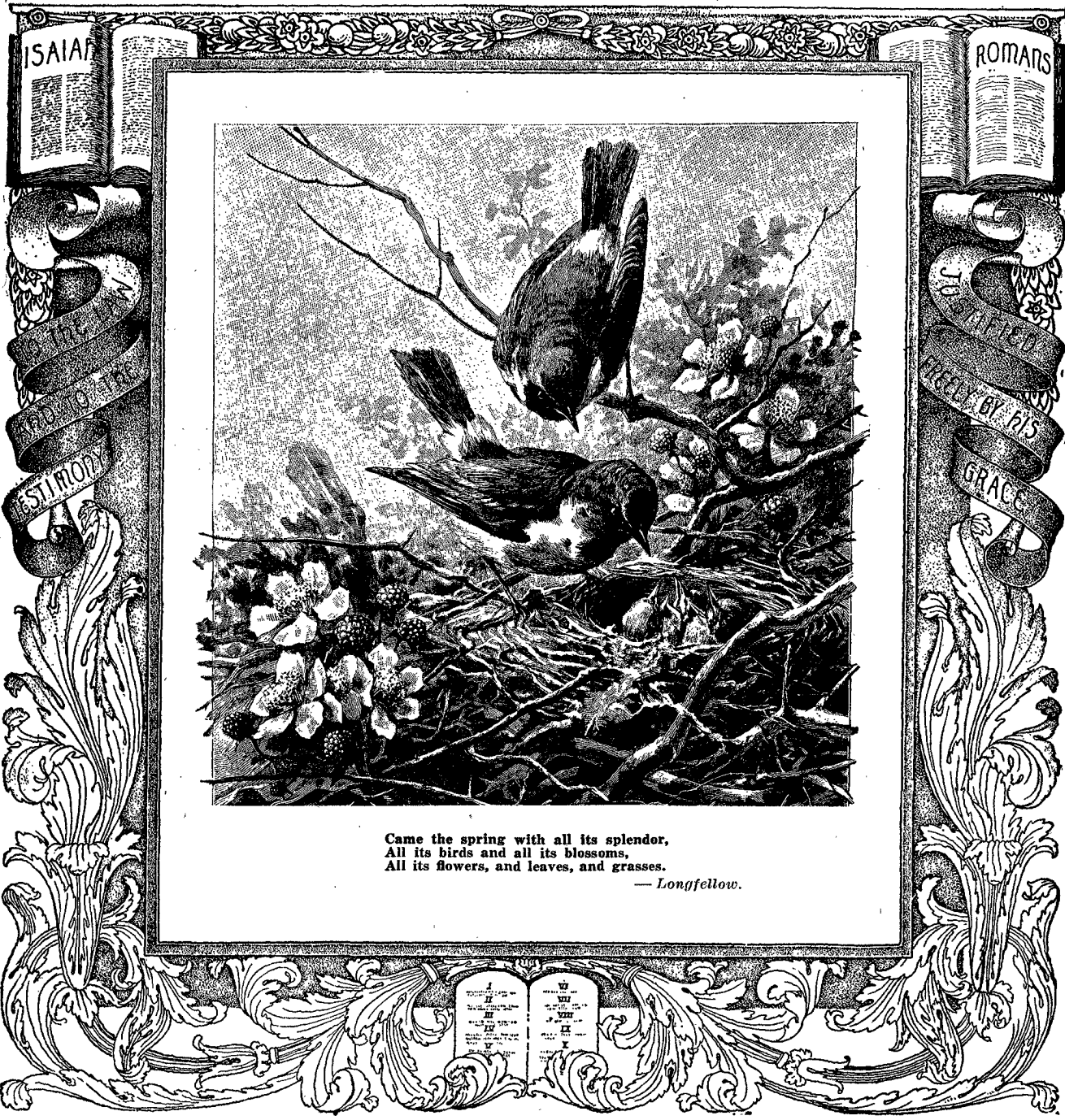


The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

Vol. 96 Takoma Park Station, Washington, D. C., Thursday, May 22, 1919 No. 21
 THE GOSPEL TO ALL NATIONS



Came the spring with all its splendor,
 All its birds and all its blossoms,
 All its flowers, and leaves, and grasses.
 — Longfellow.

Missionary Volunteer Department

M. E. KERN *Secretary*
MATILDA BRICKSON } *Assistant Secretaries*
ELLA IDEN }
MEADE MACGUIRE *Field Secretary*

OUR MISSIONARY VOLUNTEERS AND THE MISSION FIELD

"FROM sinking sand He lifted me,
With tender hand he lifted me.
From shades of night to plains of light,
O, praise his Name, he lifted me."

The Lord Jesus has lifted you, he has lifted me. He reached out a loving hand to us when we were well-nigh lost in the quicksands of sin, and he lifted us and placed our feet on the Rock Christ Jesus. And in return for what he has done for us, his commission is: "Go ye into all the world, and preach the gospel." We are to reach out the helping hand to those who are down in the mire of sin; we are to seek and save those who are lost. This is our task—a mighty one; but we are not alone, for we have the promise, "Lo, I am with you."

The world today is altogether different from that in which the apostles lived. Their knowledge of the world was very limited, and the mission field comprehended in the commission to the early church was small compared with ours today.

Our mission fields stretch from Alaska to Cape Horn; from Scandinavia, the Land of the Midnight Sun, to the Cape of Good Hope; from the arctic regions of Russia and Siberia to the burning sands of the peninsula of India; from Japan to Tasmania. Our mission field, dear young people, is the whole wide world; and in that mission field are a thousand million heathen whose only hope of salvation lies in the gospel of our Lord and Saviour. They are sunk in the sand and mire, and there is only one power that can lift them out, and that is the power of the Lord Jesus. And he can lift them only as they get some knowledge of him and are taught to lay hold of him by faith.

Our duty and our privilege is to go to these millions, and tell them of the Saviour and of his power to save, and to show them how to accept him and believe in him. It is a great task, but it is a glorious one.

Dear Missionary Volunteers, you are members of a large family today—twenty-five thousand strong. Your brothers and sisters are many, and they are of all colors and speak all languages. They are in all lands—in China, the Philippines, Japan, Korea, India, Africa, the islands of the sea. They are loyal Seventh-day Adventists—ardent Missionary Volunteers, knowing this message, believing it, rejoicing in it, eager to give it to others, and anxious for the finishing of the work. And remember, but a short time ago many of them were enshrouded in the darkness of heathenism. The age of miracles is not past. God is doing mighty things in the world today, as he did in apostolic times. We must not forget that, nor overlook the mighty working of our God today. He is on the field of battle; he is leading his hosts; his grace is doing its mighty, regenerating work in the hearts of men everywhere.

From every land come earnest, pleading calls for help. What is the reason, Missionary Volunteers, that we have so much trouble in answering these calls? Are you Volunteers to sit around the camp fires at the home base, or are you Volunteers for the front? The demands for the mission fields are very pressing today. The calls are many and urgent, and we are deeply in earnest about answering these calls and placing our young men and women out there to help those needy millions.

Our policies have greatly changed since we first began foreign mission work. We then sent out only ordained men—men far along in years and in experience. But as the years have gone by and our field has broadened, we have found that we must send younger men and women, until today we are selecting young people from twenty to twenty-five years of age. We have found that they have less difficulty in acquiring the languages of the mission fields, and that they can more readily adjust themselves to changed conditions, and can better stand the exposure, and hardships, and the privations which every missionary must meet.

We are looking to you, Missionary Volunteers, to respond to the calls that come from millions of those for whom Christ died, who are pleading for you to bring them the message of salvation. But before you can answer the calls, you must have a vision of the world's great need, and a living, vital connection with the Saviour of mankind. The greatest thing that is needed by our young people as Missionary Volunteers is a deeper experience in spiritual things, a reality in the religion of Jesus Christ, so that they may have power to bring men to Christ. Societies and programs and rules are good; but none of them, nor all of them together, can take the place of Christ in the heart. We must have him. We cannot bring others to Christ until we abide in him ourselves.

Missionary Volunteer officers, the supreme purpose of your office, your position, your leadership—the ultimate end of it all—is to win men and women, old and young, to the Lord Jesus—to save people. Nothing else will count if you do not save individuals—bring them over the line and into the kingdom. We must so work that when the end comes, and all our plans, our programs, and our equipment are no longer of use, there will be left a great body of people saved and rejoicing in the kingdom of God.

I want to appeal to you, young men and women, do not go on with this in a formal, perfunctory way, as a mere profession, because you have a society or because you have been chosen to hold an office. Work because the value of souls is pressing hard upon your hearts. Realize that your mission in the world as God's sons, God's daughters, is to win some one to Christ. Let nothing satisfy you but to know that your service, your words, your influence, your life, are saving some one from sin. When that pressure gets onto your hearts, you will spiritualize this young people's movement, and it will become a mighty factor in the proclamation of the gospel and in the salvation of souls for whom Christ died.

ARTHUR G. DANIELLS.

* * *

"THE Lord alone did lead him, he instructed him, he kept him as the apple of his eye."

THE HOME MISSIONARY AND MISSIONARY VOLUNTEER SOCIETIES

VERY few, if any, now doubt the wisdom of organizing our young people for service. The young people's movement has brought courage and inspiration to thousands of our youth, and has opened the way for the development of their initiative in missionary lines, which has been very helpful in their preparation for life. The organization needs wise leadership, and this the conferences are endeavoring to supply.

But God has called the whole church to missionary activity, and just now an effort is being made to organize Home Missionary societies in all the churches. In some cases the older members of the church have been working with the young people. There are churches where, because of the small number, this seems necessary. In such cases, however, the reports of old and young should be kept separate, and only the young people (including, of course, older ones who are officers) should be reported as Missionary Volunteers. The Missionary Volunteer Department does not want credit for members or work which does not belong to it.

There are other places where it would be far better to have the two missionary societies, and they should provoke one another to good works. One of our Missionary Volunteer secretaries writes of having visited a Missionary Volunteer Society which had as members parents who had children more than twenty years old. In such a case, if these older ones are active, as they should be, it nearly always follows that the youth are inclined to allow these older ones to do the work, and hence do not get the development they should. There is no thought whatever of the older members of the church being unwelcome at the Missionary Volunteer meeting. It is simply a question of the best method of organization for the proper development of our youth.

M. E. KERN.

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THE SEVENTH-DAY ADVENTISTS

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

VOL. 96 MAY 22, 1919 No. 21

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The Advent REVIEW AND SABBATH HERALD

HOLY BIBLE
IS THE FIELD
OF 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.

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 22, 1919

No. 21

Deliverances in Pondoland

WHILE visiting in Africa, one of our members, a descendant of an old missionary family, told us of experiences that her grandfather had in Pondoland, the region near the coast between Natal and the Cape Province. Her grandfather was a Tainton, of Bristol, one of the pioneer missionaries of South Africa. Mrs. Blaine said:

"There was a terrible drouth. Chief Faku said: 'You say there is a God in heaven, a great God. Then why don't you ask him to send us rain?'

"'You are a chief of the Pondos,' the missionary replied. 'If the chief wants rain, I think he ought to come with all his people and humble themselves before God, repenting of evil deeds.'

"'I will do it,' said Faku; 'what day shall I come?'

"The day was set. Faku came to the mission, with a great company of his men. For three days there was instruction, and partial fasting, and much prayer was offered before God, especially on the last day of the meeting. When the prayer season was closed, Mr. Tainton said, 'Look there! Faku, what do you see?'

"'I see a little black cloud.'

"'Well, you must hurry home as fast as you can, or you will be drenched.'

"'I don't care if I am,' said Faku.

"Before the people got halfway to their homes the rain was pouring down, and sure enough, they were all drenched. Faku said, 'There is a God in heaven.' Later he confessed himself a believer in Christ.

"After these times, a tribe from Natal came down into Pondoland to 'eat them all up.' Faku came to my grandfather in deep distress.

"'We are not prepared for war,' he said. 'What are we to do? We shall we wiped off the earth.'

"'Faku,' said the missionary, 'do you remember what God did when you prayed for rain?'

"'Yes,' said the chief.

"'Well, come again with your people, and humble yourselves, and ask the Lord to save you out of the hands of the enemy. The Lord who saved his people from the hands of the Assyrians may be implored to save you now. What he did for Israel he can do for you, if it is to his glory.'

"So they came up to the mission; and they fasted and prayed for deliverance.

"'They are now but two days' journey from our villages,' said Faku to the missionary, as messengers came in with the news.

"'But you have prayed to God to save you,' said the missionary.

"After two days, Mr. Tainton said to Faku: 'Where are your enemies? Two days have passed, and we hear nothing of them.'

"So Faku sent out some men to search for the enemy. After several days' searching, they found their enemies, a large impi of warriors, lying dead in their camp in a forest. Some disease, it was decided, had broken out suddenly among them, and they had perished together. But however it was, Faku thanked God that he had heard the cry of his people and sent deliverance."

W. A. S.

* * *

The League of Nations

What Will It Do for the World?

THE question of the League of Nations is one which is eliciting much discussion at the present time throughout the world. It has for its promoters earnest, high-minded statesmen. It is probably safe to say that the large majority of the rank and file of the people in every civilized country look with favor on the proposition. After the terrible conflict from which the world has just emerged, the plan to prevent future war and bloodshed by a league of the nations of earth presents a hope at which millions who have suffered directly and indirectly during the last four years clutch with eager anticipation.

Our confidence in the men who are agitating this question is as great as can be placed in any human leadership. We believe that they earnestly desire to achieve as their objects the full measure of the blessings enumerated above. But we fear that they are attempting the impossible. They are dealing with poor fallen humanity, with all the jealousies, animosities, and hatreds which possess the natural human heart. The human heart cannot be changed by human power. No League of Nations, no human agreements or resolutions, no national aims or purposes however ideal, can accomplish this. This is a work which can be wrought only by the living God operating upon the individual heart.

The League of Nations will fail, not necessarily because the ideal is an unworthy one, not because its promoters do not possess the highest and the noblest purposes, not necessarily because the plan which shall be formulated is of itself a weak one, but solely because poor human nature is incapable of working out its own salvation, because there can be accomplished for individual men and women a transformation of heart and character only by the power of God manifested through the gospel of his Son.

What the outcome of the present agitation for the League of Nations will be we cannot say. We are confident, however, that ultimately a league of some sort will be formed, and that that league, instead of being formed upon political lines alone, will have as its basis a religio-political foundation. This we be-

lieve is clearly forecast in the second chapter of Isaiah. We quote the words of the prophet:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2: 2, 3.

A similar prophecy, phrased somewhat differently, is contained in the fourth chapter of Micah. Let it be observed that the call for this league comes from the people. It is a demand which seems to be made by the men and women composing the nations. Let it be observed further that the alliance is religio-political. The nations purpose to walk in the ways of the Lord, to obey his law, to set up God as judge, to beat their implements of war into implements of peace, and to "walk in the light of the Lord."

But this is not a league after God's order. At the very time when the nations of earth make this proposition, the Lord says that he has forsaken his people "because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." "Their land also is full of idols; they worship the work of their own hands." Isa. 2: 6, 8.

And all this the prophet shows will take place just before the coming of the Lord. Verses 10-21. At this time also, when this religio-political combination is being formed, the prophet Micah declares that the people of God will be persecuted, and that the Lord himself will come as their deliverer:

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4: 6, 7.

For just such a religio-political alliance thousands of men and women throughout the world today are working. It is the dream of many a churchman. It has been expressed again and again by resolutions in church assemblies. It is their fond belief that the kingdom of God, the rule of Christ, the reign of righteousness, will be ushered in through the gateway of politics. As expressed by Dr. Guttery, "The world governed in liberty shall be the kingdom of the Son of God." In this Dr. Guttery expresses the hope of thousands of Christian workers, who have this before them as the highest ideal of the Christian church. Noble men many of them are, men occupying honorable positions in their churches, and yet men deceived by a vain hope.

There are thousands of journals committed to this propaganda. A quotation from one great religious weekly will prove representative of many others. The *New York Times* of March 31 carried a full-page advertisement for the *Christian Herald*. This advertisement presented the picture of a great cathedral burning as the result of shot and shell, and men fleeing from it in abject terror. Under the picture is the following statement from Rev. Harry Emerson Fosdick:

"We are challenged by this war to a deep and unrelenting detestation of the little bigotries, the needless divisions, that so deeply curse our churches. We must have a great religion to meet a great need."

What is this great religion demanded to meet the great need which every one recognizes actually exists? A quotation from another eminent man evidently

presents the idea that the *Christian Herald* has of the great religion needed. A letter from Hall Caine to the *Christian Herald* is quoted as follows:

"We want a League of Nations for the protection of the world's peace, and we want a League of Churches for the protection of the world's faith."

Following these quotations, under the heading, "Next—a League of Churches!" the *Christian Herald* says:

"Just as Christianity counts in everyday personal morality, so must it be made to count in education, in business, in politics, in national and international life. The League of Nations has cost the world 7,354,000 lives and \$200,000,000,000. To make the League of Nations an effective and permanent force for peace, our individual Christianity must take some definite concrete form.

"There are in the United States 41,000,000 church members, 143,000 church buildings. Let us not waste these tremendous forces in the petty conflicts of 170 separate denominations.

"Let us rather emphasize the one thing which is common to all denominations—brotherhood. Let us unite the denominations in a League of Churches, not for the spread of particular doctrines, in which every one must have liberty of belief, but for inspired public service, in which we all agree.

"Church unity of this sort is no longer an idle question. It is the only means of safeguarding the future. Without it, the churches cannot meet what has become a world problem. Without it, in a time of great need, they are individually so inadequate that it is a real question whether the church itself will not fall.

"For 300,000 homes in this country the *Christian Herald* is the means of transforming the desire for Christian brotherhood into action. The *Christian Herald* is leading in the fight for a united church. Week by week the *Christian Herald* shows how the new spiritual awakening that is now sweeping the world must become, and is in fact fast becoming, a world-wide spirit of Christian unity."

These statements by the *Christian Herald* actually propose the very thing which the prophet of God centuries ago said would be proposed. By just what steps a union between the churches and the nations, or between a League of Churches and a League of Nations, will be brought about we cannot say. We can only wait and watch developments. That it will come we feel confident. That when it does come it will prove a blessing to mankind or serve in any appreciable degree to minimize war, promote peace, or inaugurate a reign of righteousness, we do not believe. On the contrary, we believe with a conviction which amounts to assurance, that when the proposed league between the churches and the nations is consummated it will prove one of the greatest engines of cruelty which the world has ever seen. It will be used to enact and carry out the oppressive measures which the Scriptures of Truth indicate will be enacted and carried out in the closing days of earth's history. Instead of making for peace it will ultimately make for strife. Instead of promoting the kingdom of God it will obstruct the operation of that kingdom. Instead of extending the scope of religion it will serve to make of religion a form, a travesty, a horrible mockery. Instead of making individual men and women more Christian it will transform them into hypocrites. They will become the servile slaves of a religio-political hierarchy, and those who dissent from this régime will feel the oppressive power of a great religio-political combination equal to the persecution suffered by the church of Christ in the past from the overruling dominancy of the papal power.

We are living today in thrilling times. History is making fast. We must be on our guard, watching closely every development, that we may understand the issues which confront us and be able to stand

on the side of right and truth. As we have said before, we honor the high-minded statesmen who are engaged in earnest effort to prevent war in the future. We hope that their efforts in this respect will be amply rewarded. We favor every movement to prevent war, to suppress crime, to alleviate suffering. We cannot, however, favor any league of nations or of churches of the kind which, according to the statements of God's Word, will be used as a great agency in the suppression of human liberty and in the violation of the rights of conscience. We fear that will be the outcome of the present agitation. If not the outcome of the present agitation, it will be the inevitable outcome of a similar agitation in the days to come. Let us watch unto prayer that we be not deceived.

F. M. W.

* * *

Modern Inventions

THE prophetic word tells us that in "the time of the end" "many shall run to and fro, and knowledge shall be increased." We now see that we have come to the closing period of this earth's history, inasmuch as, true to this divine prediction, both transportation and invention have greatly increased during the past hundred years. And the development of the immediate past far outstrips anything done in equal time at any earlier date. Indeed, new inventions for more speedy transportation and for greater freedom in communication have increased so rapidly in the last few years that it is almost impossible to keep abreast of the times in these lines.

