

The Advent

Sabbath

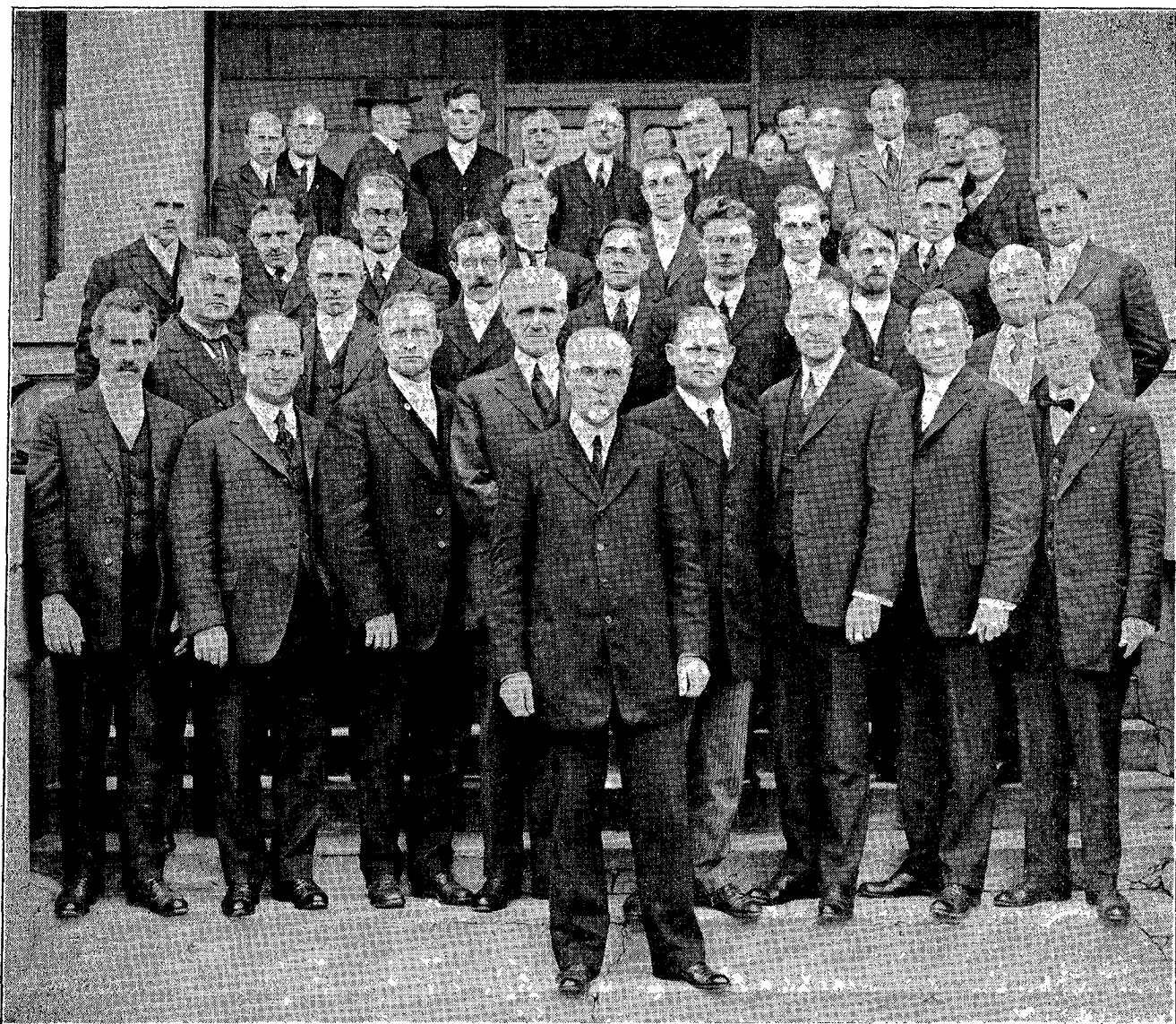
# Review and Herald



Vol. 96

Takoma Park Station, Washington, D. C., Thursday, June 5, 1919

No. 23



WORKERS PRESENT AT THE CONVENTION OF EVANGELISTS

**First Row:** M. R. Coon, I. M. Martin, E. L. Cardey, F. W. Paap, A. G. Daniells, C. B. Haynes, O. O. Bernstein, R. S. Fries, Stemple White.