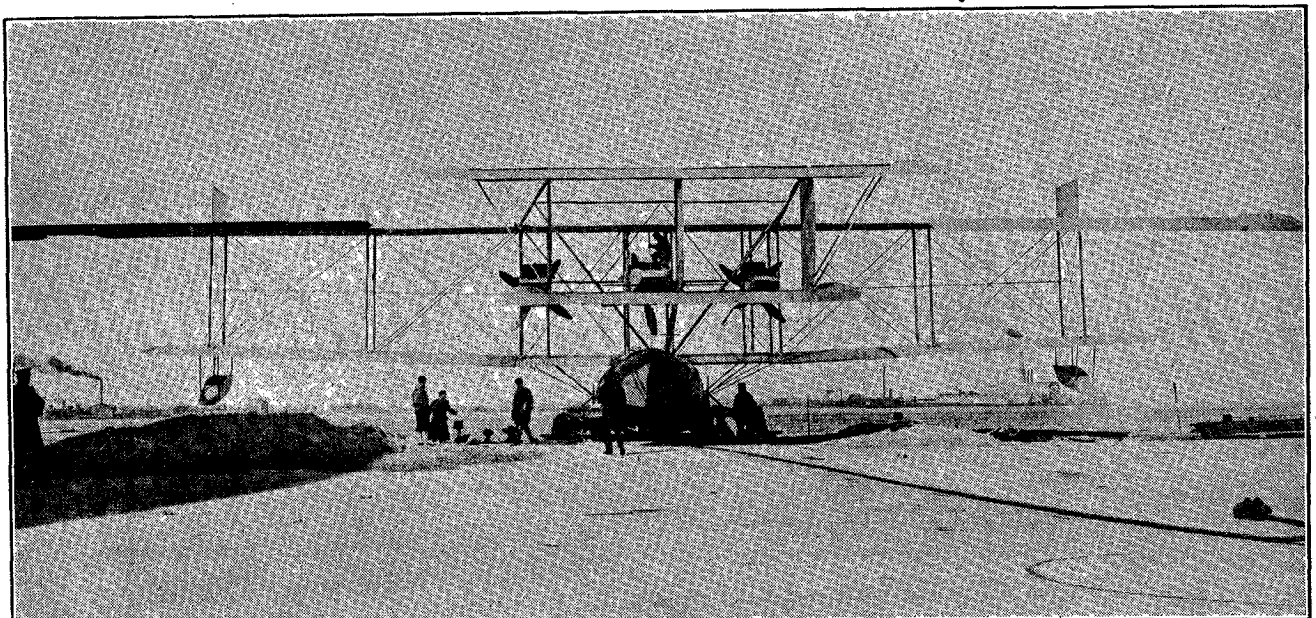
The locomotive and steamboat have been followed by the automobile, the aeroplane, and the hydroplane. Communication by telegraph and telephone has been succeeded by the wireless, and this has been so far perfected that it is possible not only to send telegraphic messages by wireless, but even to talk directly without wire. On March 19 a conversation across the ocean took place without wires. A Marconi engineer at Clifden, Ireland, talked by wireless with an operator at Glace Bay, Nova Scotia. Speaking of the incident, the manager of the Marconi Company said, "Transmission was absolutely instantaneous, and the voices were as clear as yours over the telephone to me."

Not only can men talk across the ocean without wires, but it is now possible to communicate from the ground with aeroplanes as they fly hundreds of feet in the air. During the recent raising of the Fifth Liberty Loan, as one part of a program held in Washington, D. C., an aviator high in the air made a bond-raising speech to a crowd of persons on the ground. By combining the megaphone with the wireless telephone, he easily made himself heard by his whole audience. At one point in the speech he begged the indulgence of his hearers for a moment while he turned over. Before the astonished upturned eyes of his audience, the aviator turned a somersault in the air and then continued his speech undisturbed.

The World War, of course, developed to a high degree certain phases of the science of aviation, but peace bids fair to bring about a much broader and more general use of this new means of transportation. It was not long ago that there appeared in the public press a picture of a group of forty passengers who had made a trip in what would have been called a touring car if it had been an automobile instead of an aeroplane.

At present public attention is directed toward the transatlantic flight of a number of competing aviators. At this writing (May 12) two of the three huge hydroplanes of the American navy, after waiting several days for favorable weather, have made the trip from New York to Halifax, Nova Scotia, the first lap of their transatlantic journey, and from Halifax to Trepassy Bay, Newfoundland. The other plane, NC-4, is still storm-bound at Chatham, Mass. Should the weather be favorable, the two planes at Trepassy, NC-1 and NC-3, will start on their 1,240-mile flight to the Azores without waiting for NC-4. Each plane has a crew of five men. The plane commanders are Com. J. H. Towers, Lieut. Com. A. C. Read, and Lieut. Com. P. N. L. Bellinger.

Two British aviation parties who are contemplating a transatlantic flight in planes of British manufacture arrived in Newfoundland on May 12. Two other aviators, Capt. Frederick F. Raynham, a Britisher, and Harry Hawker, an Australian, are still at St. Johns, Newfoundland, where for a month



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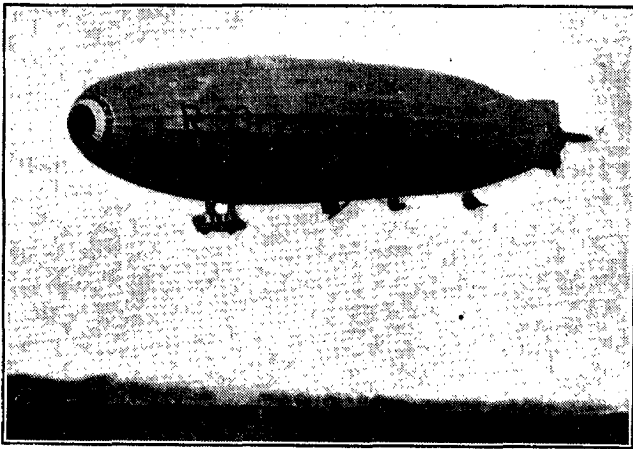
Photograph of the NC-1, one of the three American naval machines now attempting a transatlantic flight. Spread of top wing, 126 ft., 6 in. Distance between upper and lower wings, 12 ft. Width of wings, 12 ft.

they have been waiting for favorable weather to start on their long-deferred attempt at a transatlantic flight. Recently a Handley-Page bombing machine has entered the list of contestants for the transatlantic flight honors. These last three are attempting to cross the Atlantic, not alone in quest of fame but also for the \$50,000 prize offered by the London *Daily Mail*.

Already a trip of an almost equal distance has been made by a naval seaplane of the F-5 type. We quote briefly from a description of this record-breaking trip which appeared in the *Washington Post* of April 27:

"A naval seaplane of the F-5 type, propelled by two Liberty motors of 400-horsepower each and carrying a crew of four men, remained in the air at the Hampton Roads naval base for 20 hours and 10 minutes Friday, establishing what naval officials said last night was a world's record for seaplanes. It covered about 1,250 miles, averaging a little more than 60 miles an hour, though a gale of 20 to 30 miles was blowing.

"Twenty hours is the time officers here have estimated will be necessary for the three naval seaplanes to make the transatlantic flight from Newfoundland to Ireland if a direct route



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First flight of the world's largest airship, built by Great Britain, which England expects to fly across the Atlantic. The airship is 670 feet long, has a diameter of 80 feet, and is equipped with four passenger gondolas. Her expected speed is 70 miles an hour.

finally is decided upon, and they said that as the machine making the record at Norfolk is much smaller than those to go overseas, its performance augurs well for the success of the transatlantic attempt.

"The distance from Newfoundland to Ireland is slightly more than 1,900 miles, but the planes to be used under Com. John H. Towers are capable of faster speed than the F-5 type. Their cruising speed probably will be about 70 miles an hour, although this will be governed largely by the direction and velocity of the wind."

It is now planned that the American airships will cross the ocean by way of the Azores rather than directly from Newfoundland to Ireland, as the competitors for the London *Daily Mail* prize will do.

Not only are these new developments in transportation and communication a fulfilment of divine prophecy, and a sign of the last days, but they are also serving to speed forward more rapidly God's great closing message for this time. Already the postal air service has been useful in bringing important manuscript to the publishing branch at Brookfield, Ill. Doubtless in the near future we shall see greater use made of the aeroplane in carrying to the world the gospel for this time. May we not perhaps see a further and still more striking fulfilment of the familiar verses in Revelation, when both the human messenger of truth and the printed page fly in the midst of heaven to take the knowledge of the gospel to every corner of the world?

L. L. C.

Should Christians Attend the Theater?

THE late J. Wilbur Chapman relates the following incident in the life of Abraham Lincoln, while President:

"Mrs. Pomroy was counted a member of President Lincoln's household. One day when he had grown weary with the affairs of state he suggested to her that she should occupy with him that night the President's box at Ford's Theater. She courteously declined. He gave her a subsequent invitation, which again was not accepted, and finally, with some degree of irritation, he said to her, 'Mrs. Pomroy, it is counted an honor to sit in the President's box; I should like to ask you why you have refused.' Hesitating a moment as if she were afraid that she might hurt the feelings of the President, she said: 'Mr. President, I am a Christian, and when I became such I promised my Lord that I would go to no place where I could not take him with me or ask his blessing. I could hardly do this at the theater, and for that reason I do not go.' It is said that Abraham Lincoln never again asked her to accompany him to such a place, but it is known that again and again when they were driving together on some mission of mercy in the various hospitals, he would say to his coachman, 'Drive a little slower,' and then say to Mrs. Pomroy, 'Tell me more of this Christ whom you serve.'"

We commend the godly example of this Christian woman, though it may seem to some narrow and old-fashioned. Yet it is our firm belief that no true Christian can take any other position and live a consistent, Christian life.

Today, the theater has enlarged its field of activity, until it is found not only in large cities but also even in small towns. The moving picture theater is everywhere, and it is no less a theater than the one Mrs. Pomroy refused to attend. The greatest actors and actresses of the day appear in the "movies." Novels and dramas are acted before the camera, and then thrown upon the screen. The habitats of thieves and haunts of criminals are pictured for children to look at. Jail deliveries, lock picking, holdups, and various kinds of robberies are thrown upon the screen. Vice and immorality are shown. The habitués of the underworld, in their immodest dress, and with suggestions of their lewd and wicked life, are shown, often in a way calculated to charm and deceive the young.

All that is shown in the moving picture theater is not equally bad, of course. Neither is it in any theater. In some cases it is a combination of good and evil, but as a whole the trend is downward, and doubtless the "movies," as they are called, are doing more to deprave and destroy the youth of the land than any other evil in our land. When we stop to consider that it is estimated that one fifth of our entire population attend the "movies" daily, we gain some idea of the tremendous hold this form of amusement has upon the people. Boys see the work of thugs and desperadoes, and are moved to follow in their footsteps. Censors are continually cutting from the films that which is too grossly debauching, but still much that is shown is not good.

No parent who values the soul of his child will encourage his attendance at the moving picture theater. The Saviour does not go with us if we go. We bid adieu to holy angels at the door. Such amusements rob the heart of thoughts of prayer and communion with God; and unless we break with the charm and enchanting spell which binds our minds, we shall grow cold in our Master's service, and be found unready when the Lord comes.

G. B. T.

Whither Are We Drifting?

LAURA SMITH

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

The following statements were taken from an article in the *Biblical World* of July, 1918, under the heading, "The Premillennial Menace," by Shirley Jackson Case, Ph. D., D. D., instructor in the University of Chicago:

"By proclaiming that wars cannot be eliminated until Christ comes, and that in the meantime the world must grow constantly worse, this type of teaching strikes at the very root of our present national endeavor to bring about a new day for humanity, when this old earth shall be made a better place in which to live and a new democracy of nations arise to render wars impossible. While this struggle is demanding every ounce of this nation's energy, premillenarians are advocating a type of teaching which is fundamentally antagonistic to our present national ideal.

"A prominent Eastern minister in one of the larger Protestant churches painfully confesses that his denomination is 'cracked from sea to sea,' some of its most influential pulpits even being occupied by men who are actively indoctrinating

their audiences in this vicious teaching. The danger has become nation-wide. The belief in a catastrophic end of the present world is a very old and persistent delusion. Extensive use is made of advertising facilities in both the religious and the secular press. Frequent conferences are held, some on a smaller and some on a larger scale, as a means of creating interest and attracting attention. Premillennialists resent the suggestion that enemy gold is behind their activities, and one group of them has publicly affirmed that the federal authorities' inspection of their books failed to justify this suspicion. They still cling to the time-honored delusion of the nearness of the end, indulging in this luxury of the imagination and vainly praying God to destroy this very world that the suppliant himself ought to be loyally struggling to reform."

In this utterance we may see a striking fulfilment of the prediction made by the apostle Peter. We have reached a time when scoffers abound on every hand. Darkness covers the earth and gross darkness the people. The end of all things is stealthily creeping upon the world. As a thief shall it come, and as a snare shall it come, on all the world. Let us lift up our voice like a trumpet, and cry aloud, that many may escape the judgments of the last days.

Paw Paw, Mich.

What Delays the Latter Rain?

H. B. MOORE

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness." "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 2: 1, 2; 1: 14, 15. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1.

The time has long since arrived for the latter rain. Alarm should seize us as we realize the fact. Upon many occasions in the past the Lord has demonstrated his readiness and willingness and purpose to give it to his people abundantly. Many showers have taken place, and are taking place, but we are not having the abundance we must have to bring the world's full attention to the solemn message that all necessarily must hear before the fiat goes forth, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still," which dooms the unrighteous to destruction.

Astounding evidences stare us in the face upon every hand, telling us in incontrovertible terms that we are upon the brink of awful events that must culminate in the close of probation and a general world catastrophe. The inhabitants of earth stand all ready, and, it would seem, can scarcely keep from precipitating the most portentous movements, which will in a very short time bring a full crisis in every kind of oppression imaginable — political, financial, and religious. This crisis, when it comes, will force every one to show where he is standing. Power from on high is needed by God's people to enable them to stand in this crisis. What is delaying the reception of this power? Each one of us might well ask, "Lord, is it I?" From Israel's experience in the past, the answer

is very evident. Only one thing ever did hold God's blessing from them; namely, slackness, unfaithfulness, sin. What might seem to be a small imperfection of character will keep many from receiving the latter rain, and out of the kingdom entirely. As with Aaron's sons, who were destroyed for using strange fire, and Uzzah, who perished when he laid his hand upon the ark to steady it, God has demonstrated that he is very particular. He is just as particular with us now as he was with them, and expects each of us to do a specific work for ourselves and each other.

What Might Have Been

"We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud.

"One arose from his bowed position, and said that in the past he had not been in union with certain ones, and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." In my self-sufficiency this is just the way I felt," he said. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. Oh, how gracious and compassionate and loving are the words, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev.

"The speaker turned to those who had been praying, and said: 'We have something to do. We must confess our sins, and humble our hearts before God.' He made heartbroken confessions, and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one another's necks, 3: 17, 18. .

weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God's praises were sung, and far into the night, until nearly morning, the work was carried on.

"The following words were often repeated, with clear distinctness: 'As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Rev. 3: 19, 20.

"No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins.

"There was rejoicing such as never before had been heard in the Tabernacle.

"Then I awoke from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: '*This might have been.* All this the Lord was waiting to do for his people. All heaven was waiting to be gracious.' I thought of where we might have had thorough work been done at the last General Conference; and an agony of disappointment came over me as I realized that what I had witnessed was not a reality."—*"Testimonies for the Church," Vol. VIII, pp. 104-106.*

Has not the fulness of time come when commandment keepers should press together as never before, abandon dignity, and humble themselves to an un-

conditional surrender for service? Shall they not confess their sins to God and to each other with fasting, prayer, and weeping, and press together?

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart,"

then we can pray for the latter rain, as the disciples prayed for the former rain upon the day of Pentecost. In the foregoing testimony, in the incident described as something which "might have been," we are told very decidedly what must take place in every church upon earth before we shall receive the coveted blessing.

Long have we wandered in the wilderness of sin, but at last we have arrived at the very portals of the heavenly Canaan. Shall we go over and possess the land, or are the giants during the time of trouble just before us going to drive us back into the wilderness again? Surely not. We are well able, by the grace of God, to go over and possess the land. And some are going over. Why not every one of us?

San Diego, Calif.

Rendering to God His Own

D. U. HALE

If there were no tithe, there would be nothing with which to support laborers. The message could not go. The man who is faithful in paying his tithe is just as much engaged in the work as are the ministers. God gives to every man his work, "according to his several ability." To some he gives eloquence, and sends them forth to proclaim the truth. To some he gives sunshine and rain, that from the abundance of their crops they may support the minister and the missionary while these carry the message. All the glory of the results of his work does not belong to the minister. The wage-earner who supports the minister will, in the world to come, share with him in the joys of his effort, and every tithe payer in the conference has a share in the blessing of every soul that accepts the truth in the conference where he pays tithe. They are the fruits of his labor as much as they are of the minister's labor.

Our feeble efforts here may be overlooked by our brethren. They may never be known in this world; but I assure you that the God who declared that if we would give a cup of cold water to one of his children in Jesus' name we should not lose our reward, will, in the world to come, bring to light all these unnoticed faithful efforts, and our joy will be full.

Some may try to make a show here. They want a big record, so that people may see it and make remarks about it. There will be persons who will come up to the gate of the city of God asking for admittance into the world to come on the strength of the great record they have made. They will declare, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7: 22. They will be depending upon the wonderful showing they have made, but it will not count before God. He does not reward us according to our showing, but according to our works.

Ananias gave. He did make the offering, but he had a selfish purpose in it. He could make the show-

ing without giving all, and he thought no one would ever know the difference, so he kept back part of it. When the Holy Spirit, through Peter, began to question him and was about to expose his selfish act, he lied in order to cover up what he had done. There have been many since like Ananias, who have not died on the spot, but in the end the result will be just as sure to them as it was to Ananias in that day.

The widow gave. She made her offering, but she had no selfish motive in it. All that prompted her to give was her love for her God and for the advancement of his work in the earth. She did not have enough to make a show. She had only two pieces of beggars' money called mites, worth about one eighth of a cent each. She may have said in her heart, "I have but one fourth of a cent, but I must do something for God who has done so much for me." She stood by the pillar, not knowing that the eyes of Heaven were upon her. She saw others dropping great handfuls of gold coin into the treasure chest. She waited until there was a lull in the offerings, and when she thought no one was looking, hastened up and dropped in the two small coins, and hastened away. She made no effort to have that act brought before the world, but God took care of the influence it cast. The act was so completely free from every thread of selfishness that God could use its influence to an unlimited extent. There have been widows' mites given since which have never been heard from, but their reward will be just as sure to the givers. In the great reckoning time, I am sure that all of those who from their penury and want have given all their living, will be found, and their reward will be sure.

Abraham endured because "he looked for a city which hath foundations, whose builder and maker is God." Moses endured because "he had respect unto the recompense of reward." That same great city and that same great recompense of reward are still before God's people, and they are just as potent to help us endure as they were then.

The Fountain of Perpetual Youth

EDWARD J. URQUHART

AMONG all the things known and possessed by men, so far as this world is concerned, there is none greater than life. Thus the law of self-preservation becomes one of the strongest laws in the world; men brought to death's door will give anything for extension of life. What are gold, ambition, power, and all things else compared with it! In days of old, several of the great emperors of China spent large sums of money in trying to obtain some medicinal preparation that would impart everlasting life. Needless to say, such drugs as they obtained, although highly recommended by their producers, only hastened the deluded emperors unto the thing which they were vainly striving to avoid—death. Ponce de León, who, according to some accounts, accompanied Columbus on his second trip to America, spent the later days of his life vainly searching for a fountain of which it was claimed that if a man bathe therein, he would resume his youth and live forever.

Now we look upon all such men as foolish in their attempts to discover anything that would prolong life beyond that time at which all men are known to die. Nevertheless, while they were somewhat led astray in their means to an end, the thing itself is something that may be obtained. Everlasting life, eternal youth, is held out to the people of this world. The inefficacy of the means employed by these adventurers of the past does not disprove the existence of such a thing.

The church is in possession of information which, if acted upon, will provide one with the necessary means to such an existence. There is a land where people will dwell forever, and Jesus Christ is the door that leads thereto. Thus to all who believe on him, that which is commonly known as death becomes merely a sleep, beyond which is the awakening of the

resurrection and an eternal life of youth and happiness.

The very fact that Jesus came again from the world of the dead, the land of the enemy, while it fails to remove all mystery from the question, nevertheless places it alongside all other generally recognized facts.

How simple is the way by which an entrance is gained into that land of the resurrection! "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "He that believeth and is baptized shall be saved." Mark 16:16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. Thus is the way designated; thus is the path marked out. No expedition to foreign shores is necessary. No compound concocted by medical science is efficient to the extent of warding off perpetually that greatest foe to mankind.

The question is asked in the Scriptures, "Who hath despised the day of small things?" Zech. 4:10. It might as reasonably be asked, "Why despise the way of salvation because of its simplicity?" While science, buried in scientific terms and obscure phrases, is for the learned and the wise, Christianity is for all—the unlearned, the ignorant, yea, even the children are not excluded from its all-embracing beneficence.

Through the Bible we learn the story of Christ, the sin offering by whom an entrance is gained into the everlasting kingdom of our Lord. Although the fountain sought by Ponce de León was a myth, nevertheless there is a fountain "opened to the house of David . . . for sin and for uncleanness" (Zech. 13:1), and all who bathe therein will regain their youth and live forever.

Seoul, Chosen.

My Love for Christ

CHARLES P. WHITFORD

If it is true that the Lord really loves me and desires to give me a home with him in his kingdom, and I really love him and earnestly desire to live with him, what stands in the way of my being saved? Well, let us see.

Before his first advent, Christ occupied a position equal to that of his Father in heaven. He enjoyed all the privileges, blessings, and glories of heaven. When man sinned by transgressing the holy law of God, the sentence of death passed upon him, from which there would never have been a coming back to life had not Jesus died to satisfy the demands of the law which man had transgressed. A divine law had been transgressed, and it required a divine sacrifice to satisfy its demands. Jesus loved the human race so much that he was willing to leave the high and exalted position he occupied with his Father, and come down into this dark world of sin, suffering, sorrow, and death, to save even me.

But this is not all that Jesus did for me. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

In view of what Christ has done for me, I am asking myself this question, Will my love for Christ lead me to do as much for him as his love led him to do for me? Jesus sacrificed ease, comfort, pleasure, and convenience because of his love for me,—yes, even more: He consented to be nailed to a cruel cross, and then to be pierced by the spear of the Roman soldier, until his lifeblood flowed from his veins. And he expired in agony upon the cross.

Jesus did all this for me; and, reader, he did it for you. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for *your* sakes he became poor, that ye through his poverty might be rich." He took your place, and my place, with all the consequences, that you and I might enjoy his place in heaven, with all its privileges and blessings. He was willing to become poor that you and I might become rich. In this world he was "despised and rejected of men; a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities. . . . He was

oppressed, and he was afflicted, yet he opened not his mouth. . . . He was cut off out of the land of the living." For the transgression of God's people was he stricken. His grave was made "with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." A complete picture of his life and sufferings may be found in the fifty-third chapter of Isaiah.

I sometimes ask myself the question, Am I a Christian? And then I ask myself the question, What constitutes a Christian? The answer comes to me in this way: A Christian is an individual whose profession and life correspond with the teachings and example of Christ. Christ became poor that I might be rich. He left his home in heaven to save me. If I follow the example of Christ in the matter of self-sacrifice, I shall be willing to leave my home, if need be, to rescue the perishing.

If I had at some time saved your life, you would feel under a great debt of gratitude to me, would you not? You would feel like doing something for me that would express your gratitude for what I had done.

But suppose that to save your life it had cost me all the wealth I possessed, even my home and my life, would you not feel that the debt was greater than

you could pay? It seems to me that the only way you could ever pay the debt would be to give your life in active service to save other lives.

You and I are not asked to sacrifice our life's blood by being nailed to a cruel cross to pay the debt we owe the Saviour for what he has done for us; but we are asked to give the Lord our heart's best affections and the best energy and strength of our lives. It is our privilege to labor unselfishly for the salvation of the lost and the perishing, who are yet in their sins. Am I willing to do this much for my Saviour, who has done so much for me? Reader, are you willing to sacrifice your time, strength, and money to help carry forward the Lord's cause in the earth? Does my life show that I am more interested in trying to acquaint my friends and neighbors with the great plan of salvation, and with how they may escape the seven last plagues that are just before us, than I am in seeking my own worldly interest, pleasure, and convenience?

These questions come home to me with peculiar force, and I am trying to answer them as I shall wish I had when I come to stand before the Judge of the earth to hear the verdict of the judgment in my case. Where will reader and writer be found in that great day?

"Itching Ears"

J. M. HOPKINS

THE Lord employs some very striking metaphors in his Word, and "itching ears" is an example. According to Cruden, the word "itch" occurs in the Bible only once; but its use is very significant. It is found in the twenty-eighth chapter of Deuteronomy, the chapter containing those very severe judgments of God that would, and did, come upon the Hebrew people in consequence of their departure from him. Among those judgments the "itch" was one. "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed." Verse 27.

We do not know why the Lord singled out this one disease, this one word "itch," from which to draw the metaphor, "itching ears," of Second Timothy 4:3, unless it was because the nature of the itch is similar to a certain malady that attacks the ears of some people. We know that the itch causes great uneasiness, an almost uncontrollable desire to scratch, that it is contagious, and that one form of it is said to last seven years.

But to apply the metaphor, "itching ears." The dictionary defines "itch" thus: "To have a constant desire or teasing uneasiness; to long; as, itching ears (2 Tim. 4:3). A constant teasing desire; as, an itch for praise."

Surely this is a terrible ear malady. And was it not what so seriously afflicted the people in Paul's time? "All the Athenians and strangers which were there spent their time in nothing else; but either to tell, or to hear some new thing." Acts 17:21. And somehow the fearful disease, like the "flu" and numerous other contagious maladies, has spread to all quarters of the world; for everywhere there are so many, almost every one, whose ears itch to hear every bit of gossip and "news" and what "they say,"

"and withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13. "We hear that there are some which walk among you disorderly, working not at all, but are busybodies." 2 Thess. 3:11. "Let none of you suffer as . . . an evil-doer, or as a busybody in other men's matters." 1 Peter 4:15.

All these evils come from having "itching ears;" for if no one cared to hear, no one would long care to tell. There must be a corresponding desire to hear, the ears must "itch" or they would not be gratified by hearing. "Itching ears" and tattling tongues are twins; Satan is the father of both.

And do we know that God most emphatically condemns it all—listening to evil reports no less than circulating them? And the warning—the lesson—comes home to his remnant people with wonderful force. Let us study it:

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1-3.

These are very clear statements, but that which most closely applies to the subject herein discussed is the marginal reading of verse 3: "Or *receiveth*, or *endureth* a reproach against his neighbor." "Receiveth" or "endureth" a reproach! But the difficulty is that our "ears itch" so terribly to hear every bit of "news," no matter what may be the character of the report, nor about whom it may be. And then our tongues prickle and burn so terribly to tell some one else! And when it is told, how much pain and suffering it causes! Just like the "seven-year itch," it spreads until the whole community has caught it, and every one has "itching ears."

And what is the remedy for "itching ears"? A proper diagnosis of the disease reveals the deplorable fact that the poison, the virus, comes from a wicked heart. The "itching ears" and the fiery tongue are only the outward expression of a deep-seated malady, and the only remedy is to go to the great Physician with all one's diseases, and beseech him to apply his blood that "cleanseth from all sin." There is no other cure.

And of one thing you may be certain: He whose ears are open, "itching," to hear the narration of others' faults, he who will discuss others' faults with you, will be just as willing to listen to tales about

you and to discuss your faults with others. This does not mean that there are never occasions when wrongs must be investigated and made right. There are such occasions. But it does mean that to be ever on the alert to hear and dissect every evil thing flying around, is beneath the dignity and honor and calling of a Christian, or a lady or gentleman. Firmly close your ears and lips against all such ignoble business. Strictly avoid saying a word that will in the least, by inference, or implication, reflect discreditably upon any one. Speak well, or say nothing. "Speak evil of no man." Titus 3:2.

Roseburg, Oreg.

"Give, and It Shall Be Given unto You"

MRS. IVA F. CADY

WITH the great majority of mankind, the foremost desire is to attain riches. Yet, we are admonished to "labor not to be rich." This is not because money is an evil, for if used to the glory of God, it proves a blessing:

"The Bible condemns no man for being rich, if he has acquired his riches honestly. Not money, but the love of money, is the root of all evil. It is God who gives men power to get wealth; and in the hands of him who acts as God's steward, using his means unselfishly, wealth is a blessing, both to its possessor and to the world. But many, absorbed in their interest in worldly treasures, become insensible to the claims of God and the needs of their fellow men. They regard their wealth as a means of glorifying themselves. They add house to house, and land to land; they fill their homes with luxuries, while all about them are human beings in misery and crime, in disease and death."—*Ministry of Healing*, p. 212.

The danger is that man will trust in his riches and make an idol of them. Knowing this, God has warned us not to trust in uncertain riches (1 Tim. 6:17), and if riches increase, not to set our heart upon them (Ps. 62:10). The rich young man when admonished by Christ to sell all that he had and give to the poor, went away sorrowful. He had set his heart upon his possessions, and was unwilling to share them with others, even though they were in need of the help that he was well able to give.

Probably the safest and most desirable condition is the happy medium,—neither very rich nor very poor. And the wise man who prayed, "Give me neither poverty nor riches," has given us some valuable suggestions which, if heeded, may enable us to reach and to keep in that state. The Lord would not have us to be living in destitution and want; neither do we wish to be in that condition. Even if we are contented to do without luxuries, we would like the comforts of life. We also wish to have enough so that we can help with our means in the work of the Lord. And it is the Father's will that we should be able to do this.

We are taught that by exercising liberality in giving, diligence in tilling the soil and in looking after our stock and other property, by economy, good judgment, and self-denial, we may do much to improve our condition. The Lord would not have us to be indolent and improvident. All around us we see men and women bearing heavy burdens. They have all they can do to care for those dependent upon them. If possible, let us support ourselves, and not lean upon others and thus add to their burdens. It may call for self-denial. But others deny themselves;

why should not we? And Christ has said that if we would be his disciples, we must deny ourselves and take up our cross and follow him. If we have his love in our hearts, we shall not be seeking to gratify our appetite and selfish inclinations at unnecessary cost; love will prompt us to sacrifice that we may help our fellow men.

Some may not know how properly to take care of what they have; others may not know how to economize, or how to use what means they have to the best advantage. Some may be ignorant as to how to plan their work so as to accomplish what they should. There is a sure source from which all such may receive just the help they need. We can always go to the Lord for wisdom, and be sure that we may obtain it. Then, too, we should counsel with more experienced brethren and sisters, for "in the multitude of counselors there is safety." We do not all have the same talents; but when we see Christian men and women who have good business ability, and who have had success in their own financial affairs, we may well go to them for advice in such matters.

Some fear that if they should give very liberally, even to a good cause, they would grow poor. It is not easy to understand how one who gives freely and with the right motive may be prospered and increased in riches. Yet, this is the Bible rule; and whatever is stated in God's Word, he is able to see that it is fulfilled.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (. . . Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness [liberality]." 2 Cor. 9:6-11.

This says that if we sow sparingly we shall also reap sparingly. God loves the cheerful giver, and is able to make all grace abound toward him, that he may always have a sufficiency in all things, and thus give more and more, being enriched in everything unto all liberality. When we claim to be his followers and to know his will, we are responsible to him for every talent that he intrusts to us. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13:7.

Some who are poor in this world's goods have been in that same condition for years. They have felt that they could not afford to give anything to assist in the Lord's work. Or perhaps they have given a little, but grudgingly. Some have not even returned to the Lord the tithe, which he says is his own, but have used that to purchase things for themselves. Yet, instead of accumulating property, they have gained nothing, and may have gradually lost all they did have. The cause for this may be explained in Proverbs 11:24: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

This shows that when we who know our duty withhold what we ought to give to the Lord, the curse of God rests upon it, and it tends to poverty. On the other hand, there are those who give liberally, like the poor widow who of her want cast in all that she had. These have had fulfilled to them the first part of this text. As they gave freely of their means to help and bless their fellow men, the Lord sent the increase promised. They are like him of whom Bunyan wrote:

"There was a man, the people called him mad;
The more he gave away, the more he had."

"The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up." 1 Sam. 2:7. We cannot judge our fellow men, but "all things are naked and opened unto the eyes of him with whom we have to do." He knows the motives of the heart, and we can trust him to deal justly with all. Haggai the prophet shows what the results were to God's people in his day, when they were neglecting the house of the Lord, and thinking only of their own personal pleasure and convenience. The Lord speaking through him said:

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Be cause of mine house that is waste, and ye run every man unto his own house." Haggai 1:4-9.

The excuse is often made in this day that one needs all he can get for "his own house." Some say that if they could only earn more than what is needed for the family, they would gladly give to the Lord. Such families would use many times more means than they

now do, if they were able to obtain it. Too many always find a selfish use for every dollar that comes into their hands. They will never have any to spare for the Lord, unless they come to the place where they will deny themselves. If we should all wait until we have everything ourselves that we would like, we might never have anything to give to God.

Nowadays, there is a great deal of competition in the world, and an increasing extravagance in living. Very naturally, we should like our families to be clothed as well as others; we want our houses and furnishings, our stock and equipments, to be as good as our neighbor's. But, let us consider again that Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. He is our example. We are not to think of vain show, but to follow in his ways, instead of in the ways of the world. He gave up the glory and riches of heaven, and became poor and despised of men, not even having a place of his own where he could lay his head.

Ever since the fall, the tendency with mankind has been for all to "seek their own, not the things which are Jesus Christ's." But as followers of the Saviour, we are to "look not every man on his own things, but every man also on the things of others." We are not only to work for our own salvation, but to love our fellow men as we love ourselves, and do all in our power to save them. Phil. 2:4, 5. And if we have that mind in us which was also in Christ Jesus, we shall deny ourselves and co-operate with him and the heavenly angels in seeking to save those who are in darkness. In doing this, we cannot gratify our every natural desire, but we are called upon to sacrifice. And we need not fear for the results of such a course, for it will bring the blessing of the Lord, and "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." His blessing is the most desirable thing that we can have in this world. Instead of bringing destitution and sorrow, it will bring prosperity, as well as a joy and peace that selfishness can never give. And then, in a little while, when the work on earth is done, if we have been faithful here, all the glory and riches of the heavenly kingdom shall be ours to enjoy throughout eternity, with no shade of sorrow to mar our happiness. There we shall inherit the treasures that we have laid up in heaven during this life here on earth.

Perfecting Character — No. 3

Self-Righteousness

WALTER S. CHAPMAN

THE Scriptures present the cases of several who tried to secure salvation through their own efforts, depending upon God to make up whatever deficiencies might result. The New Testament mentions, particularly, two cases, that are well worth studying. Let us examine one of these, the case of the self-righteous Pharisee:

Two men, the Saviour said, went up into the temple to pray. One of them had tried faithfully, year after year, to be outwardly an observer of the law of God as prescribed by the temple service. Because of this long and faithful adherence to the temple ritual, he had come to believe that he was making such satis-

factory divine advancement that he was, therefore, a favored one in the sight of God. And so, he "stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican," and then he went on to state some of the reasons why he thought that he occupied a more favorable position than other men enjoyed.

Surely this man had labored hard to win success and had offered many sacrifices on the temple altar, and from his standpoint certainly was excusable for entertaining a somewhat boastful feeling and one of elation over his elevation above his fellows. And

surely, too, if any man should have a right to call on God to make good any existing deficiencies in his service, it would be this man. The record states, however, that his work was repudiated, and that he went home unjustified — not counted as a righteous, or right-doing, man.

This man was proud and boastful, proving that no work of grace had been changing his heart; therefore, inwardly, no progress toward perfecting a Christian character had been effected. He had been obedient, simply, to the requirements of the letter, and all the religion he possessed came from a faithful adherence to its regulations. What, then, was the trouble? It would seem as if this man had gone as far as any one can in serving God in his own strength; but the heart "is desperately wicked," and for this he had made no provision, not knowing that it was full of sin, and that sin cannot be eradicated from the heart except through the power of God.

Man cannot in his own strength develop goodness. Notice that, in the parable of the Pharisee, it is shown that such an effort is certain to develop a proud, boastful spirit, the exact opposite of the spirit of a Christian. Then, too, if a man could accomplish even a single advance step in developing goodness within him, he could, through practice, become more and more expert in perfecting character, until, at last, he would be able to say to Jesus, "I have no need of you. I can save myself without your aid."

Paul's case was referred to in a previous article. In this connection let me examine it more closely still. Paul was another such Pharisee, and a bright and shining example too. He tells us that he so valued his outward ceremonial religion that he counted himself, as touching the law, absolutely blameless. He was the very essence of a Pharisee, a Hebrew of the Hebrews in all that could pertain to birth and holiness as resulting from the strictest regard for all cere-

monial observances. Surely, then, if righteousness can come through personal effort, or works, this man should have been a brilliant success. But what do we find? After one glimpse of the immaculate perfection of Christ, we see the boastful Saul humbled into the dust, exclaiming, "All these things I now count as worthless refuse. O that I may win Christ, and be lost in him, not relying upon my own puny efforts, but having in their place the righteousness that comes by faith, *and not by the law*, even the righteousness which is of God by faith!"

Paul's experience was wonderful. From the elevated pinnacle as one of the strictest of Pharisees, admired and emulated and considered a favorite son of God, he had to descend, step by step, humbling self at every step, until he stood where, in sorrow and penitence, he mournfully proclaimed himself to be the chief of sinners,—without one good thing dwelling in him; with sin as his master, compelling him to do evil where he would do good; with an earnest desire in his heart to do the will of God, yet lacking all strength to obey; face to face with the awful realization that in him, the servant of sin, dwelt a power that was overmastering him, compelling him to do evil when he longed to work righteousness; and then, finally, in abject despair, forced to cry out in agony, "O wretched man that I am! who shall deliver me from the body of this death?"

And where Paul found relief is the place to which every soul must go for pardon and peace — to Christ. He must enter his Saviour's presence as a Saul, all broken down by a true knowledge of his fallen condition, without one ray from any other hope, a slave to sin, to habit, to corruption; unclean, wretched, and undone; to rise to his feet with the shout of victory on his lips as the Israel of God — a Paul — forgiven and at peace.

St. Petersburg, Fla.

The "Pre-existence" of Man

An Error Corrected

ARTHUR L. MANOUS

THERE is extant a thirty-two-page tract in which the Scriptures are fearfully wrested to try to prove the "pre-existence" of man. Two extracts will suffice to show its character. Having quoted John 9:1, 2, the author of the tract says:

"It will doubtless require no argument to convince the reader that the justice of God would scarcely permit the punishment of the individual before the crime was committed. If so, then the sin must have been committed before he came upon the earth, for he was *born blind*. It was evident that the question was not a doubtful one in the minds of the apostles as to whether a man *could* sin previous to his existence in the flesh, but as to whether this particular man had sinned or not."

In the days of Christ the Jews held many errors. And the disciples were not free from these errors. When they asked, "Master, who did sin, this man, or his parents, that he was born blind?" they expressed the erroneous belief of the Jews in regard to the relation of sin and suffering. On this point one writer has well said:

"It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrong-doing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. . . .

"The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, he did not explain the cause of the man's affliction, but told them what would be the result. Because of it the works of God would be made manifest."—*The Desire of Ages*, pp. 470, 471.

In the tract, after quoting Ecclesiastes 12:7, the author uses the following language, in which the word "spirit" in the text is so wrested in meaning that it is referred to by the pronouns "we" and "us" some six times in one short paragraph:

"Let us ask ourselves how it would be possible to return to a place, point, or locality in which *we* had never visited. How could *we* return to God unless *we* had once been in his presence? The logical conclusion is unavoidable, that to enable *us* to return to him *we* must have once enjoyed his association, which must have been in a pre-existent state, before *we* became clothed upon with this body of flesh and bone [*italics mine*]."

From this extract it must be apparent to the reader that this is a wresting of Scripture. There is nothing said in the text about "us" and "we" returning to God at death, apart from our bodies. The text simply and plainly teaches that at death "the spirit"—"the breath of life"—"shall return unto God who gave it." (See Gen. 2:7; Job 34:14, 15.)



BIBLE STUDIES



The Promised Seed—His Coming

The Seed of the Woman

MILTON CHARLES WILCOX

ONE of the great golden threads that run clear through the fabric of the Book of God from Genesis to the Revelation is the thought of, and the fact of, and the promises concerning, the Seed.

One of the great Biblical laws of interpretation is that the first mention of such a thought or fact governs its other occurrences ever after, and fixes its meaning. In other words, we may not in later scriptures justly depart from its original use and meaning.

This is illustrated by the striking phrase that opens the Book, "In the beginning." We do not know how long a time that "beginning" covered, nor all that it means, but it reveals the great fact that then God, the Creator, was, and that then he brought into existence the heavens and the earth. It is the same "beginning" that is referred to in Proverbs 8:22, 23; in John 1:1, when the *logos*, who afterward became Jesus, was with the Father; and in 1 John 1:1, which connects and identifies Jesus the man with the eternal Word.

And the Sabbath in its origin, the marriage of one man and one woman, are other illustrations of the same law.

The Ancient Promise

And so also the implied promise—but promise still—regarding the Seed, of six millenniums ago, is the great governing, meaningful thing of all that comes after on the same vital subject. It is found in the sentence pronounced upon the serpent in Genesis 3:15.

God gave the earth to the man, the Adam, and that first Adam was "the son of God." Ps. 115:16; Luke 3:38. The vital cord of inheritance and sonship was character, the likeness to his Father, God. Gen. 1:27; Eccl. 7:29. As God's innocent though untried son, Adam was given dominion over the earth and all that pertained to it, from its atmosphere of life to the dust of the ground, and from the giant mammalia to the tiniest animalculæ. Gen. 1:27-29. Over all he was prince, under God, for righteousness.

But Adam sold himself and all his posterity under sin (Rom. 7:14), and all that he received from his bargain was loss of innocence, loss of dominion, servitude to sin, misery, and death (see Gen. 3:3-21; Rom. 5:12). The devil was the purchaser, not from the King, but from the fallen prince, Adam. Adam, while innocent, was ruler *de jure* (by right); the devil was ruler *de facto* (in fact), for a little while, because a traitor prince had betrayed his trust. Therefore we read in the first two chapters of Job that when the sons of God came from other worlds to meet with the Father and King of the universe, Satan came also, and proudly said when his standing was challenged: "I came from the earth. It is mine. I go up and down and to and fro in it whensoever I will." (See Job 1:6; 2:1, 2.) And when the second Adam came, the devil tempted him with the world's dominion, its kingdoms, its authority, its glory, declaring, "It hath been delivered unto me; and to whomsoever I

will I give it. If thou therefore wilt worship before me, it shall all be thine." Luke 4:5-7, A. R. V. The first Adam sought larger freedom and knowledge, but in the devil's way. The second Adam's faith was wiser.