**Second Row:** A. E. Serns, F. W. Johnston, A. E. Sanderson, M. H. St. John, H. C. J. Wallaker, C. T. Everson, K. C. Russell.

**Third Row:** J. H. Wierst, C. Baierle, H. M. S. Richards, L. C. Metcalf, A. V. Cotton, O. L. Ice, I. J. Woodman, R. S. Lindsay.

**Fourth Row:** A. V. Olson, A. T. Robinson, G. B. Thompson, J. F. Huenergardt, C. S. Longacre, H. C. Hartwell, F. M. Wilcox, D. H. Kress, J. K. Jones, M. E. Kern, J. W. MacNeil, W. L. Burgan, Meade MacGuire, W. H. Heckman.

# A Convention of Evangelists

ON May 6 there was convened in the administration building of the General Conference a meeting of evangelists and ministers, which, before it adjourned, brought such a measure of spiritual uplift and power as I have neither experienced nor witnessed in any similar meeting heretofore held.

Without doubt the influence of this meeting will be felt throughout the field very widely. Those present received a new vision, both of the field and of the possibilities before us, concerning the presentation of the truth of the great threefold message to the world. They received also a new endowment of power to equip them for their important work.

In addition to some of the members of the General Conference Committee who remained after the Spring Council to attend this meeting, most of the evangelists who are laboring among the great masses of people in Chicago and in the cities east of it, were present at the meeting and took part in the discussion of the questions which were studied. Among those who attended the meeting were the following:

A. G. Daniells, W. W. Prescott, G. B. Thompson, Charles Thompson, Wm. Guthrie, W. H. Branson, R. D. Quinn, L. H. Christian, S. E. Wight, C. F. McVagh, A. V. Olson, J. E. Jayne, D. A. Parsons, C. L. Kilgore, K. C. Russell, Dr. D. H. Kress, N. Z. Town, C. T. Everson, J. C. Stovens, A. V. Cotton, B. G. Wilkinson, E. L. Cardey, A. E. Sanderson, I. D. Richardson, H. W. Carr, A. T. Robinson, I. M. Martin, H. C. J. Waller, F. W. Paap, A. E. Serns, M. H. St. John, A. J. Clark, F. M. Wilcox, M. C. Wilcox, B. E. Miller, J. K. Jones, H. C. Hartwell, O. O. Bernstein, L. C. Metcalf, J. W. MacNeil, R. S. Fries, Stemple White, C. V. Leach, S. J. Lashier, A. W. Werline, H. M. S. Richards, W. H. Green, G. E. Nord, G. P. Rodgers, W. C. Moffett, H. H. Votaw, F. D. Gauterau, F. H. Robbins, W. H. Heckman, T. E. Bowen, H. G. Gauker, O. F. Schwedrat, J. F. Huenergardt, R. J. Bryant, T. B. Westbrook, J. K. Humphrey, A. S. Booth, J. A. Leland, B. W. Spire, Max Trummer, Charles Baierle, R. S. Lindsay, W. W. Rice, M. R. Coon, Virbrook Nutter, J. H. Wierst, O. L. Ice, Kenneth Gant, F. W. Johnston, I. J. Woodman.

From the very first meeting of the council the presence of the Spirit of God was very marked. Instead of the emphasis being placed on material agencies, such as advertising features, reporting, and methods of labor, as might have been expected, it was placed at once upon the vital and immediate need of the Spirit's power in all our work. This was recognized to be of greater importance than anything else. There was an earnest reaching out after this greatest of all gifts, and a constantly expressed desire for its reception.

These men, upon whom great responsibilities rest, and who are confronted constantly by mighty problems, recognized their need, and discerned clearly the danger of the adoption of wrong methods of labor. On their knees they sought God earnestly for wisdom to do their work under the guidance of the Holy Spirit. They pressed determinedly toward God, and definitely gave themselves unreservedly in consecration to God for the finishing of the work.