God's Purpose Not Thwarted

But was God's purpose to be thwarted? Was the promise of dominion to man to be of none effect? Was the promise to the "upright" man never to be made true? And was the earth also to belong to the devil forever?

Here is God's implied promise given to the man, but a prophecy of doom to the old serpent, the devil: "I will put enmity between thee and the woman, and between thy seed and her Seed: He shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

And then began the age-long battle between the Seed of good and the seed of evil; and then too began the long travail of earth for the coming of the Seed and the eternal victory. The text means just this:

1. That God's plan will not be thwarted.
2. That eternal right is invincible; that through the weakest of earth—the woman who sinned—there should come victory over the one who seduced her to sin; that the weak things of the earth would be used of God to confound the mighty.

Ever afterward the promise centers around the coming Seed. When Cain was born, Eve declared, "I have gotten a man with the help of Jehovah;" or, as otherwise rendered, "I have gotten a man with Jehovah;" or, "I have gotten the man Jehovah." Alas! he proved the full cup of her sorrow.

But the great hope continued, as the very names of coming generations indicate; for example, Seth, "Appointed"—he was the appointed seed instead of Abel, whom Cain slew; Mahalaleel, "Praise thou God;" Methuselah, "Man of God;" Noah, "Rest." The hopes of the godly rose and fell, and earth's travail continued, and the Seed came not.

God renewed the promise again in vivid light to Abraham: "In thy Seed shall all the nations of the earth be blessed." Gen. 22:18. And by the inspiration of the New Testament it is declared that in this statement God spoke of Christ. Gal. 3:16.

In the Line of Promise

God's promise to Abraham was renewed to Isaac; from Isaac to Jacob; from Jacob to Judah, through whom should come Shiloh, and to whom the gathering of the people should be. Rom. 9:7; Gen. 49:10. In the tribe of Judah came Jesse and David and Solomon, through whom must come the Seed: "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." Isa. 11:1, 2.

We need not quote the many scriptures referring to the coming of the Seed of the woman. The golden thread of the promise is found in the last book of the Bible, in "the Lion . . . of the tribe of Judah," in "the Root and the Offspring of David." Rev. 5:5; 22:16.

The Days of Heel-Bruising

Eager souls through all the centuries grasped the promises, found their power in their own lives, and found righteousness and heirship. Gen. 15:6. Many of them in the promised line were relentlessly persecuted by craftiness, device, snare, deception, and destruction. Satan sought to make the promise of Jehovah of none effect. Through the great powers of earth he worked for the destruction of the Jewish nation. Babylon, Medo-Persia, Grecia, pagan Rome, lent themselves to the devil's scheme for this purpose. At last came, in the weakness of humanity, "born of a woman, born under the law," in "the fulness of the time," the Son of God. Gal. 4:4. He was of the seed of David according to the flesh, of the nature of man. Rom. 1:3; Heb. 2:17.

The "fulness of the time" was, as far as man is concerned, an unpromising time. The world was in the power of an iron, idolatrous empire. God's own people were held in subjection by that empire. They themselves had yielded to the blandishments of the world, and were sunken in dead formalism and blind tradition.

The Daydawn

Into this fetid atmosphere of sin came the infant Jesus. Satan sought to destroy him by the decree of Herod; sought to destroy him in character by all the subtle and devilish temptations he had used successfully upon the human heart in the four millenniums of the past; sought to destroy him by arousing mad mobs to put him to death; sought to break his purpose through temptation by his chosen apostles; and sought to silence forever the voice and destroy the universe by thwarting God's purpose when the Seed of the woman died as a malefactor on a Roman cross and was locked by a Roman official seal in the rock sepulcher.

In his earth life the Seed of the woman, bruised and wounded by the serpent, demonstrated his right to the dominion that Adam lost—did all for mankind, who lost it, that was essential in restoring it. He became everything that he was not, that man might become everything that God wanted him to be. 2 Cor. 5:21. The climax of it all was his resurrection and ascension, which declared him to be the Son of God. Rom. 1:4. As Mediator on high, he pleads for his children, who are also the seed of Abraham by faith, though they are bruised and buffeted and persecuted by the serpent brood.

Thus it will go on till earth's travail is over and the Seed of the woman comes. At his first advent he did not come as the Seed to inherit the dominion, but to pass through the bruising and testing, and to win in character what Adam lost. He is coming again to reign. Again and again the dominion has been overturned, but Christ is coming, "whose right it is," to whom the promises are made, and God will give it to him forever. Eze. 21:25-27; Gal. 3:19. Then the long process of bruising will be reversed, and the Seed will come to whom the inheritance belongs, come to inherit and to hold. Until that time, God's great plan goes on. Men sin, and the law condemns them, and shows sin to be exceedingly sinful; but in Satan's *de facto* realm it is always met by the more abounding grace. Gal. 3:19; Rom. 5:20.

A Literal Thing

It was a literal thing, the coming of the Seed to suffer and die. He was the Seed of the woman,—literal man, as much as was any son of Adam, still

divine. He was the man Jehovah, for whom Eve hoped. He was Jehovah-jireh, the sacrifice promised of God for man. He was all that God had promised for that time, literally, materially, spiritually. But he was not yet King. He himself said, "My kingdom is not of this world"—of this cosmos, or order. It belongs to another age.

But the age is coming, and with it the Seed triumphant. It has been the Seed militant, the Seed suffering here, yet the Seed sufficient for eternal victory. Then it will be the Seed in all the glory of the triumph of the ages; nevermore the bruised One, but the Conqueror.

["The Manner of His Coming" will be the topic of the next article.]

Reached the Indian Field Safely

A LETTER recently received at the Mission Board office from Brother F. A. Stahl tells of the safe arrival of his party at the Lake Titicaca Mission. All will be interested in the following paragraphs:

"We arrived here safely, and began work again at once. The Indians in different places were very anxious to see us, so we started out to visit them. What a hearty welcome they all gave us! They had all been so fearful that we would not return, and many wept when they met us. It encouraged us greatly to see the love manifested for us.

"I want to go to each place and spend from one to three weeks with the people and help them gain a strong hold upon the Lord. I visited the district of Moho last week, and was very much impressed with the work of Luciano Chambi, one of our native workers who has charge of the 'Broken Stone' Mission. This is within twenty miles of the Moho Mission, where Brother Howard is stationed.

"When I got to within six miles of the place where Luciano lives, I noticed that the people were all looking very happy. They wore smiles, just as Luciano does. This young man had been in our home five years, and always was so kind and courteous, and I saw that all the people in his district were the same. On the road I asked a young Indian girl where Luciano lived. Her face lighted up with a smile as she told us. After she had directed us, she said, 'Everybody here believes Luciano, and what he teaches.' He has a wonderful influence with the people, and he is using it all for the glory of God.

"In one year at this place one hundred eighteen were baptized, and thirty are ready at this time. The Indians of this district are all great travelers, going down into the tropics to trade, about an eight days' journey. While on the way the Indians rest over the Sabbath wherever it overtakes them.

"There must be joy in heaven over this, to see in this dark land these poor Indians on their way to and fro resting over the Sabbath on the snow-covered mountains, then again in the jungle regions.

"We have all been very well since returning, the altitude affecting us very little."

* * *

"God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

IN MISSION LANDS

A Visit to Simla, India

ELMER E. ANDROSS

EARLY Friday morning, Dec. 20, 1918, Elder C. W. Flaiz, Elder W. W. Fletcher, Dr. H. C. Menkel, and the writer took seats in a compartment of the narrow-gauge railway that runs up the outer range of the Himalaya Mountains from Kalka to Simla. The distance is fifty-seven miles, and the elevation reached is 7,000 feet. The trip up the mountains is very picturesque. As one rises higher and higher above the plains, the range of vision is extended, and he is enraptured with the beauty of the scene that is spread out before him. However, this beautiful picture is often interfered with by the numerous tunnels through which one passes, there being, it is said, one hundred three in the fifty-seven-mile journey.

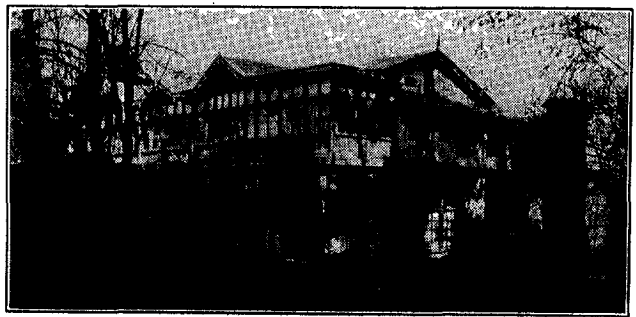
We arrived at Simla, the summer capital of the Indian government, about 2 P. M. Like other hill stations of India, Simla is built on the razor-like tops and rugged sides of the Himalaya Mountains. But this only adds to its beauty, if not to the comfort of the one who has to walk its streets. There are no street cars or trams, but jinrikishas drawn and pushed by four or five coolies are in evidence.

We found the weather at Simla quite different from that on the plains below. Snow was to be seen in the shady spots, and excepting in the middle of the day, and then in the sun, a heavy overcoat was quite acceptable. The view from Simla of the lofty Himalaya Mountains, rising to an elevation of from 20,000 to 25,000 feet and covered with perpetual snow, is entrancing. These rival in beauty the Alps of Switzerland.

That which I enjoyed most of all, however, was the opportunity of visiting our church that has been raised up in this beautiful city. It has a membership of thirty-eight, but not all of these were present at the service held Sabbath afternoon, since many of the male members are in the employ of the government, and some of these are required to move with the government to Delhi, its winter home. This church is made up almost wholly of English-speaking members, and is one of the strongest financial supports of our work in India.

Dr. Menkel and his faithful companion have for some years been stationed here, and have successfully combined evangelistic and medical work. They have a building centrally located in the city and well

adapted to treatment-room work, and they can also keep a very few patients. That which must attract the attention of the visitor upon entering the building is the fact that the best and most prominent room in the institution is set apart for religious purposes. While every necessary consideration has been given to the furnishings and equipment of the institution, thus providing for the comfort of the patients and for the scientific treatment of disease, no effort has been spared in tastefully arranging and suitably furnishing this room devoted to the worship of the true and living God. The instruction of the Saviour, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added



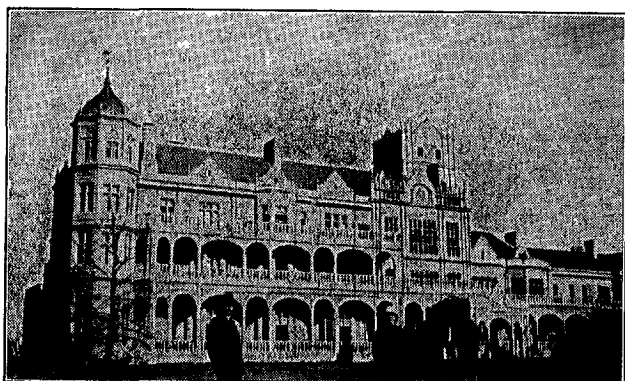
Treatment-rooms in Simla, India

unto you," has been followed, and the results seen are most gratifying.

Through the efforts of these consecrated workers the knowledge of this truth is reaching the highest as well as those in the more lowly stations of life in this ancient land. Very friendly and even intimate relations are being formed with some of the native ruling families of India, and with some beyond its border. We pray that this may yet result in the full light of this message reaching the hearts of at least some of those who are in the high places of earth.

One of the most beautiful views in Simla may be had from the elevation occupied by the Viceregal Lodge, the summer home of the viceroy of India. Hundreds of miles of the eternally snow-clad peaks of the mighty Himalaya Range are in full view. As I stood viewing that picture of exquisite beauty I could not help but think of Mount Zion, the city of the living God, the heavenly Jerusalem. If the garments of our characters are as pure as the snow that clothes those lofty peaks, we shall soon stand with the Lamb on Mount Zion, with the Father's name upon our foreheads. Are there not many now sitting in the grossest darkness of heathenism among the millions of India's sons and daughters who will stand in that day with that holy company, and with unveiled faces behold the transcendent glory of the celestial city and of its eternal King?

As I think of this inexpressibly glorious scene so soon to burst upon our enraptured vision, I find an intense longing in my heart, such as I have never felt before, to see scores of our consecrated young people re-enforce the little army of overburdened workers scattered over India and Burma that the honest hearted may quickly be gathered out and that blessed day be hastened.



The Viceregal Lodge, Simla, India

Story of the Conversion of a Hindu

(Continued)

GENTRY C. LOWRY

In our last article we came to the point in our story where the young Hindu boy felt that he ought by all means to become a Christian, but he had not yet found courage to do so. Though he had a desire to follow Christ, and knew about him, yet he had not actually taken up the cross. He knew, too, that the only way to receive the grace of Christ was to take up the cross in an open way, but the fear of certain troubles caused him to shirk the duty. Yet as he compared the promises of Christ and the possible troubles that might come because of the acceptance of Christ, the troubles did not seem to compare with the glory.

From that time on he began openly to call himself a Christian, and as one of the first public steps toward actually taking up the cross he dropped his Hindu name and assumed the name of Paul, in honor of the one who had suffered so much persecution because of the cross of Christ. In all of his books, examination papers, etc., he wrote his new name, Paul, instead of the Hindu name. This was his way of professing Christ before his fellow students. In addition to this he began to engage in Christian prayer in the presence of his fellow students. So it was not long before all the Hindus in town knew that he had decided definitely to become a Christian, and all began to mock him. He now began to realize the length and breadth and weight of the cross, but instead of the troubles separating him from the cross and the love of Christ, they bound him closer. To live the new life was his only desire.

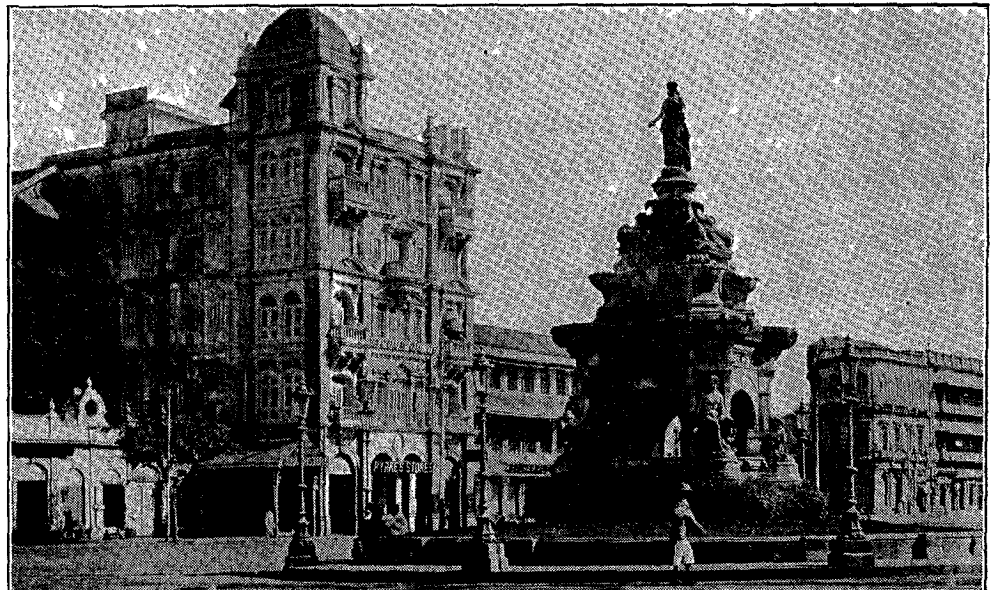
His next step was to request the pastor of the church to baptize him; to which request the pastor replied, "I shall see about it if you are faithful in attending church." His parents would not supply him food unless he wore the trident mark of Vishnu, one of the three principal Hindu gods, in his forehead, as all other Hindus do. So he was forced for a time to wear this Hindu sign, even when he was attending the Christian services. Upon his second request for baptism the pastor inquired about his age, and found by examining the family records that he was under eighteen, and therefore a minor. So the pastor said that he could not baptize him without a written order from his father authorizing the baptism, as it was a violation of the law of the government to baptize a minor without the consent of the parents.

This was a new difficulty, as he definitely knew that his father would not give his consent. His mother at this time was away from home; and his father went daily to his fields to work. During the absence of his father and mother from the house, he often talked with his older sister about his situation, but

she thought he was simply joking and paid no attention to it. Gradually the people came to know that he was in real earnest, and began to talk about the matter freely, saying that he was a fool, etc., because he was planning to break caste, disregard national custom, and leave the most sacred and ancient religion.

To show that he was determined fully to accept the Christian religion, his next step was to remove from his shoulder his sacred thread. This thread is supposed to be worn next to the skin by every male Brahman until his death. It must on no account be removed. After having removed the thread, he came and sat down to dinner. As it is the custom of high-caste Hindus to remove the upper garments when they are eating in their houses, his sister could easily see that the sacred thread had been removed. She immediately asked the reason, and when he told her that he was going to become a Christian, and that Christians did not wear sacred threads, and that therefore he had removed it, she fell on him, and embracing him, cried in a loud, wailing voice, "O sinful one, who has drugged you and caused you to act thus?" She continued to wail and cry, as only Hindu women can when they are in trouble or grief, until he, not being able to bear it any longer, left his food, washed his hands, left his home, and went to a Christian settlement a few miles away. As soon as he reached there, he asked a Christian teacher for a cup of water. It is against the Hindu religion for a Hindu to ask water or food of a Christian or a low-caste man; and if it is accepted by the Hindu, his caste is broken. This teacher knew this, so it was with some hesitation and fear that he gave him the water.

In the meantime, his sister, who was a widow, and therefore according to Hindu religion not allowed to leave the house, ran to the field a mile away where their father was working, and told him what had happened. He immediately dropped his work and went to the Christian village and called for his son. The schoolmaster, on hearing the voice of the boy's father, became much frightened, and did not know what to do. The boy went out at once to his father, and went back home with him. On the way home the father said, "Where is your sacred thread?" To which the boy replied, "Here it is," and taking it from his pocket, gave it to his father. The father



FLORA FOUNTAIN, BOMBAY

tied the thread on him again and asked if he had, according to the immemorial religious duty of the Brahmans, said his evening prayer in Sanskrit according to their rites. To which he replied, "I have prayed." But he did not say to whom or how. The father, disbelieving him, told him to repeat the prayer in his presence. Being unwilling to disobey and displease his father, he repeated the prayer. As soon as they reached home the whole family began to weep and wail and to say that the boy had brought disgrace upon the whole family and that he was just the same as dead.

This was a great trial for the young man; but he had no idea of giving up his determination to become a Christian, and began to beg his father before the whole family to allow him to be baptized. He also spoke to his father (who was very angry by this time), about the beauties of the Christian religion. This simply added fuel to the flame, and his father, in a great rage, drove him from the house, saying, "Go to ruin; look not any more on my face forever."

The next morning he went again to the Christian pastor and said, "I have, according to your advice, told my father of my intentions, and he has ordered me from his presence; therefore baptize me."

The pastor replied, "This has all been done in a rage. Bring me a written statement from your father, and I will baptize you."

This his father would not consent to give him, so he was in great distress.

He was afraid to accept food from Christians, for fear his relatives and all the Hindus would say that the Christians had put some drug in the food that had affected his mind. Neither did he want to return home for food. At last, however, hunger drove him back to his father's house; but when food was given him all his relatives would stand around and weep and wail until he could stand it no longer, and he often left the food untouched.

Often in those trying times he went for days without food, but he counted it all joy, realizing that he was suffering for Christ. A poor Christian widow who knew nothing of his hunger, one day gave him a half anna (one cent). As he was very hungry, the food which he bought for that small amount was thankfully received. On another occasion, one night after prayer, he lay down to sleep, but was very hungry. A Christian clerk who was traveling that way stopped late at night where he was and gave him some fruit. These little things reminded him that God had not forsaken him.

One day some heathen boys tried to arrange to get him to go for a walk with another Christian boy, intending to waylay him and give him a beating, but the Christian boy heard of the plot in some way and helped him to escape. Later on he met those

boys, some of whom were his relatives, and took the opportunity to speak to them about the gospel. They only pitied him, thinking that he was crazy, but paid no attention to what he said about the gospel. As he went about the streets, even women and children mocked and ridiculed him. He would often say to them, "The gospel message appears madness to those who are to perish."

The news of all these things reached his older brother, who was in another town. The brother felt that the Christian teachers in the school were responsible for the whole affair, and that there was still hope of bringing the boy back to Hinduism. At any rate he determined to try.

* * *

A Visit to Tegucigalpa, Honduras

W. E. LANIER

IN company with Brethren R. W. Parmele and Karl Snow, I left San Pedro for a visit to Siguate-



SIGUATEPEQUE SCHOOL IN HONDURAS

Brother and Sister Karl Snow in center

peque, Tegucigalpa, and other places. With the exception of about eighteen miles, the whole distance has to be made on muleback. It takes about six days each way — that is, if you can stand the saddle; otherwise, it may take several days longer. Much of the road is only a mountain trail. To describe it is impossible. In this case "seeing is believing." They say it is not so bad as it used to be. I am glad that my experience does not go back to those former days. But the government is building an excellent national highway from San Lorenzo on the Pacific Coast to Puerto Cortes on the Atlantic Coast. The prospects are good for the completion of this road within the next two years. Then we shall be able to travel with much more safety and comfort than is now possible.

The country is very mountainous and thinly settled. But few people live outside the little towns. The trail passes over the mountains at an altitude of from three thousand to seven thousand feet. There are but few mosquitoes, and the climate is quite ideal, wonderfully different from that of the coast.

After leaving the lowlands we passed for days through solid pine forest. Had it not been for the

mountains, I should have thought I was traveling along the coastal plain of the Southern States. There is hardly any undergrowth. The Spanish moss is abundant.

The proverbial "Southern hospitality" more than finds a counterpart among these poor people of the mountains. With them hospitality is religion, and the tortillas and frijoles (bread and beans) are always at hand. It can hardly be said that their "latchstring hangs on the outside;" they just take the door down. Wherever night overtakes a person, there he is welcome; and not only one or two, but as many as can find room to hang their hammocks. Night after night the people virtually turn their humble homes over to strangers. They ask no compensation, only that one pay them for the food he has eaten.

I have referred to the use of the hammock. In traveling through the interior we sleep in hammocks almost altogether. It does not take long to learn to sleep in them, and they also keep one away from fleas and other insects.



BAPTISMAL CLASS AT TEGUCIGALPA, HONDURAS
Native Evangelist with Book Open

Except along the coast, where English is spoken, but little has been done for the religious enlightenment of these dear people. For some years Brother Karl Snow has been conducting a small school at Siguatepeque. This small institution has done much to break down prejudice and to win friends for the cause. As a result of Brother Snow's efforts, there is a small church at Siguatepeque.

A few years ago one of our native canvassers took a muleload of books and went about three days' journey into the interior, where he sold them, and then taught the message to the people. Later, Elder Baker, who was then in charge of the mission, was sent for to conduct a baptismal service. He found several candidates ready, whom he baptized. These members in turn worked for their neighbors, so when Brother Henry Brown visited them later, he found several others ready for baptism. I now hear that still others are waiting for baptism. I am very anxious to visit them, but shall have to wait several months before I can do so.

Four days after leaving San Pedro we reached Siguatepeque. There we found Brother W. F. Hardt and family, who came to take charge of the school

after Brother Snow and his wife went to the States. We spent about ten days with them, planning for the future of the school.

Siguatepeque is a picturesque little town of about five hundred inhabitants. It is situated on a beautiful tableland, which has an altitude of about three thousand five hundred feet. There are but few mosquitoes, and the climate is almost ideal. I do not think that California has better. It is never hot nor cold — just pleasant. Many of the fruits and vegetables of the temperate zone can be grown there. While there I had the privilege of baptizing two candidates.

From Siguatepeque we went to Tegucigalpa, the capital of Honduras. Brother Emanuel Alvarez, who is laboring at this place, was expecting us, and in company with three other believers, he came twenty-eight kilometers to meet us. Meeting them had somewhat the same effect upon us that Luke tells us the brethren from Rome had upon Paul when they came out to meet him at Appii Forum and the Three Taverns; it so buoyed us up that we traveled until eleven o'clock that night so as to reach our destination.

We found Brother Alvarez of good courage, and happy to present a class of twelve candidates for baptism. Nearly all of them had accepted the truth during the past few months. On examining them we found their instruction had been so thorough that they were prepared. While there we organized our first Seventh-day Adventist church in Tegucigalpa. Its charter membership is sixteen, four joining by letter and twelve on pro-

feSSION OF FAITH. We bespeak for them the prayers of all the brethren and sisters, also for Brother Alvarez, that God may continue to bless his efforts in this important city.

San Pedro, Honduras.

* * *

The Holy Spirit in Mission Movements

Number Five

JOHN L. SHAW

HERE and there during the dark centuries of the papal church, men like Ulfilas, Columba, Raymond Lull, and others went forth as disciples of the Holy Ghost among uncivilized and barbarous people, depending not upon church rites or ceremonies, but upon the Spirit in the Word for the conversion of men to Christ.

Ulfilas, called the apostle to the Goths, in the fourth century put the Bible in the tongue of the Gothic people. With an alphabet drawn from the Latin and Greek alphabets, he translated the Scriptures and put them into the hands of the people.

Columba, of the sixth century, a missionary to the Scots, may well be called a Reformer before the

Reformation. Standing for the primitive piety of the church, he relied upon the Spirit in the Word to transform the savage hearts of those for whom he labored. He is known not so much for his evangelism as for the monastery at Iona. This rocky island on the west coast of Scotland became under his work and influence the home of one of the most celebrated schools of missionary zeal and piety of medieval times. His dependence upon the supernatural power of God made him a bright and shining light on his "little sea-girt Patmos of Iona." His biographer, Adaman, says of him:

"He was angelic in appearance, graceful in speech, holy in work, with talents of the highest order, and of consummate prudence. So incessantly was he engaged night and day in the unwearying exercises of fasting and watching that the burden of these exercises would seem beyond endurance. And still in all these he was loved by all; for a holy joy ever beaming in his face revealed the joy and gladness with which the Holy Spirit filled the inmost soul."

Depending upon the divinely appointed agencies of the Spirit and the Word, the results of Columba's work were so far-reaching that the historian of missions writes:

"To this one man the world owes it that not only the name Scot, but the whole character and results which that name has since implied, was given to the people of north Britain."—*Smith's "Short History of Missions," p. 60.*

Amid the darkness of the thirteenth century there arose a true missionary of the cross of Christ, Raymond Lull, the first missionary to the Mohammedans. The crusades, with all their effort to conquer a false faith with the sword, had proved futile, when Lull, once a dissolute nobleman seeking satisfaction through worldly means, was led to see his ways of sin and behold the loveliness of Christ, and wholeheartedly surrendered and resolved to dedicate himself henceforth to the services of the Lord. Said he:

"To thee, O Lord God, I offer myself, my children, and all that I possess. May it please thee, who did so humble thyself to the death of the cross, to condescend to accept all that I give thee, that I, and my wife, and my children may be thy lowly servants."

His thoughts turned to the Saracens as being most in need of the gospel of Christ. He had seen how the spirit of the crusades had stirred up a spirit to propagate the faith by force of arms instead of by divine love. "I see many knights," he said, "crossing the sea to the Holy Land, and they imagine they shall conquer it by force of arms, but at last they are all driven away without accomplishing their object; hence it appears to me that the Holy Land can be won in no other way than as thou, O Lord Christ, and thy apostles won it,—by love, by prayer, by shedding of tears and blood. The holy sepulcher and the Holy Land can be won more effectually by proclaiming the Word than by force of arms."

He gave himself untiringly to the study of Arabic, and bought a Saracen slave to teach him the language. In various ways he sought to stir the Church of Rome to mission service for Mohammedans, but without results. At the risk of his life he went to Tunis, in Northern Africa. Space will not permit reference to his long and arduous labor as, like Paul, his supreme purpose was to make Christ known among those for whom he had been called to labor. As he reviewed his life, he wrote:

"Once I was rich; I had a wife and children; I led a worldly life. All these I cheerfully resigned for the sake of promoting the common good, and diffusing abroad the holy faith. I learned Arabic; I have gone abroad several times to preach

the gospel to the Saracens; I have for the sake of the faith been cast into prison; I have been scourged; I have labored during forty-five years to win over the shepherds of the church and the princes of Europe to the common good of Christendom. Now I am old and poor; but still I am intent on the same object; I will persevere in it until death, if the Lord permit."

A fearless soul, as a shining light in an age of dense darkness, he proclaimed Christ until, like Stephen, he was stoned. He went to Africa again in the advanced years of his life. Though working quietly for a time, he stood forth publicly once more, exhorting the Saracens to renounce their errors. They fell upon him with fury, dragged him out of the city, and stoned him to death. His memorable words, "He who loves not lives not; and he who lives in Christ cannot die," indicate his reliance on divine power.

If the church of Christ today would make the same abandonment of self and present the same life of piety and willingness for service, what would God not do in mission lands? Among Mohammedan people Raymond Lull, almost alone in the darkest period of the church, led the true way to winning Moslem hearts. Where are the kindred spirits today who will lead the way among the multitudes of Islam?

* * *

A Line from the Other Side

H. ROMAIN DIXON

JUST a line to let you know that we arrived safely at our journey's end. We left San Francisco Dec. 28, 1918, and landed at Shanghai January 22. We



Reading from right to left: F. P. Greiner, Mrs. Greiner, Forrest Pratt, Nora Pratt (with baby), H. R. Dixon, Mrs. Dixon.

found as we left San Francisco that there were seven Seventh-day Adventists in our party. Brother and Sister Greiner, Brother and Sister Pratt and babe, and ourselves. We had a very enjoyable trip, with fine weather most of the way, good food, and good service. Although suffering a little from seasickness, yet we were generally able to give a good account of ourselves at the table.

We arrived at Honolulu on the Sabbath, and enjoyed the first Sabbath of the New Year with the church there. We also were able to visit the mission compound at Tokio for a few hours.

At present Brother and Sister Greiner and ourselves are here in Shanghai, waiting until the spring council, when we shall be assigned to our work. In the meantime we are taking up a study of the Chinese radicals, which will be time well spent.



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."

IN GOD'S HOME

HELEN ROSSER

God has a joy for thee, sad heart;
And some day, by and by,
The tears that now unbidden start
His own dear hand will dry;
And hopes long cherished, almost lost,
Will yield abundantly;
For mid the happy ransomed host,
God has a joy for thee.

God has a calm for thee, storm tossed,
Upon a shining shore,
Where chilling wind and biting frost
And storm clouds are no more.
There, there, before the summer sun
The shadows ever flee;
So, when the angry storm is done,
God has a calm for thee.

God has a rest for thee, wayworn,
When at the journey's end
You hail with joy the golden morn
Where peace and quiet blend.
Then by the river's crystal brink,
'Neath one life-giving tree,
We'll rest our souls and eat and drink.
God has a rest for thee.

God has a home for thee; yea, all
The weary, worn, and sad
May hear his earnest loving call
To mansions of the glad.
God grant that we may gather there
Among the good and blest
In God's own home, where we may share
God's joy, God's calm, God's rest.

* * *

Calmness

MRS. JOHN L. BURGESS

"CALMNESS is the rarest quality in human life." In harmony with itself and true to its ideals it becomes the poise of a great nature, ready to be focused in the hour of crisis. No one lives more intensely than the man who is calm. His is not a rudderless ship adrift on the ocean of time. With his hand ever on the helm, he studies his chart, consults his compass, and is ready to steer his ship through tempest and past the hidden reef to the safety of the harbor. He knows that in these hours of crisis he needs a clear mind and a cool head. This realization keeps him calm and serene.

Calmness is reassurance. It is heart-restfulness which penetrates to the depths of our nature. Only the surface of the sea is agitated by the fury of wind and storm; below is unruffled calm. Throw a pebble into the water and watch the ever-widening circles which disturb its calm. Everyday worries and cares are like the waves made by the pebble. It is possible to be calm under irritating outside influences. To surrender to irritation is to confess lack of will-power.

Calmness brings with it power. It will help you to be brave in that hour when you are face to face with a great trial—perhaps the ruins of what you have attempted as your life-work. It will strengthen

you to grasp the broken, tangled threads and say with unfaltering courage: "So let it be; I will weave again."

The heron pursued by the eagle waits with calm dignity for the attack, and often pierces its enemy with a lancelike bill as the larger bird swoops down with terrific force. When the tongue of malice and slander makes attack upon you, do not retaliate, but remain quiet and calm, for "the means that man takes to kill another's character becomes the suicide of his own." The calm man is dignified, and he does not stoop to retaliation. Revenge is beneath him. He does not hide behind calmness, but he wraps himself in this royal robe and goes serenely on his way.

Calmness cannot be acquired in a moment. It is the culmination of many virtues. With it comes a realization of the privilege of life, and in the presence of disaster it becomes reserve strength.

And again, calmness is not selfishness. An individual who has acquired the strength of calmness is interested in the welfare of all humanity. His calmness is only a refuge into which he may retire from the world so that he may receive strength to live in the world. The crowning outgrowth of self-control is the majesty of calmness.

* * *

The Lesson

GRACE E. BRUCE

MRS. ELLIS had been away for a month. During this time small Dorothea had been in the care of her grandmother. But this morning the reunited family had gathered around the breakfast table, and every one seemed especially happy. As the meal progressed Dorothea asked for a second helping of sugar. Mrs. Ellis quietly denied the request, and was much surprised and perplexed to see the little face pucker up in an attempt to cry as the baby pushed her plate away.

"Do let her have it, Nettie," said the grandmother in a sympathetic tone; "it will not hurt her."

Mrs. Ellis turned from a surprised glance at her mother-in-law just in time to see her daughter slip from her high chair to the floor, where she prostrated herself upon the rug and began to cry and bump her forehead on the floor, beating a lively accompaniment with her small feet.

For a moment the mother sat still in astonishment. Such a thing had never before happened in Dorothea's well-ordered life. From babyhood she had been taught prompt obedience. But unquestionably tares had been sown, which were already bearing fruit. Rising from the table, Mrs. Ellis gathered the small girl in her arms and reseated her in the high chair. Grandmother reached for the sugar bowl, but the mother waved it aside, placed the spoon in Dorothea's hand, and told her to finish her breakfast. This the child positively refused to do unless given more sugar; so she went without the food.

During the days that followed, Mrs. Ellis studied

the situation. She realized that if she did not uproot the weeds of stubbornness and disobedience, her child would never grow into sweet, unspoiled young womanhood. So she decided that when the next outbreak came she would take strenuous measures.

One day at dinner Dorothea was denied something, and again she slipped from her chair and threw herself on the floor with the usual outburst. Finally she raised her curly head to see what effect all this was having, and a look of surprise came into the blue eyes, where two very tiny tears were shining, as she discovered her mother seated quietly on the rug beside her. Once again she went through the performance, screaming, bumping her head, and pounding the floor with her feet. But the next time she tried to raise her head, mother's firm hand pressed it down again, and once more she screamed and kicked. Every time she attempted to look up, her mother held her head close to the floor.

Grandmother started to the rescue, but the firm look in her daughter-in-law's eye warned her that interference would be useless; so she left the room. As the door closed behind her, and the little girl realized that she could expect no help from that source, real sobs shook the tiny frame, and she wailed, "O muvver, I'll be all good!" Then loving arms held her close.

The lesson was over, and it was well learned. The scene has never been repeated. Whenever Dorothea is displeased and starts to slip from her chair, one significant look and a smile from her mother are sufficient to calm the gathering storm.

* * *

Shopping with Grandmother Minton

"THERE!" said Grandmother Minton, standing stock-still in the middle of the sidewalk, all unmindful of the fact that she was blocking the way of the hurrying Christmas shoppers. "That child has hurt himself! I can tell by the way he cries. Pick him up, Susan!"

"O grandmother!" protested Susan. "He's dirty!"

"Bumps hurt a dirty boy just as much as a clean one," said Grandmother Minton.

Susan sighed, and with the air of a martyr lifted the weeping urchin to his feet.

"It's his forehead, poor child!" said Grandmother Minton, gently touching a red bump on the boy's forehead. "Don't cry, sonny; grandma's got somethin' in her little black bag that will stop the hurt. Here 'tis — arnica, and a nice clean handkerchief to bind it up with," she went on soothingly as she worked. "Feels better already, eh? And here's somethin' more to help," she added popping a piece of white candy into his mouth. "That's good for the cry. All right, now?"

"Grandmother, come!" whispered Susan, with scarlet cheeks.

She was painfully embarrassed by the curious crowd that had collected about them.

"Wait till I see if he walks all right," said the old lady, whose face was filled with motherly anxiety.

"Of course he walks all right! Do come!"

The bystanders made way respectfully for the little old lady and her stylishly dressed granddaughter. Susan carefully avoided their glances, but Grandmother Minton beamed impartially upon them all from behind her massive-rimmed spectacles.

Would grandmother ever learn not to make herself

so conspicuous, Susan wondered. Mother might have known that something like this would happen. She ought not to have insisted upon Susan's going with grandmother to the city, and on a shopping expedition, too! "Why," thought Susan, glancing at her companion, "even if grandmother wasn't always doing things that make people stop and look at her, they would look at her just the same because of her queer, old-fashioned clothes! Why will she insist upon making them herself, and all after the same old pattern, when father's ready and willing to buy her the best the stores afford? Why can't she be like Lillian Teller's grandmother, always dressed in fashion and with her hair stylishly arranged? And why will grandmother persist in carrying that absurd old black velvet bag everywhere she goes? Hasn't each of us at some time or other given her a new bag?"

"Why don't you take one of your new bags?" Susan had asked grandmother that very morning when they started for the train.

"It seems like they're too gorgeous," grandmother had said, "to hold my peppermint drops and snacks of medicine and pennies for the children, not to mention my packet of court-plaster and spectacle case and bit of thread and needle. The bags you dear people gave me just go with 'broidered handkerchiefs and smellin' salts, and ten-dollar bills," she added, with a twinkle in her eye.

"But your black bag is so — shabby."

"Tut, child, it's an old friend grown shabby in helpin' me and others. Your grandfather gave it to me before he died and I came to live at your house. That bag's seen good times and bad times. It's taken medicine to the poor and sick. It's carried my clean handkerchief and collection money to church. It's been to weddin's and funerals, and even carried a set of infant's clothes for a newborn babe of the Raffertys' that hadn't a stitch to its back. Why," said Grandmother Minton, tenderly smoothing its rusty drawingstrings, "you don't know how lonesome and homesick I'd feel without this bag!"

"Here we are at Trasher & Brown's," said Susan as they approached a great store. "Now, what's first on your list?" she asked briskly. "I'll just hurry her along," she thought, "and maybe we can catch the one-thirty train home."

"Let's see!" said Grandmother Minton, pulling a worn piece of paper from her bag. "You'll have to read it for me, Susan. I left my readin' spees at home."

"Peppermint sticks," read Susan. "Candy's in the basement. Let's take the elevator."

"Department stores are funny," said Grandmother Minton, with a chuckle; "candy, calicoes, and furniture all mixed up together." They had reached the candy counter, and she addressed the clerk in a confidential tone: "Yes, I want peppermint sticks, red and white ones. They're the tastiest for Christmas. What? O, two dozen, I should say! Let me see, they're for the Raffertys and Bensons and Manders and — best make it three dozen. What's that, Susan? A shopping card? You tell her how to make it out. I'm too old-fashioned for shopping cards, I guess. What next, Susan? O yes, dolls! Nellie Rafferty wants a yellow-haired one. Can you tell me where the yellow-haired dolls are?" she asked the clerk. "Nellie Rafferty set her heart —"

"I know where the dolls are, grandmother," said Susan hastily.

She did wish that grandmother would not always take the clerks into her confidence!

Grandmother Minton fairly reveled in the doll department. She went from one show case to another, exclaiming over the pretty curls and attractive dresses. Each doll brought for her inspection seemed more beautiful than the last, and she could not decide which one would best please ragged little Nellie Rafferty.

Susan was in despair. It was after twelve o'clock, and she had seen other items on grandmother's list: a fire engine, a red cart, some brown yarn, a girl's coat, infant's underwear, shoes, and stockings. She fairly gasped. Why, they would be lucky if they reached home on the three-eighteen!

"Grandmother," she suggested, "how would it be if I bought some of the other things for you while you're selecting the doll? Shall I," consulting the list, "buy the girl's coat and the infant's underwear?"

"Why, you might, I suppose, though I'd counted on pickin' them out myself."

"It will save time if I do it."

"Well," agreed Grandmother Minton reluctantly, "I'll try and tell you exactly what I want. The coat's to be eight-year size, and mind, it must be strong and durable. Like's not it will be handed down from one child to another in the Benson family, and they're such husky young ones it'll have to be good and stout to stand the strain. The infant's underwear is to be one-year size and wool, Susan! Don't let them give you anything but wool."

"Yes, yes," said Susan, impatient to be off. "Stay right here, grandmother, until I come for you."

It took Susan much longer than she had expected to purchase the coat and underwear. She had to go to the third floor for the coat, and she found the sales clerk busy trying to please a most exacting customer, who seemed to want to examine every coat in stock before making a selection. When Susan's turn came, she hurriedly purchased a dark blue chin-chilla and then went in search of the underwear.

The afternoon shoppers were beginning to throng the floors when Susan finally made her way back to the toy department. That, thought Susan, must account for the fact that, although she had nearly reached the spot where the dolls were sold, she had not yet caught a glimpse of the little white-haired lady in an old-fashioned black dress and with a shabby black velvet bag in her hand.

"This is the very counter where I left her," said Susan, with a puzzled frown. "She must be looking at some of the show cases near by, or perhaps she has walked a little way to look for me."

She was beginning to feel anxious, for she knew that Grandmother Minton would not be likely to wander about the big store by herself.

Susan began to thread her way among the shoppers, scanning each one sharply. At first she was deliberate and polite, but after she had circled several times round the toy department and still had caught no glimpse of Grandmother Minton's kind old face, she became desperate and pushed her way rudely hither and thither. What had become of her grandmother? Was she wandering helplessly around with no one to pilot her? Would any one notice that she was lost and try to help her?