By recommendation they resolved to give themselves "as never before to prayer and to the study of the Word of God," and decided to avoid all methods of labor which would detract from the lofty dignity of the message which they bear to the world. A part of the statement which they adopted reads as follows:

"WHEREAS, The work of the gospel minister is the highest and most sacred calling given to men, the minister being God's ambassador, speaking by divine command in Christ's stead; and,

"WHEREAS, He does not create his message, but is a minister to bear a message of reconciliation from the government of heaven to a lost race; and,

"WHEREAS, He can neither add to nor subtract from his heavenly commission, but must take words given him and utter them in the ears of the people, whether they will hear or whether they will forbear; being set as a watchman, the lives of the people being in his hands; being charged to give the trumpet no uncertain sound, but faithfully to deliver the warning received from the mouth of Jehovah, realizing that his words are a savor of life or a savor of death;

"We therefore feel greatly humbled in view of the awful responsibilities of this holy and sacred calling; realizing that our ordination, while by men, is not of or by the will of man, but by the power of the Holy Spirit. Standing, as we are, near the close of the work of the ministry, when as watchmen we see the sword coming upon all the inhabitants of the earth, and that terrible hour approaching when we must render to the Lord an account of our stewardship, we feel that the time has

come when our entire ministry is called to a renewed consecration and absolute separation from the world, and to complete and unconditional surrender of the life, that we may experience that anointing of the Holy Spirit which alone can make us true and able ministers of the Word. Believing that those filling such a high and holy office and intrusted with so great responsibilities in these momentous hours, should, in word, in dress, and in deportment, maintain the exalted and sacred dignity of the ministry;

"We hereby covenant,

"1. To give ourselves as never before to prayer and to the study and ministry of the Word of God.

"2. To study to eliminate anything in our work which may appear to be objectionable or tend to offend the finer sensibilities of the people for whom we labor."

We look with confidence to the future of our evangelistic work. The workers returned to their fields filled with a new confidence in God and in his message of truth, determined to look to him alone for the power that brings success. Together with our educators, our young people's workers, our editors, and our general men, whose meetings preceded theirs, our evangelists are turning with new hope and determination toward God.

We have, as a result, a stronger confidence than ever before that we shall now see the mighty movings of the Spirit of God in the work of reaching perishing millions with the truth of the final message of the gospel.

CARLYLE B. HAYNES.

\* \* \*

LET us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by his people in our own land. The work in the home field is a *vital problem* just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will be much more difficult.

Jesus wept over Jerusalem, because of the guilt and obstinacy of his chosen people. He weeps also over the hard-heartedness of those who, professing to be coworkers with him, are content to do nothing. Are those who should appreciate the value of souls carrying, with Christ, a burden of heaviness and constant sorrow, mingled with tears, for the wicked cities of the earth? The destruction of these cities, almost wholly given up to idolatry, is impending. In the great day of final reckoning what answer can be given for neglecting to enter these cities now?—*"Testimonies for the Church," Vol. VIII, p. 32.*

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church.—*Id., p. 36.*

## The Advent Review and Sabbath Herald

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

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# The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD And Sabbath HERALD

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 5, 1919

No. 23

## Christ's Righteousness

THE Scriptures contrast the righteousness of Christ with human righteousness. The first is the priceless wealth of character imparted to the believer through faith in the Lord Jesus Christ for the forgiveness of sin, and for the appropriation of his indwelling life. The latter consists of man's strivings to make himself better, and of his self-complacency and self-conceit over what he thinks he has accomplished.

Some possess a false righteousness by faith, which is nothing but veneered self-righteousness. They talk about the righteousness of Christ; they have a theory regarding it, but their theory has not put them in possession of it, as is attested by their life.

After all, the life itself is the real test of the possession of Christ's righteousness. His righteousness in us will work the same character that it wrought in him. True righteousness is nothing else than Christ-likeness, the possession of Christ's character expressed in love, meekness, humility, kindness of thought and speech and action. Self-deception is the most terrible deception in the world. Let us not be deceived into imagining that we possess Christ's righteousness when we are depending upon our own.