Susan stopped short in her wanderings. A possibility that filled her with dread had flashed into her mind. Such things had happened to other people, she knew. Could it be that grandmother had been taken suddenly ill and been rushed to the hospital? What would father say? Was not Grandmother Minton his own mother? Had he not cautioned Susan that morning to take the best of care of her, and bring her safe home to him again? Now she would have to telephone and tell him — oh, she could not! And what would mother say? And all the Raffertys and Bensons and Manders? They worshipped Grandmother Minton!

Some one grasped Susan's arm, and the polite voice of the floorwalker questioned her:

"What is it, miss? Have you lost your purse?"

Susan realized then that she had been wringing her hands and that tears were in her eyes.

"No!" she gasped. "I — I wish I had!"

"Beg pardon?"

"I've lost my grandmother," explained Susan. "Have you seen her?"

The puzzled look upon the floorwalker's face caused Susan to be more coherent. She told him then what had happened, and he suggested that she go to the waiting-room and rest while he went to the office and made various inquiries. He was sure that they would be able to find her grandmother. And Susan, because she was bewildered and felt faint and weary and knew nothing better to do, acted upon his suggestion.

The waiting-room was filled with the usual number of weary shoppers, some of whom were trying to soothe fretful children. Susan sat down in one of the vacant chairs. It had been more than an hour since she had missed her grandmother. Could it be only yesterday that she had gone to her to have her gloves mended at the very last minute, so that she might wear them to the concert? It seemed ages and ages ago. Grandmother had never been out of patience with Susan, not even during that week when she was taking her high-school examinations and was so snappy and cross to every one.

"Oh," thought Susan remorsefully, "I'm just hateful to grandmother! It was wonderful of her to help that child this morning. I'm such a proud, stuck-up thing I'd have let him die, I suppose, rather than lift my hand to help him. Grandmother would help any one who's in need. She'd give her last cent to —"

"There," said a cheery voice, "you look better! Wasn't it lucky I was near by when you felt faint?"

Susan turned sharply and her eyes opened wide. There, bending solicitously over a woman who lay on the divan, was grandmother! She had in her hand one of the little bottles from her black bag and was bathing and rubbing the sick woman's forehead. Susan held her breath and drew near. How infinitely dear grandmother was! She had taken off her coat and looked so quaint and grandmotherly in her fitted basque and softly shirred skirt. How suitably the close little bonnet framed the white hair, plump face, and kind blue eyes!

Susan's gaze wandered to the woman to whom her grandmother was ministering. She was so stylishly gowned that Susan was astonished when she saw her face. It was much wrinkled, and in spite of the faint touch of rouge on the cheeks, looked ghastly. "She's old," thought Susan, "in spite of her stylish, young-looking clothes. Why, she must be older than grand-

mother! Maybe she's a grandmother, too, but she doesn't look like a comfortable one. *She'd* never go into the kitchen and make doughnuts for me and mince pie for Brother Jack. *She'd* never, never help a dirty child that had hurt himself!"

"Grandmother!" called Susan softly.

"Well, Sue, child," said Grandmother Minton, with a welcoming smile, "so you've come for me! I aimed to get back to the doll counter before you came, but this lady was taken faint right near where I was, and of course I came here with her. Land's sake, child, you look pale yourself! Sit right down in this chair. I'll have to rub your forehead, too."

"I'm all right now that I've found you. O grandmother, I thought you were lost!"

"Well, well, I was comin' right back, Sue. Here's my handkerchief. There! I guess," said Grandmother Minton, with a smile, as she fumbled in her black bag, "if you are going to cry, I'll have to give you a candy drop like I gave that little boy this mornin'."

"Do," said Susan, laughing through her tears, "and get it from the bottom of your little black bag, grandmother!"—*Daisy Crabbe Curtis, in the Youth's Companion.*

* * *

Home Making

GRACE M. DEAN

ONE of the first institutions God established on earth was the home, and down through the years its sanctity has been preserved in a varying degree. But the strenuous demands of modern social and commercial life threaten to destroy even the fragments that remain of this Edenic institution. We are told that angels weep with anguish over the ashes of dead and buried homes found everywhere throughout the land. Among the wealthy classes, and among their poorer neighbors, in fact in every grade of society, we find the pitiful, desolate ruins. However, there remains the one hope that the people of God will come to an understanding and realization of what comprises a real home, and live up to this ideal.

God is the creator of the home, and the principles which he laid down "in the beginning" are still its foundation. Home is much more than a well-kept house. There is a tendency for home making to develop into mere housekeeping. The work must be done, of course. It must be done well, and there seems to be no end to the requirements of a growing family. Yet when the physical wants have been supplied, only a small part of the mother's duty is done. Hers is the responsibility of training her children for heaven. She is in partnership with God. To whom more truly than to mothers do the words "laborers together with God" apply?

Housekeeping is only a temporary part of home making. If busy mothers plan properly, they can teach their children while they work. But no mother can keep the hold upon her children which it is her duty and privilege to have if she makes of herself a household drudge. She should be to her children a companion and friend as well as their teacher. If she works until she is exhausted nervously and physically, she cannot sustain this relationship to them, for she will be nervous and fretful, and their efforts to help will only annoy her. Should not every mother so outline her work, that she will have a little time every day to devote to quiet resting and secret prayer?

Does any one need the "showers of blessing" promised from above more than weary mothers?

But the father should also feel it a privilege and duty to share in the work of home making. There should be a mutual sharing of responsibility in the home. Neither the father nor the mother alone can make the home what it should be. There must be co-operation. By this means only can the children be taught to love, reverence, and obey the Father in heaven, as well as their earthly parents. Too often the father comes home burdened with business cares and takes his place in the family circle wrapped in meditation, silent and preoccupied. The children appreciate a father's companionship. A few moments spent in happy frolic before evening prayers and early bedtime serve to crown the whole day with brightness for the little folks.

Then again, the father and mother should wait until they are alone to discuss problems of discipline. In this way it will be possible for them to adjust their differences of opinion and settle upon a united course of action so that neither will be embarrassed by the other in the demands made upon the children. It is well worth while to bow together and seek God's help in the important work which has been committed to them. Many perplexities confront the parents of a growing family, but the spirit of faultfinding should never be allowed to find entrance to the heart or home. And only by living close to God can this be avoided.

So long as sin exists parents must cope with the problem of disobedience. If the children can be taught to realize that God is the recognized head of the home, and that his Word is the one law which all members of the family—parents as well as children—must obey, it will simplify matters. Frequently children grow up with the idea that their parents and older acquaintances are a law unto themselves, and that their commands are given on no other authority than their own wishes or desires.

Home should be made the happiest place in the world for every member of the family. Music, games, good reading matter, and pleasant surroundings will contribute much toward this, as will also a spirit of wholesome hospitality on the part of the parents to the friends their children bring in to share their pleasures. Every home should be a heaven on earth to its inmates. The mother may bear the burdens of housekeeper, but upon both parents alike rests the responsibility of home making.

* * *

ON FILE

If an unkind word appears,

File the thing away;

If some novelty in jeers,

File the thing away;

If some clever little bit

Of a sharp and pointed wit,

Carrying a barb with it,

File the thing away.

If some bit of gossip come,

File the thing away;

Scandalously naughty crumb,

File the thing away;

If suspicion comes to you

That your neighbor isn't true,

Let me tell you what to do—

File the thing away.

Do this for a little while,

Then go out and burn the file!

— Selected.



CONVENTION OF MEXICAN WORKERS

THE first meeting of the Mexican Mission since the revolutionary troubles began to make communication with the various parts of the republic difficult some years ago, was held, as by previous appointment, at Laredo, Tex., just across the Rio Grande from Mexico, February 14-24.

All but one of the foreign workers from Mexico were present, and several of the natives who had been in the States for some time were able to attend. Most of the day sessions were held in the Christian church, which was kindly lent us for the occasion. The evening services were held in the Adventist church, which was occupied by the church school during the day.

Reports from the various departments of the work showed a good advance despite the many difficulties under which the message has been proclaimed during the revolutionary period. Now that affairs are being stabilized, there is hope of better results.

One of the most encouraging features noted at the convention was the prospective repeal of the anti-foreign-minister clause of the constitution of the country. This is set for May of the present year, having been recommended by the president.

In the southern part of Mexico especially, there are numbers of openings and calls that ought to be answered. To this end a special appeal was made to the Mission Board for help for this part of Mexico. One church among the Zapotecan Indians has not only remained faithful through all the internal disturbances of the country, but has actually gained ground, several having received baptism at the time of the visit of Elder G. W. Caviness just before our meeting. And this was the first visit they had enjoyed in five years.

A mission committee was named, the following persons being chosen: Superintendent, Elder G. W. Caviness; other members, C. P. Martin, S. Marchisio, Carlos Nicolas, and Juan Robles. Brethren Marchisio and Nicolas were set apart to the gospel ministry, having given ample proof of their calling. This gives the Mexican Mission four ordained ministers. Brother C. P. Martin was chosen to lead in the literature work for the present year. We hope to see results from his efforts.

During the meetings, studies were conducted on the sacredness of the work, the message for this time, and the sale of literature. We believe the Mexican Mission will experience an appreciable growth as a result of the meeting.

There were present from the union,

Elder C. E. Knight, Brother J. A. P. Green, and the writer; and from the South Texas Conference, Elder E. L. Neff and Elder Henry Brown. Brother Benito Delgado and his son-in-law also attended, and it was decided that they unite with the work in Mexico at an early date. All the delegates were hospitably entertained in the homes of the brethren living in Laredo.

We expect great things from God in the Mexican Mission. E. L. MAXWELL.



MEXICO

THE past year was spent mainly in re-discovering and re-establishing the scattered interests in this revolution-torn country. Six or eight years of revolution and

last year, and at the time of my last visit seven new believers arose requesting baptism. These, with others, will be received soon, after a little more instruction. As the brethren there expressed it, they want the candidates to "give their testimony." I asked them what they considered a testimony. They replied, "About six months or a year of keeping the Sabbath, attending church and Sabbath school, paying tithes, and living right." It did not seem a bad idea, so the candidates are giving their testimony preparatory to baptism later.

Our brethren are also taking hold in various other lines of missionary work. The company in Mexico City sold literature to the value of more than six hundred dollars, Mexican money, last



DELEGATES PRESENT AT THE CONVENTION OF MEXICAN WORKERS

unrest, during two or three of which nearly all the workers, both native and foreign, were out, left our work in rather a distracted condition. Two of our best churches were almost broken up by removals, made necessary by the insecurity of life in those parts; yet as a whole the work has held together well and has even grown in most places, so that the tithes and offerings were better than ever before, and this too with very few foreign laborers to help with their donations and tithes. It certainly is a good omen to see the natives taking hold in the matter of giving.

Another encouraging feature is that the members of churches and companies are working for their neighbors and friends. In Monterey the brethren and sisters are holding cottage meetings in various parts of the city, with good results. At one of these meetings, which the writer attended, forty-five persons, including children, were present. Seven were baptized and added to this church

year, and have set the goal for eight hundred dollars this year. The first quarter they more than met their expectations. Three or four sisters are doing most of the work.

The Sabbath schools are doing better, both in attendance and gifts. Last quarter Mexico City gave more than one hundred dollars, and Monterey gave fifty-three dollars. The last quarter of last year those having perfect attendance numbered nine; the first quarter of this year there were thirty-nine.

My visit to the south was certainly a great pleasure. For almost five years we had been unable to reach the members there because of the difficulties of travel in that part. At times we almost despaired of getting there, having to spend five days in making a journey which ordinarily takes but a day and a half. We found the brethren holding on firmly to the truth. Six were ready for baptism, but two were sick at the time, so only four were able to receive the sacred rite.

A church was organized, and we left them rejoicing and full of courage. These are Zapotecan Indians, and are a fine class of people, being serious and stable. There are thousands of them on the Isthmus of Tehuantepec, and they offer a splendid field for labor. We must have a laborer or two for that promising field as soon as possible.

We have not visited the western and northwestern part of the country yet; in fact, the northwestern part has been and is in a bad condition, and it is rather dangerous to travel there. Guadalajara and Torreon can be reached without difficulty, but Chihuahua is frequently in peril from the rebels in that part. We have a few brethren still left in the two latter places, and we expect to get help to them soon. We have the promise of a doctor for Guadalajara, and the Drs. Swayze are also thinking of returning to that place. These workers have spent many years in labor in Mexico, having left on account of ill health, but now that they are recovering, they desire to spend the little time that remains in the old field.

Conditions in the country are improving somewhat, but still Gideon's decree, "Whosoever is fearful and afraid, let him return," is applicable in Mexico. Five times during last year I was in apparent danger at least. On one occasion two or three cars were derailed, but without serious damage to the passengers. Every one expected an attack by the rebels, but none came, so after about four hours' delay we went ahead. The next time the rebels or robbers put rocks on the track, doubtless intending to stop and rob the passenger train in which Brother Robles and I were traveling, but providentially a train of soldiers came from the opposite direction and reached the place before we did. The cowcatcher of the train was broken on the rocks, and the engineer was wounded by a bullet in the encounter that resulted in the robbers' being driven off. Our train then went on without trouble. We were delayed several hours.

The last railroad accident was more serious in results. There was a terrific explosion, a shock, and the air was so filled with steam that nothing could be seen for a short time. With a second jolt, the train came to a standstill. On looking out as the steam cleared away, we saw portions of the engine on both sides of the track, as well as the engineer lying on one side and the fireman on the other, both unconscious. They died later, as did two or three others who were near the engine. The cry went through our car for every one to lie down for better protection from the fire of rebel guns, as all expected an attack, supposing that the train had been dynamited. As I looked out of the window I saw soldiers with guns, but soon discovered that they were the escort of our train, looking for the enemy. As no enemy appeared, we were taken back to the nearest station, while the wreck was cleared up, and after several hours we went on in safety. It was simply an explosion of the boiler, caused by the carelessness of the engineer or bad condition of the boiler. The rolling stock, track, and machinery after so many years of revolution are often in bad condition, and the operators are sometimes careless and inefficient, so that travel by rail has its difficulties and dangers.

The government usually sends an escort of soldiers with trains. Sometimes this consists of a few cars filled with soldiers on the same train; and at other times it is a separate train, or even two trainloads of soldiers, one going before and the other after. Sometimes trains are destroyed in spite of these; but there is an escort always accompanying the servants of God that is perfectly safe, and I am persuaded that one is just as safe in one place as in another if he is in the path of duty and engaged in the work of the Master, going about doing good, carrying the light of life to those who sit in darkness.

Once, on entering a village, we found it in the hands of the rebels, and turned aside with a friend just outside. I went into a house, and the attendant took the mule I rode to water and to hide it, but the rebels were too quick and got the animal about fifteen or twenty minutes after I had dismounted. At another time they entered a village where we were holding meetings, and shot up the town and robbed a store in the central part, but left without bothering us.

Fifteen or sixteen million people in this country must hear the message in a short time. We need six or eight workers to settle in widely separated districts where we already have a small light kindled. Each one will have about two million people to look after, and will need assistance in the various lines of work in order to reach them all in the short time that remains before the night comes in which no man can work.

In a new place in the south they are begging us to send them help, and last Sabbath three families came to our meeting in Mexico City from a near-by city, also asking for a worker. They tell us that others there are deeply interested from reading our papers. Our small force of workers can scarcely visit the believers once a year to encourage them with a small effort in that part of the field, while many unoccupied parts are ready to receive the message, and some are even pleading for help.

We ask our brethren everywhere to pray the Lord of the harvest to send more laborers into this needy part of the great field, also to pray that the same providential care may still be over the workers now here, so that soon Mexico also may have heard the last message and a goodly number of this people be ready for the Master's return in glory to receive his own. G. W. CAVINESS.

* * *

THE WORK IN THE ARGENTINE CONFERENCE

ANOTHER year has passed into history. As we turn our eyes to a closer survey of the results of all our endeavors for the advancement of the work, it seems appropriate to give account of that which has been gained during the year.

Conditions have so changed here in Argentina that we are impressively reminded of the prophetic utterances of the Bible and also of what the servant of the Lord has told us through the spirit of prophecy. Surely we are living in perilous times, and the end of all things is near at hand.

Our annual camp-meeting was held in the month of October. One month before the camp-meeting we started a large public effort in one of the principal thea-

ters in Rosario, the second largest city in the Argentine Republic. When the time for camp-meeting arrived, this effort was progressing favorably. The attendance was good, and many of those who had attended from night to night, had said that what they had heard was the truth. We were about half through camp-meeting when the influenza epidemic so spread that all churches, theaters, and other public places had to be closed. At first this seemed very disastrous. We continued the conference sessions and other meetings during the day, but night meetings could not be held. This broke up our public effort. The last Sabbath of the meeting saw a real revival, and the Lord wonderfully blessed his people.

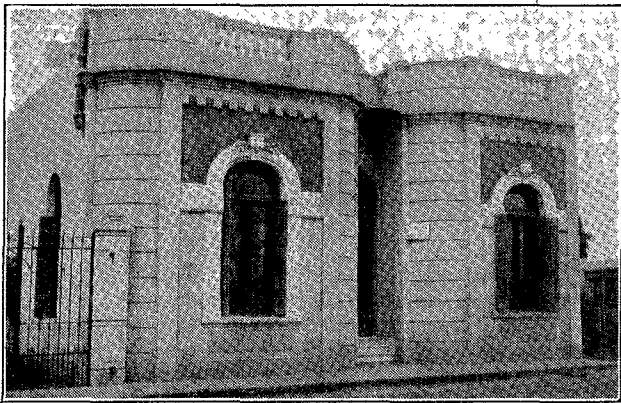
Many of our people were stricken by the influenza, but there were no deaths. Five of our nurses from the sanitarium were in attendance, and these rendered good help in relieving the sick, so that by the time the meeting closed all had recovered and were able to go to their homes. This experience made a deep impression upon our people, and it drew them nearer the Lord.

We had planned to hold a theater effort in the city of Buenos Aires in the month of December, and a large force of workers was gathered and a central location secured. All was in readiness, and the prospects were very favorable for a good effort, when all at once, like a clap of thunder, came a general strike of the laborers of the different labor unions which developed into a small revolution. It is reported that about one thousand lost their lives. Finally the government sent troops to put down the uprising, and then the country was threatened with martial law. This difficulty has cast a fear over the people, so that they are afraid to attend large public meetings. We have taken the matter to the Lord in prayer. We decided to begin our theater effort, as the city has almost returned to its normal condition again. Our attendance has been all the way from one hundred fifty to three hundred. We are hoping that in spite of the difficulties, we shall see a harvest of souls. Elder G. W. Casebeer and his corps of workers are of good courage, and are doing all they can to bring the truth before the people of this large city.

While the past year has been one of trouble, and it has been hard to direct the work in such times, yet we are glad to say that the Lord has been very near to his people in this field; and as his blessings have been received by his people, they have responded, and the work has steadily moved forward.

During 1917 the tithe amounted to \$26,948; the past year it was \$47,165, showing a gain of \$20,215. This was by far the best tithe ever paid into the conference treasury. The book sales for 1917 were \$32,543, and for the last year \$51,222, a gain of \$18,679. Nearly one hundred believers were baptized during the year. General meetings have been held in different parts of the field among the churches, and other meetings of a similar character are being planned.

The home missionary department has prospered during the year 1918, and our people are being taught to take responsibility in carrying the message to their friends and neighbors. The conference



Argentine Conference Headquarters, Florida, F. C. C. A., Buenos Aires

voted to place an order for 35,000 copies of our *El Atalaya* special, and we are sure that we shall be able to sell them all.

The young people's work and the educational work have prospered. A young people's convention was recently held in a large hall in Buenos Aires. Four churches met together. The day was beautiful, and a great blessing was the result of the effort.

Our force of workers consists of six ordained ministers, one licensed minister, three lady Bible workers, five other office and departmental workers, and seventeen colporteurs who are doing good work with our religious books. This seems like a small force to cope with nearly eight million people. We now have a constituency of 1,154 in this field.

We give the Lord the praise for what has been accomplished during the year 1918, and look forward with courage to a still better record at the close of the present year. Though difficulties are to be met here, and the enemy is working to hinder the triumph of this message, still our God lives and is with his people for the final victory which is to come to all those who are arrayed against the forces of the evil one. We solicit the prayers of the REVIEW family for the work in Argentina. ROSCOE T. BAER.

Florida, Argentina.



THE PEACE OF GOD

FOR some years one of our sisters had not been so clear in the message as she wished, and some time ago it was my sad experience to be with her in her last illness.

The mortal and spiritual struggle she underwent was touching; and in the midst of it, before her faith had fully grasped the promises of her blessed Saviour, she would say, "Oh, if I could get away from this place, and get peace!"

Now since hearing the message of the straight testimony that is being presented to us, I have wondered if there is a dear brother or sister who is saying, "Oh, if I could get away from this place and find peace!" But you never will find it by moving. Jesus says, "Peace I leave with you." (John 14: 27) — right where you are. It has been there ever since he left, and it will be there until he comes back. Praise his name! Take it, and be a witness of it to others. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

W. D. BEEBY.

IMPRESSIONS OF IMPORTANT MEETINGS

THERE were five important conventions and councils held at Washington from April 15 to May 8, 1919. These were as follows: Educational convention, Missionary Volunteer convention, editorial conference, General Conference Spring Council, and convention of city evangelists.

These meetings were held in response to more than a mere human call. The world has changed, and entered a new phase of her career of sin and trouble and sorrow and perplexity. Great statesmen are using every effort in their power to bring about a stable peace among the nations, and to settle for a long time at least the destructive strife of war. But at the best the aim is temporal.

The church of Jesus Christ, to whom is committed the truth for this time, has her duties and opportunities at this time also. She deals not with political plans and schemes, but with the spiritual and the moral. Her aim is not that of a day or a month or a year, to meet the expedencies of the moment, but for character, and in consequence is eternal. She deals not with compromises among men, but, with the eternal principles of God, which, inwrought into character, make that character worthily perpetual.

God's call today is for the church to face these changed conditions, and by the everlasting gospel of love and such adaptable methods as will apply the remedies of God to the diseases of the great mass of body-sick, heart-sick, and soul-sick humanity and by his power, do her work in this reconstruction period; and do her work not for time, but for eternity. Wherefore these meetings.

At the very beginning the responsible persons present reached out for the heart

of things, and sought the requisite foundations upon which the superstructure must be built. There were great appeals made, great papers read, earnest soul-thrilling talks given. This was pre-eminently true in the first of these gatherings, the educational council, perhaps because this one came first. There were differences of viewpoint in the discussion of all the great questions, but the differences melted away under the clear principles of truth. Cobwebs were swept away, and clearer vision came to the hearts of all, as the great, broad, needy fields of the world were considered, with the insistent Macedonian call ringing in our ears, "Come over and help us."

These notes are not a report of these important meetings, but the impressions of one who was in them all. There were times when there seemed to be very special pleadings of the Spirit for a great new step forward in the consecrated life that were almost heeded, but not quite. Yet, on the whole, there was great advance, and the writer believes that these meetings will mean much for the work of God in its every phase in the months to come, and every worker may know that according to his needs the Spirit of God awaits his demand and reception. One of the keynotes of the meetings was, Back to the simplicity of the Word, to the personal Christ, and the power of the Spirit.

The writer enjoyed meeting with the REVIEW and Herald employees in their weekly chapel service, with the Washington Sanitarium helpers, and with the Memorial Church on the Sabbath. The institutions in Washington are full and crowded, and an excellent spirit seems to prevail. These occasions will live in memory and experience.

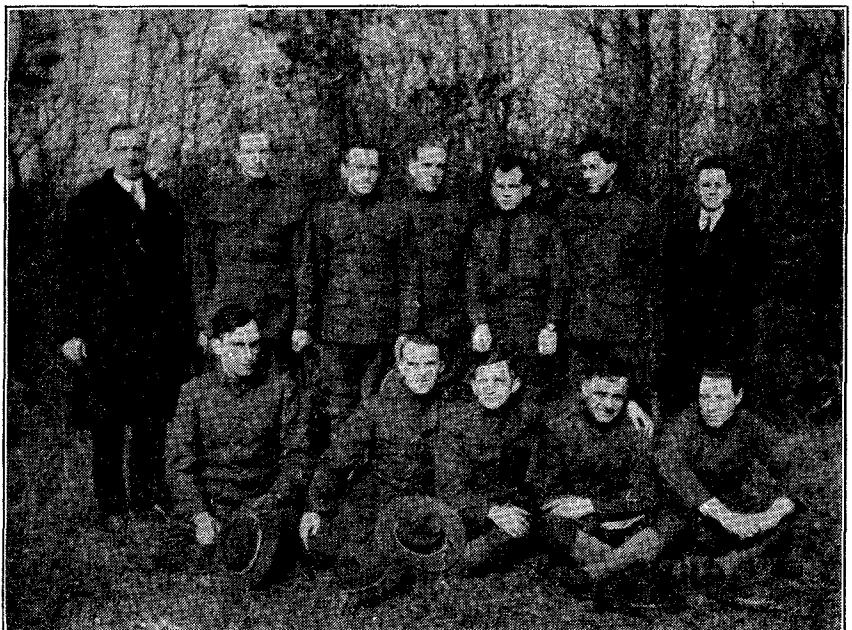
M. C. WILCOX.



THE WORK IN FLORIDA

No doubt our friends and acquaintances will appreciate a few lines telling of our recent experiences and how the Lord has blessed us in our travels.

A year ago last September we were compelled to leave New Jersey on account of the illness of our daughter Ruth. While we were sorry to be separated from the work where the Lord had so greatly



SEVENTH-DAY ADVENTIST YOUNG MEN IN SERVICE AT THE BASE HOSPITAL, CAMP DIX, N. J.

blessed us, yet we were glad to take up work in Florida, where we feel that we have been more wonderfully blessed than ever before.

The Florida Conference is a large field, but not very thickly settled; yet it is a field of great opportunities. It has been my privilege to visit most of the churches in the State, and it has been a joy to see the ready response that has been made by our people in all lines of work.

At the camp-meeting held in October soon after our arrival, there was manifested a unanimous desire on the part of our people to have an intermediate school established in the State. At this meeting it was voted to establish such a school in or near Orlando. We began to work to this end, and the hearty response of our people led us to commence building operations the twenty-eighth of the following April.

It was decided to erect in the bungalow style so we went ahead with these buildings, putting up two dormitories of fourteen rooms each, and the administration building. These buildings were all 34 x 84 feet, and are now practically finished, being lathed and plastered, lighted with electricity, and furnished with hot and cold water and a good sewerage system. In addition to these we erected a dining-room and kitchen, a building 24 x 48 feet, also a manual arts building, and have installed a good laundry and printing office, with rooms above for other industries.

Four of these buildings were so far completed that we were able to begin school September 18. Prof. J. A. Renninger, of Walla Walla College, was asked to take charge of the school, and with him were associated J. W. Grounds, E. W. Tonges, and Miss Ruth Hale, and later on Miss Hibben. The outlook for this school is very bright, and I am sure that God is using it as a means to prepare our young people for usefulness in the cause of God.

At the same time that we were planning for the erection of the school the needs of our sanitarium were being considered. We were sadly in need of room, as we had to turn away many patients, especially during the winter season; and after praying over the situation very earnestly, the sanitarium board finally decided to enter into a building operation that would practically double the capacity. Work was commenced on this building some time last May. The Lord wonderfully blessed in every way, and made it possible for a large part of the addition to be used for patients during this past winter.

The burdens of this institution have rested very heavily on Elder L. T. Crisler, the business manager, and Dr. L. L. Andrews, the medical superintendent. They have both carried burdens beyond their strength, but the Lord has been with them and has given them success in their endeavors.

We did not get the desired results from a health standpoint in going to Florida, as Ruth died within three months after we went there, and Mary, our eldest daughter, Professor Renninger's wife, began to fail in health last fall. We therefore decided that if the Lord opened the way we should make still another move to secure a suitable place in which to live, where if possible we might conserve the health of the family. Both Pro-

fessor Renninger and myself were very sorry to give up our work in Florida. We can but express our appreciation to the Lord for what he has done for us and for the assistance our friends have given us in these trying hours.

We are now settled at 702 N. Third St., in the city of Albuquerque, N. M. This climate seems to be ideal, and it appears that we have made no mistake in coming. We are glad that wherever we may be placed there is work to do in the cause of God, and so we take hold here to make the very most of our opportunities in giving the message.

A. R. SANDBORN.

* * *

SALT LAKE CITY

SABBATH, April 19, was a blessed day for our Salt Lake church. Two persons were buried with their Lord in baptism, and arose to walk in newness of life.

About one year ago I began studying the Bible with one of these persons. I began studying the Word with the other about four months ago, and we are truly glad to see him now rejoicing in the truth and at present carrying the printed page to those in darkness.

After some timely instruction given by Elder W. A. Sweany, based on the third commandment, the candidates were baptized in our little church here.

The following note, written by the sister who was baptized, may be of interest to the readers of the REVIEW:

"To the Members and Friends of the Ladies' Aid Society of the Heath Methodist Church of Salt Lake City.

"For many years I have wondered why the seventh-day Sabbath of the fourth commandment has been, with such apparent ease, so much ignored by a great part of the church membership of the Christian world. Among Catholics and Protestants the situation is the same, and because of this I have been led to seek knowledge on this matter when opportunity offered, and I have found that the question of the fourth commandment is really more important than it would seem at first thought. It is the doorway to the knowledge of a vital message given in the Bible and especially applicable to our own times and the events taking place around us.

"Feeling that under such circumstances, from your point of view as well as my own, I can no longer hold the position as president of your society, I hereby hand to you my resignation. With every good wish for you all, I beg to remain

"Your friend,

"NELLIE H. SWANSON.

We believe that these dear ones will not only have the blessed words, "Well done," said to them, but that they will be the means in God's hands of bringing many precious souls with them into his everlasting kingdom. To the Lord we give all the praise.

C. H. BATES.

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APPRECIATION OF DR. MAXSON

DEAR EDITOR: Would it be out of place for me to ask room in the REVIEW to speak a word in appreciation of Dr. Willis H. Maxson, whose death was announced in the April 24 number? It was during the two years he followed teaching that he taught our school, and I be-

lieve every pupil loved him. I cannot recall a single case of insubordination during that long winter term. He kept us interested in our work, and we all tried to do our best.

He was a good judge of merit. Some prizes were provided by the school board to be given for good behavior and the best lessons, and each pupil felt when the awards were made that they had been justly placed. My brother older than I received one of the prizes, and I recall how at the time of this brother's death, two years later, Mr. Maxson came some distance to attend the funeral services at our old home, and to express his sympathy for us in our great sorrow.

He was my Sabbath school teacher for a time, and I can indorse all that the writer of the REVIEW article has to say about his spiritual Christianity.

It has been many years since I last saw him, and I have been interested in comparing the boyhood picture we have of him, taken at the time he was our teacher, with the one in the REVIEW, and in thinking of the fruitful years of service between. I am sure every one of his old pupils will feel Willis Maxson's death a personal loss.

MRS. S. C. HALL.

Alfred, N. Y.

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THE BOOK WORK IN WASHINGTON, D. C.

OUR sales for the month of March were \$3,140.56 in orders, and \$2,003.05 in deliveries, showing a gain above that of March, 1918, of \$2,239.40, the greater part of these sales having been made in the city of Washington.

Sunday proves to be one of our best days for the work. On April 13 the writer accompanied several students of the Washington Missionary College to the field. One of them received orders to the amount of \$66, another \$50. Altogether our sales for the day were nearly \$600.

In making one canvass for "The Great Controversy," I received two orders for morocco binding, and one sale was made to a steward on the "Mayflower," President Wilson's yacht. The steward said he would place the book in the ship library. Another sale was made to a captain of a police precinct, who stated that he would have the book for his men to read during their spare moments.

That the guiding hand of the Lord is surely with our workers as they go from door to door meeting the people, is proved by the good results obtained.

W. HENRY GEORGE.

* * *

GLEANINGS FROM THE FIELD

TEN persons were recently added by baptism to the Lodi (Calif.) church.

ELDER W. E. BIDWELL reports the organization of a church and Sabbath school at Mayberry, Va.

THE workers at Ritter, Oreg., report that eight persons have signed the covenant, and that a Sabbath school of twenty-two members has been organized.

ELDER GEORGE J. SELTZER writes of a deep interest manifest in the meetings which he is conducting at Dallas, Texas. Ten new believers will soon be ready for baptism.

Medical Missionary Department

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

GROWTH AND NEEDS OF THE MEDICAL WORK IN CHINA

ALTHOUGH we have had medical missionaries in China since the beginning of our work in this field, it was not felt, until the last two or three years, that the time had come to establish medical centers where our native youth could be trained for this branch of service. It was in answer to a call to help develop this work that the writer came to this field less than two years ago. What God has wrought in this short time is a source of joy to all who are interested in the finishing of the work in this generation.

It was decided to start our first center in Shanghai in a small way and let it grow. This would serve as an experiment that would settle the question whether sanitariums could be operated in mission fields such as China. Now that our first year is past, we are sure you will be glad to know what the results are thus far.

The story of our rapid growth, our move into the Red Cross General Hospital, the creation of a \$500,000 fund by one of our patients, to provide more facilities, has been told in a recent number of the REVIEW. The interesting question now is, How did we come out financially at the end of the year with such a rapid development? This is an important point relative to our future development. We have earned nearly \$15,000, with cash receipts from patients of almost \$13,000. This has enabled us to meet the increased expense incurred by a rapid growth, to pay all our bills, and to have a little balance in our favor. Thus a small sanitarium is growing in Shanghai, on a cash basis and free from debt. The best class of merchants and statesmen in China are being reached, and we have faith to believe that many of these will be led to see the light for these times.

We were told years ago, in the writings of the spirit of prophecy, that the time would come when wealthy men of the world would come forward and provide means for the establishment of schools and sanitariums. Now when we experience these favors, we are led to praise God, and to pray that we may be kept humble and stand in that place where God can do much greater things for us.

Encouraged by the success of this work, our brethren in Yencheng, Honan, who were struggling with a small dispensary, went out to see what could be done to provide more facilities for a growing work. It took only a short time to raise more than \$6,000, and by the time this reaches the REVIEW, they will be working on the new buildings.

The St. Helena Sanitarium has provided the funds to begin medical work in Canton, and we have doctors who are now studying the language, preparatory to opening this work.

With these small beginnings made, there come urgent calls from many other places for sanitariums and dispensaries, and with these calls come liberal offers of money and lands for our use. With

China's millions waiting for the gospel as carried by the medical missionary, with her men of means ready to largely support this branch of our work, our great crying need is for consecrated institutional workers. We need doctors, nurses, matrons, cooks, and business managers. We feel that now is the time to press in and enter these open doors, that a harvest of souls may be rescued quickly from destruction. We appeal especially to our established institutions to help us answer these calls.

C. C. LANDIS, M. D.,
*Medical Secretary Eastern Asia Division
of the General Conference.*

* * *

IN TIME OF PEACE

WHEN the war broke out in 1914 the United States found herself wholly unprepared for it. This was true of other countries. Speedy preparations were then made to engage in the deadly conflict. Preparation beforehand would undoubtedly have shortened the period of war.

When the influenza made its appearance, we were also unprepared for it. Thousands and thousands died, who today might be alive had there been men and women trained beforehand to minister to them. There were not sufficient trained nurses to look after the sick. Men and women who had no training at all, whose only qualification was willingness, were forced into service, and some lives were saved.

During the epidemic, the Red Cross work received an impetus. Everywhere training centers were opened where sufficient practical knowledge could be imparted to make one of value in the sick-room. This was commendable. Special efforts were made to enlist large numbers of our young men in a preparation for similar service should they be called into the army. We wanted them to be there to save, not to destroy, life. Women were urged to take a short course and to fit themselves for service at home and among their neighbors and friends.

The epidemic has subsided, and now we are in danger of settling down, waiting for another and possibly a more severe epidemic to arouse us again. Other epidemics are sure to follow. Referring to the pestilences which would precede the second coming of Christ as signs, Jesus said, "All these are the beginning of sorrows." They are merely the beginning, and knowing this, why should we not now, during this little lull in the storm, prepare ourselves for what is certain to come in the very near future? Our activities along the line of preparation should be greater now than during the epidemic. Every one should aim to obtain the knowledge needed to be of service to men and women in the future. Our service will be needed, and thousands of doors will be open and extend to us a welcome.

In the providence of God these epidemics are allowed, and should afford an opportunity for men and women to go about as did Christ to minister to the sick, and thus combine again personal ministry with the proclamation of the truth of the second coming of Christ.

"Heal the sick," Jesus commanded those whom he sent forth as his representatives, "and say unto them, The kingdom of God is come nigh unto you." Luke 10: 9.

Never has there been a time when these words meant more than now. Already England has been visited with another epidemic of the influenza, and according to reports, there are not enough doctors or nurses to give even casual attention.

"The strain on medical men who are trying to cope with the emergency is so severe that there is danger of many of them breaking down. This is said to be a possibility in the north of England where the epidemic is raging with unusual violence. A leaf from a daybook supplied by a general practitioner shows that in one day he treated ninety-six private patients and one hundred public patients."

This is a quotation from a report which came to the American Press from London, England.

The Greater New York Conference has opened a training center in New York City, in charge of a competent nurse. Already about one hundred have enlisted, and the training has begun. At first only those are encouraged who give promise of later being able to train others, since only a limited number can be in the classes to make them practical. Those trained can later be encouraged to train others, and thus extend the work until every church will become a training center for Christian workers.

Our schools are encouraging this training now as never before. Washington Missionary College, and Lancaster Junior College are able to train great numbers during the coming year, but there are many who cannot avail themselves of such training; hence our churches must be converted into training centers.

Predictions are made by leading medical authorities that next winter there will be another outbreak of the influenza, probably more severe than the one that has just passed. The Government has been requested to appropriate a large fund to prepare for it.

D. H. KRESS, M. D.

* * *

A CHURCH SCHOOL OF HEALTH

[NOTE.—The following is a good example of what may be accomplished by one who is determined to see something done. Our Medical Department is planning a general course in Home Hygiene and Home Care of the Sick. A series of lessons will be provided, suitable for use even where a physician or other medical workers may not be available. We hope soon to make an announcement giving full information regarding the course.—L. A. HANSEN.]

For some months I have had a great desire to see ways provided whereby our people could be given free instruction in the fundamentals of nursing and treatments. After reading the study on medical missionary work in the REVIEW of January 30, the hope of such a plan's being carried out became stronger than ever, and I eagerly watched the Medical Missionary Department for plans and developments. Then when the challenge was laid down, "What are you going to do about it?" I decided to take it up and endeavor, with the Lord's help, to carry out the instruction to make "every church a training school."

After consultation with various workers, a special program in the interests of medical missionary work was arranged for Sabbath, March 29. An introductory Bible study was given by the acting pas-

tor, embodying the principles of true religion as set forth in James 1: 27, Isaiah 58, and other scriptures. One of our medical workers from Los Angeles gave an inspiring discourse on the necessity of bringing the medical missionary work to the front to open the way for the full gospel to enter, as any sharp, well-regulated wedge *should* do.

All the resources of the gospel army should be back of the wedge to push it into the small openings, in order to make a larger opening for all the other missionary enterprises to pass through.

The plan for establishing a school of health was then explained by the pastor, and printed slips, with the list of topics to be presented and their respective teachers, were passed among the people by the ushers, that those present might check the studies they wished to take.

SCHOOL OF HEALTH

of
Glendale Seventh-day Adventist Church

Topics

1. Anatomy, Physiology, and Hygiene. 16 periods.
Director — Dr. Johnson.
 2. General Diseases and Treatments. 12 periods.
Director — Dr. White.
 3. Home Nursing. 8 periods.
Director — Dr. Rand.
 4. Dietetics and Cookery. 12 periods.
Director — Dr. Starr.
Assistants — Mrs. Leadsworth, Mrs. Ford.
 5. Accidents and Emergencies. 5 periods.
Director — Dr. Westphal.
 6. Healthful Dress. 2 periods.
Mrs. J. Smith and others.
- Check (X) the top's you wish to study.
Sign name and address.

The following Sunday night, in connection with the missionary meeting, those interested met to organize classes, deciding on two lecture nights a week, with cooking classes in the afternoon, the course to finish in twelve weeks, each topic to begin when the preceding one has ended.

Tuesday, April 1, the first two lectures were given to a company of about seventy-five. About twice that number came Thursday night, some nonmembers also being present.

Next week actual work in treatments will be given. Printed questions and outlines for the notebooks are to be given out in connection with each lecture.

Those satisfactorily doing the work prescribed will be given a certificate stating such to be a fact, signed by the teacher or teachers concerned, as an incentive.

We are much encouraged by the response of the people to the Lord's plan, and most earnestly plead that all whose hearts are in this work will pray for the success of our health school.

I write this that all churches, small or great, may awaken to the command of the Lord to do this work of preparation, that his people may be able to stand in the evil days to come and go about doing good as our Pattern did.

The need is *urgent and imperative*. Let the experience of the Israelites in their wilderness wanderings be a warning to us now. Shall we go forward full of faith, under the protecting cloud, or lag behind to be wounded or destroyed by the enemy? The cloud moves on; Canaan is before us.

HELEN M. STEEL.

"FOREWARNED is forearmed."