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## The Greatest Need of the Church

THE world today is a seething caldron of trouble and discontent. The strongest, wisest, and most experienced statesmen and diplomats have been engaged for months in an effort to maintain the equilibrium of civilization and stay the surging tide of anarchy and revolution which threatens the world. There is a crying need in the earth for something men do not have. This need is the gospel, proclaimed in the power of the Spirit. There is no power in any human arrangement to save the world from the storm that is coming. Man's only hope is in the gospel.

What is the church's greatest need today? How can the crisis which faces us be met? What will advance God's work the most in all lands? What is the most urgent need of our conferences? What do our local churches need the most? What is our greatest need as individuals? If you could make but one request of God, for what would you ask? Would it be for money, for pleasure, for honor, for long life, or for the blessed power of the Spirit of God to cleanse the heart and keep you from sin?

Surely our greatest need at this time is a fuller measure of the power and efficiency of the Spirit of God, for it is through this mighty agency that the heart is made clean and the soul strengthened against temptation and overmastering passions, that the power of sin is broken and an indwelling Christ enthroned

in the heart. We have been instructed that "this promised blessing, received by faith, brings all other blessings in its train."

We need a spiritual awakening. The destiny of a world is soon to be settled. The sand in time's hourglass has almost run through. The last generation is waning. The judgment has been sitting since 1844. Our churches need reviving. The hearts of some are growing cold. The cares of this world, the love of money, and the lust of other things are choking the word, and weaning the hearts from prayer and the love of the truth. Many parents' hearts are aching as they see their children drifting into the world. Our only safety and hope is in an outpouring of God's Spirit.

Under the administration of the Holy Spirit after Pentecost, a great work was quickly done. Men's hearts were touched; a deep conviction of sin resulted; believers were added and multiplied by thousands; those who were possessors of this world's goods, instead of buying more land, and increasing their deposit in the bank, sold out and put their property into the cause; the church was cleansed from hypocrites who made vows and failed to fulfil them. Cripples were healed, and even the dead were raised to life. The work of the Spirit was seen in the birth-hour of missions to the Gentiles. He chose his agents, designated them by name, sent them forth, directing the place of labor to which they should go. (Read Acts 2:37; 4:4, 34-37; 5:1-11; 9:32-41; 13:1-4.)

This was the result of the "former rain" in the early church. In the remnant church the "latter rain" is to fall, and a similar work to be accomplished.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6: 3.

"The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in his fulness by the Holy Spirit's power."—*"Christ's Object Lessons,"* p. 121.

This work wrought through the Holy Spirit is our greatest need at this time. In no other way can the message finish its work in this generation. Let the true place of the Holy Spirit in the church be once recognized, and his people permit him to lead them through surrender of the heart and yielding of sin, and the work of God will soon be finished. Greater power will attend the message, men's grasp on earthly treasure will be loosed, and laborers clothed with power from above will go forth into all the world to sound the warning everywhere.

Just before Jesus ascended he admonished his disciples not to depart from Jerusalem until they were endued with this power from on high. Luke 24:49. Without this heavenly anointing they would be un-

able to carry forward the work committed to them. And if the presence of the Holy Spirit was necessary in apostolic times in order that the gospel might be carried to all the world, it is our greatest need today when the mystery of God is to be finished, when the power of the Spirit must be manifested in our own hearts.

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure."—*The Desire of Ages*, p. 671.

We cannot overcome sin in our own strength. Making good resolutions will not do it. The only agency that can hold sin in check in the world is the power manifested through the Holy Spirit. When this heavenly ambassador is withdrawn, the terrible avalanche of sin which has been held in check will break loose, and the world be overwhelmed.

It is by the Spirit that the heart is made pure. If we are willing, he will cleanse the heart from every defilement.

"If all were willing to receive, all would become filled with his Spirit."—*Christ's Object Lessons*, p. 419.

The measure of the Holy Spirit which we have is determined by our willingness to receive. Before the filling there is an emptying. It is the clinging to cherished ways and sins which the Spirit cannot approve, that hinders the receiving of this gift in its fulness.

G. B. T.

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## New Links in the Chain of World Communication

HERETOFORE, in making the rounds of our work in Australia, it was necessary for the visitor to reach the western coast by the long sea route, over the Great Australian Bight.

This time, with the transcontinental railway newly finished, I was able to reach Perth, on the Indian Ocean, in just a little more than three days' time from Adelaide, South Australia. The route lies through a wonderful waste, treeless and waterless. For three hundred miles, at one stretch, the iron rails run across the desert without a curve.