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference

Massachusetts, South Lancaster	June 12-22
Western New York, Buffalo	June 19-29
Eastern New York, Troy	June 19-29
Northern New England	Aug. 14-24
Maine	Aug. 14-24
Southern New England	Aug. 22 to Sept. 2

Central Union Conference

Wyoming	June 23-30
Colorado	June 12-22
Nebraska	Aug. 21-31
Missouri	Aug. 7-17
Kansas	Sept. 4-14

Columbia Union Conference

Virginia, Lynchburg	May 29 to June 8
West Virginia, Parkersburg	June 12-22
West Pennsylvania, Indiana	June 19-29
New Jersey, Trenton	June 26 to July 6
Ohio, Mount Vernon	Aug. 14-24
Eastern Pennsylvania, Phila.	Aug. 22-31
Chesapeake, Baltimore	Sept. 4-14
District of Columbia	Sept. 12-21

Eastern Canadian Union Conference

Ontario	June 19-29
Quebec	June 26 to July 6

Lake Union Conference

Indiana	May 29 to June 8
East Michigan	June 5-15
West Michigan, Allegan	June 12-22
North Wisconsin, Ashland	June 19-29
South Wisconsin	June 19-29
Chicago	June 26 to July 6
North Michigan	Aug. 21-31
Illinois	Aug. 28 to Sept. 7

Northern Union Conference

South Dakota, Huron	May 29 to June 8
Minnesota, Little Falls	June 5-15
North Dakota, Jamestown	June 19-29
Iowa	Aug. 20-31

North Pacific Union Conference

Upper Columbia, Yakima	May 29 to June 8
Western Oregon, Portland	June 3-15
Southern Idaho, Caldwell	June 5-15
Montana, Miles City	June 19-29
Western Washington (southern)	July 10-21
Western Washington (northern)	Aug. 1-10
Southern Oregon	Aug. 14-24
Western Washington, Auburn	Sept. 4-14
Montana, Missoula	Sept. 5-14

Pacific Union Conference

Arizona, Phoenix	May 22 to June 1
Central California	May 29 to June 8
Nevada	June 10-16
Northern California	June 19-29
California	July 3-13
Inter-Mountain	July 17-27
Southeastern California	July 31 to Aug. 10
Southern California	Sept. 4-14

Southeastern Union Conference

Cumberland, Lenoir City, Tenn.	Aug. 18-24
Carolina, Charlotte, N. C.	Aug. 25-31
Georgia	Sept. 1-7
Florida, Orlando	Sept. 8-14

Southern Union Conference

Kentucky	June 2-8
Mississippi	Sept. 1-7

Colored Meetings

Kentucky	June 2-8
Alabama	Sept. 22-28
Mississippi	Sept. 1-7
Tennessee, Jackson	June 9-15

Southwestern Union Conference

South Texas	July 3-13
Arkansas	July 10-20
Texico (New Mexico)	July 24 to Aug. 3
North Texas	Aug. 7-17
Oklahoma	Aug. 14-24
Texico (Texas)	Aug. 21-31

Western Canadian Union Conference

British Columbia	June 5-15
Manitoba	June 19-29
Saskatchewan	June 30 to July 6
Alberta	July 10-20

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 Tues-

day, 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.

VIRGINIA CONFERENCE AGENCY OF SEVENTH-DAY ADVENTISTS

The Virginia Conference Agency of Seventh-day Adventists, Inc., will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Lynchburg, Va. The first meeting of the session will be held at 10 a. m., Monday, June 2, 1919. The delegates of the Virginia Conference in session constitute the constituency.

W. C. Moffett, Pres.
W. H. Jones, Sec.

VIRGINIA CONFERENCE

A special session of the Virginia Conference of Seventh-day Adventists is hereby called, to be held on the camp-ground at Lynchburg, Va., at ten o'clock, Thursday morning, June 5, 1919, for the transaction of such business as may properly come before the body.

J. A. Leland, Pres.
W. H. Jones, Sec.

THE MINNESOTA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular annual meeting of the Minnesota Conference Association of Seventh-day Adventists, a corporation of the State of Minnesota, will convene in connection with the annual conference and camp-meeting, at Little Falls, Minn., June 9, 1919, at 9 a. m., at which time the trustees for the ensuing term will be elected. The delegates to the conference will be seated as delegates to the association.

W. H. Clark, Pres.
S. D. Hartwell, Sec.

MINNESOTA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The fifty-eighth annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Little Falls, Minn., June 5-15, 1919. The constituency of the conference will be represented by delegates from the several churches on the basis of one delegate for each church and one additional delegate for each fifteen members and delegates at large. The first meeting of the session will be held at 9 a. m., Friday, June 6.

W. H. Clark, Pres.
S. D. Hartwell, Sec.

MASSACHUSETTS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The regular biennial meeting of the Massachusetts Conference Association of Seventh-day Adventists will be held at South Lancaster, Mass., in connection with the camp-meeting, from June 12-22, 1919, for the purpose of electing officers, and the transaction of such other business as may properly come before it. The first meeting will be held Monday, June 16, at 11 a. m.

J. K. Jones, Pres.
H. T. Curtis, Clerk.

MASSACHUSETTS CONFERENCE

The regular biennial session of the Massachusetts Conference will be held at South Lancaster, Mass., June 12-22, 1919, for the purpose of electing officers for the ensuing biennial term, and the transaction of such other business as may properly come before it.

The first meeting will be held Friday, June 13, at 10:30 a. m., at which time all delegates should be present.

J. K. Jones, Pres.
H. T. Curtis, Sec.

LOMA LINDA NURSES' SCHOOL

The nurses' course in the Loma Linda Training School will begin on Aug. 17, 1919. The White Memorial Hospital in Los Angeles is the clinical hospital for the Loma Linda medical college, and student nurses spend a portion of their time in training there.

By an action of the State board of health, which was intended to become effective Sept. 1, 1918, it was required that students enter-

ing the nurses' course in an accredited school should have completed twelve grades of regular school work. However, conditions brought into existence by the Great War caused a temporary revision in this requirement, and provision has been made by the State whereby students having less than twelve grades may still enter accredited training schools.

Write for information and calendar to Superintendent of Nurses, Loma Linda, Calif.

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REQUESTS FOR PRAYER

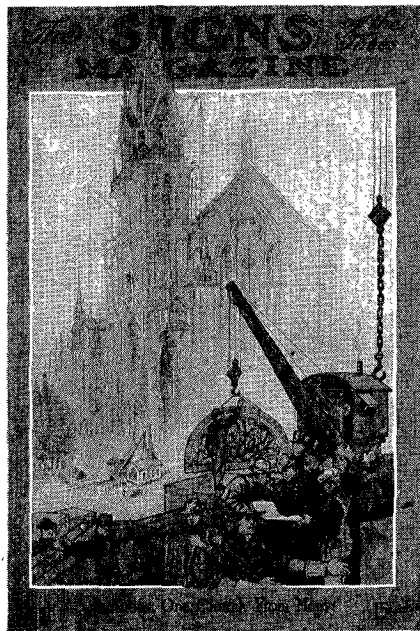
Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer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

A brother, writing from Oregon, earnestly asks our united prayers for the conversion of his wife, who he fears will soon be beyond help.

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THE JUNE "SIGNS MAGAZINE"

A message the world needs and wants is contained in the June issue of the Signs Magazine. Its central theme is the unification, or league, of churches. The cover design is a massive edifice, a universal church. This church is shown in process of erection. Its parts are made up of the smaller church buildings, which are being hoisted and placed in position. As superintendents, clergymen are hurrying about with blueprints in hand. The cover tells a story, tells it instantly, and tells it well.



Some of the Articles

"Will Protestantism Surrender?" A consideration of the visit of the three Episcopal bishops to the Pope in the interest of Protestant and Catholic unity. It tells the future of the Papacy in a tactful way.

"Welding the Creeds." The religious element in the world is divided into some five hundred parts, or denominations. Everybody deprecates this condition; and at present there is sweeping over Christendom a tidal wave of sentiment and conviction that the world's churches should be welded.

"Wolves in Sheep's Clothing." Does Christianity thrive in the soil of the American university? Many direct statements of leading university professors are quoted, indicating the belief and teaching of our higher schools on the question of the Deity, the Bible, and morals.

"Satan the Prince of War Profiteers." A discussion of Spiritualism and its future, by Horace G. Franks. The article emphasizes the fact that Satan has capitalized the sorrows of the war in which to boom Spiritualism. Mr. Franks was a student of Sir Oliver

Lodge and an intimate chum of Raymond. The article is of more than ordinary interest.

"Seventy-seven Times the Seven Wonders." Hours have grown to seconds, miles to inches, why?

"The Decalogue and Fashion." An excellent article on the law of God, comparing the early creeds of the popular churches and their statements on the perpetuity of the law with the present-day teachings of these same communions.

"The 'New Religion' a Tortoise." The much-heralded "new religion" of which Dr. Charles Elliot is a spokesman says that character is changed only very gradually, that instantaneous conversion is impossible. Dr. Reed tells of the power of the gospel to change man's life in a moment, or the quick power of God versus the slow power of evolution.

This issue is surcharged with the message; for, you know, the Signs Magazine is "the magazine with a message."

OBITUARIES

Urquhart.—Cecil Urquhart was born in Elk County, Kansas, Feb. 20, 1885, and died Jan. 23, 1919. He was a faithful member of the Seventh-day Adventist Church, and fell asleep in hope of a part in the first resurrection. He leaves his wife, his father, three brothers, and three sisters.
W. Milton Adams.

Peterson.—Mrs. Mary J. Peterson was born in Collinsville, Ill., in 1842. She was baptized in 1890, and united with the Carr Street Seventh-day Adventist church of Los Angeles, Calif. Her death occurred at Los Angeles March 19, 1919. Five sons and two daughters mourn the loss of their mother.
W. Milton Adams.

Watson.—Minnie Ballinger was born at Honey Grove, Texas, Nov. 5, 1884. In 1887 her parents moved to Florida, locating near Ellenton, where she died April 17, 1919. In 1912 she accepted the third angel's message, and remained faithful to the end of her life. In 1906 she was married to Alex M. Watson who, with her aged mother and brothers and sisters, is left to mourn.
R. W. Parmele.

Kundret.—Fred Kundret was born in Canton Glarus, Switzerland, March 21, 1835. At the age of sixteen he came to America, making his home in Monroe, Wis. In 1860 he was married to Miss Mary Dick, who, with their three children, survives him. The year following he was baptized, and from that time had been a devoted Sabbath keeper. In 1878 he moved to Oregon, and he fell asleep in Jesus at his home in Portland, March 2, 1919.
D. J. Chitword.

Lee.—Alta B. Lewis was born Feb. 8, 1887, at Garrettsville, Ohio. Later the family moved to California, where at the age of twenty-one Alta was married to Lucius H. Lee. Two years ago she united with the Seventh-day Adventist Church. Last year the family moved to a farm near Ruthton, Minn., and there Sister Lee fell asleep in Jesus April 6, 1919. She leaves to mourn their loss her husband, two brothers, and one sister.
C. V. Anderson.

Guinn.—Marion Eramine Jump was born in Alamosa, Colo., March 24, 1895. She received her education in Pueblo, being graduated from the Centennial High School in 1914. In girlhood she united with the Seventh-day Adventist Church, and ever remained faithful. She was married to Silas E. Guinn in January, 1918, and he, with their infant son, the parents, and one sister, is left to mourn her death, which occurred in Denver, Colo., Feb. 15, 1919.
G. W. Anglebarger.

Waters.—Eva Carr was born Aug. 31, 1878, at Perry, Mich. At the age of twelve she chose the Christian life as her ideal, and ever strove to reach it. She was married to Charles Waters, Aug. 1, 1901, and to them was born one son. She was a devoted member of the Clifford Lake Seventh-day Adventist church. Her death occurred at her home near Entrican, Mich., March 29, 1919. Her parents and brother, with the husband and son sense her death keenly.
C. Earl Snyder.

Nyrup.—Kae Axel Nyrup was born in Denmark, Feb. 13, 1899, and died in Denver, Colo., March 15, 1919. His parents and one sister mourn the loss of their loved one.
G. W. Anglebarger.

Dunn.—Emma Dunn, born at Lake Arid, Pa., Jan. 27, 1851, and for seventeen years a devoted member of the Seventh-day Adventist church at Hawley, Pa., died March 31, 1919, at the home of her son in Dunmore, Pa.
* * *

Paris.—May Couchman Paris was born in Ingalls, Kans., May 6, 1904, and died in Denver, Colo., March 18, 1919. She was a devoted Christian girl, and the surviving relatives and friends are comforted by the assurance that she sleeps in Jesus.
G. W. Anglebarger.

Roberts.—Mary A. Roberts, nee Carpenter, was born in Wilkes-Barre, Pa., Dec. 20, 1852, and died at Lafayette, Colo., April 3, 1919. She is survived by three sons and one daughter. Sister Roberts loved the truth of God, and awaits the call of the Life-giver.
G. W. Anglebarger.

Hopkins.—Gladys Ruth Fahrhorn was born in Indianapolis, Ind., Jan. 15, 1897. May 22, 1918, she was married to Amos J. Hopkins. She became a member of the Seventh-day Adventist Church in 1910, and remained faithful to her death, which occurred April 6, 1919.
T. F. Hubbard.

Olsen.—Mrs. Lina Petersen Olsen was born in Stavanger, Norway, Dec. 11, 1861, and died March 27, 1919, at the Hoboken Hospital, New York City, where she had gone to visit her son, lately returned from France. She is survived by her husband and six children.
* * *

Butler.—Nettie Mathilda Slater was born in Fond du Lac, Wis., Nov. 21, 1868. The family moved to Fonda, Iowa, in 1870, and there she was married to B. C. Butler in 1900. Six years later they moved to Oklahoma, and she died at her home near Perkins, in that State, April 3, 1919. Sister Butler was a faithful member of the Seventh-day Adventist Church for more than twenty years.
N. Clausen.

Lowry.—Charles Fulton Lowry, the second son of Elder and Mrs. W. S. Lowry, of Jefferson, Texas, was born Feb. 19, 1886, at Springville, Tenn., and died at his home in Rangoon, Burma, Feb. 14, 1919. He grew up in the third angel's message, giving his heart to God in childhood. He received his education at our denominational schools in Graysville and Keene, and at Washington Missionary College. Brother Lowry taught school in Amory, Miss., and at Nashville, Tenn., engaging in evangelistic labor during the summer. August 18, 1910, he was married to Miss Eva Callicott, of Keene, Texas, and was ordained to the gospel ministry July 30, 1915, at the Kentucky camp-meeting held at Hazel. After laboring successfully in Jackson, Tenn.; Paducah, Ky.; and Memphis, Tenn., he was called from the pastorate of the Memphis church to the superintendency of the Burma Mission in India, arriving in Rangoon Sept. 18, 1916. Setting to work at once to learn the Burmese language, he made steady progress in spite of many responsibilities, and was soon preaching in the native tongue. Brother Lowry was a man of faith and prayer, and believed this message fully. His whole heart was in Burma. The people and their great need appealed to him very strongly. He willingly took the risks incidental to mission labor in the tropics, and paid the full price. While visiting the mission stations in company with Brethren Andross, Flaiz, and Fletcher, he was taken ill and was brought back to his home in Rangoon. His disease was pronounced smallpox, and resulted fatally after a struggle of about ten days. His death is a heavy blow to the work in Burma. Brother Lowry was dearly beloved by his fellow workers. His wife and two little children, his older brother, Elder G. G. Lowry, superintendent of the South India Mission, and a large circle of relatives and friends in America mourn their loss. Words of comfort were spoken at the grave by the writer from First Thessalonians 4:16-18, and Revelation 14:13. We are glad that we sorrow not as others who have no hope. We have confidence that we shall meet Brother Lowry in the first resurrection. "Precious in the sight of the Lord is the death of his saints."
G. A. Hamilton.



WASHINGTON, D. C., MAY 22, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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J. L. SHAW E. E. ANDROSS

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

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

A RECENT letter from Elder D. D. Fitch contains an encouraging word concerning the success of the work in Porto Rico. We quote: "The work here [at Santurce] is progressing, and there is an interest to hear the word, as has been manifest by the attendance at the meetings held in the church. Tomorrow we are to have baptism, when thirteen will be baptized. One other person will be received on former baptism. There are a number of others who expect to receive the rite soon. In Ponce, Elder Steele, Elder Moon, and a company of workers are having a good interest in a series of meetings that they have been holding for several weeks."

IN a personal letter, dated April 2, Mrs. I. H. Evans says: "We arrived in Shanghai on February 10. Two weeks were spent in trying to get settled. Then the delegates to the council began to come, and the meetings came on, and we were all more than busy in the mission compound. Last Monday night Elder and Mrs. Spicer and Mr. Evans and myself started for Hankow, taking a river steamer at Wayside Wharf, not very far from where we live. Exactly seven weeks to a day 'at home'! But it is a great privilege and happiness to accompany Mr. Evans on these long journeys. Elder and Mrs. Spicer will go on to Szechwan as soon as the river is high enough. Dr. and Mrs. Andrews are anxiously waiting there to meet them."

SENDING an article to the REVIEW for publication, Dr. C. C. Landis writes from Shanghai, China, as follows:

"I am just returning from a trip to Peking, where I have been investigating the prospects for the development of sanitarium work in that ancient center. The prospects are very good, and I hope to have some interesting experiences to relate later, as they develop. The evidences are strong that God will do a quick work in the earth, for unusual openings come to us out here faster than we can possibly enter them. Our great need is for more experienced men to carry forward the work, for I believe, judging from our past year's experience, that large sums for medical and educational work may be raised here in the field, if we have the men to handle the work."

RELIGIOUS LIBERTY DAY

LET all our church elders remember to present the Religious Liberty Day program to their churches on May 24. It is found in the *Church Officers' Gazette* for the month of May. Our people need to keep informed concerning the great issues which they will have to meet in the very near future. The labor commission of the League of Nations is advocating Sunday legislation. We can now see the approach of the coming storm, and how quickly the whole world may be led into a combination of forces that will endanger the rights of the individual conscience. Let a liberal offering be taken for the religious liberty work in each local conference, and let each church renew its club of subscriptions to the *Liberty* magazine. C. S. LONGACRE.

A WONDERFUL SALE

"World Peace in the Light of Bible Prophecy"

NEVER before in the history of the Review and Herald Publishing Association have copies of a single book been shipped in the quantities that have marked the sale of this latest number of the World's Crisis Series. The reason is that it is a book for the hour, and every one wants it because it is present truth on the vital issues of today.

The book has been published only fifty-eight working days, and during that time we have received orders for 345,945 copies, or an average of more than twelve per minute for the entire fifty-eight days.

One union has ordered 84,000 copies, and another 82,000. Campaigns have been launched in different unions, when all the workers, union and local conference presidents and ministers went out with the people; and all efforts of this kind have been successful to a remarkable degree. The students from one of our junior colleges went out in a body for a day, and sold 1,500 copies. Young ladies report sales of fifty copies in an hour and a half. Conference workers who have engaged in its sale in connection with church institutes report that they have never been refused when soliciting orders. Send to your tract society for a supply, and help us circulate it.

REVIEW AND HERALD PUB. ASSN.

"THE HAND THAT INTERVENES"

THIS book has had a remarkable sale for a trade book—nearly ten thousand copies in the last few months. The reason for this is that the book is not only interesting, it is distinctly inspirational, and brings a message of comfort and peace in troublous times. The letters that have come to our desk from all over the world contain words of appreciation from our workers everywhere. The following, which we quote from a recent letter from Brother F. A. Allum, of Hankow, China, shows how this book appeals to our mission family:

"Your letter of November 8 at hand, also the copy of the new book just issued, 'The Hand That Intervenes,' by Elder Spicer. We have been reading this book in the morning worship to our three boys, and I can assure you they are delighted with it. It is just the book that God's people need in the times in which we are now living. It is a book fully calculated to strengthen the faith of both young and old, and should have a large circulation. My heart has been stirred as I have read

it, and we are using many extracts from it for our church paper, which is printed in the Mandarin language, and goes to a thousand homes in North China."

If you have not secured a copy, order one at once from your tract society office. It is one of the numbers of the Missionary Volunteer Senior Reading Course for 1919-20. The price is \$1.50, post-paid. J. W. MACE.

HELD POWERLESS

IN his "New Acts of the Apostles," the late Dr. Arthur T. Pierson tells this story of the South Seas:

"Kaipo, a native of the New Hebrides, confessed that he watched to waylay Dr. Geddie, and when, with club in hand, he had him in his power, he became unable to deal the blow at the crisis when the man he hated and had followed in order to kill, was at his mercy. He confessed that a strange, new sensation came over him, and convinced him that a higher power held him back."—Page 311.

Another testimony to the Restraining Arm comes from the early Methodist circuit days in America. Thomas Smith was a tireless and fearless servant of God, keeping to the saddle, going into the hardest and most irreligious places, winning souls to Christ on the right hand and on the left. In "The Story of Methodism," Dr. A. B. Hyde tells this story of Smith, of the days of 1802:

"At one place a band of young men blocked the door, with clubs to maul him. After meeting he came brushing through them, and every hand hung helpless. Four bound themselves soon after 'to spill his blood that day.' He said, 'I will put my trust in God!' and rode through and past them, while they cursed each other as cowards."—Page 456.

They did not understand as clearly as the islander Kaipo that he was surrounded by the invisible agents of a higher power than man's. W. A. S.

THE SUBSCRIPTION LIST

OUR readers will rejoice with us in the attainment of the largest subscription list yet reached by the REVIEW AND HERALD—23,001, according to the report for the month ending April 30. The number of fields that have reached the full goal list continues to increase. At present it includes fourteen conferences and one mission, as follows:

Northern New England, Western New York, Maine, British Columbia, Wyoming, District of Columbia, Virginia, West Virginia, North Dakota, Montana, Inter-Mountain, Mississippi, Carolina, Arkansas, and the Newfoundland Mission.

There are twelve other conferences that are very close to their full goal. These we will give as an encouragement to the little effort needed to win a place on the Honor Roll. They are as follows:

Southern New England, Saskatchewan, Missouri, New Jersey, West Pennsylvania, Ohio, West Michigan, East Michigan, North Wisconsin, Minnesota, South Dakota, South Texas.

With the co-operation of our readers, these twelve conferences, as well as others not included in this list, may be brought up to the full goal in the very near future. Let us reach the goal set by the spirit of prophecy—"The REVIEW in every family of believers." L. L. C.