The new line brings Australia closer together, linking East and West, as one of their poets has said:

"They have linked the East, where the red suns rise,  
To the West, where the suns go down;  
The steam-exhaust in the desert dies  
As its echoes in silence drown.  
There are splashes of smoke and shining steel  
On the face of nature scrawled;  
They're munching a mile-a-minute meal  
Where Lindsay's camels crawled.  
While the piston-power of the Baldwin strives  
Through the din of the day and night,  
Linking our loves and linking our lives  
To our brothers beyond the Bight."

Again, commerce is the handmaid of evangelization, and this new facility for spanning a continent is a new factor in speeding on the work of God.

The day before we sailed from Sydney, en route to China, a surveying party started out from that city to survey for an aeroplane route across Australia, to connect with a proposed London-to-Australia service. Thus, while Europe and America are looking toward new developments of intercommunication by the aerial route, away in the antipodes the same thoughts are stirring men's minds. Not a corner

of the earth is to be left beyond the lines of communication, apparently.

Just now, as I write, our ship is passing out of the Banda Sea into the Strait of Manipa. On deck we have been watching the coast of Ceram, with its forest-covered mountains. These regions were infested by Malay pirates in the old sailing-ship days—days not so long gone by, either, in these parts. One can easily fancy the oared sailing cutters of the Malays coming round these points and capes to attack some half-becalmed sailer.

But now on the headland of the small island off the coast of Ceram, the white tower of a wireless station is plainly visible. Even this spot is no longer remote, but is connected with the round-the-world system of wireless communication. No place, seemingly, is long to be left isolated from touch with modern civilization.

We hail these things as factors in the preparation of the way of the Lord. We must hasten to keep pace with the providential agencies that are opening all the dark corners of the earth.

Some day this message with which we are so familiar must be carried over these unfamiliar paths of Ceram and the islands round about this region of the Moluccas.

Our Malay Mission is already touching the Celebes, just at the left. The pioneer colporteur has sown the seed, and for two years voices from the Celebes have been calling for the living preacher. None of these peoples can be passed by.

With the task set us, we have to study not only our Bibles but our geographies as well, in these last days when every tribe and people is to hear the good news of Christ's soon coming. W. A. S.

*Strait of Manipa.*

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## Why Not Advertise?

ONE of our readers was reminded by a recent article in the REVIEW of an experience of her own. Her story is such a good illustration of the real need of better advertisement of our church services that we quote it, though it was not sent us for publication:

"While reading the article, 'Advertising Church Services,' in the issue of the REVIEW for May 8 I was reminded of my own experience. I went to Hot Springs, Ark., and for three weeks walked and asked questions to locate our church. Then I wrote the tract society in Little Rock, and they could only refer me to one young lady in the city who was a member of the church. I went to her home; she was out, but a little girl told me where the Adventists held their meetings. I was in the city only a short time, and most of that was spent in looking for our people. I enjoy the REVIEW very much."

Let us see to it that the address of our own local church appears in our city directory. Also judicious advertising in local papers is well worth what it costs. In some cities, we are told, there is an advertising agency through which all the hotels of the city can be reached. Theaters use this means to gain attendance at their performances. Might not some be led to attend our meetings, if they were properly advertised through some such agency? Shall it be said of us that "the children of this world are in their generation wiser than the children of light"?

L. L. C.

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"WE, . . . reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."—*Revised Version.*

# Man Cannot Save Himself

CALVIN P. BOLLMAN

D. L. MOODY, some years ago, likened this present world to a sinking ship, saying that his business was to save as many as possible out of it.

Of course people who are living wholly, or even chiefly, for this world do not like to have it put in just that way. It is still as true as when Pope lived and wrote, nearly two and a half centuries ago, that —

“Hope springs eternal in the human breast:  
Man never is, but always to be blest.”

Men have always looked forward to a golden age, but the Utopian dream of poets and philosophers has never been realized, nor can it be realized while sin is in the world. Perfect moral regeneration is accomplished only by the power of God operating upon the individual heart.

No man can by his own power lift himself out of himself and so become morally what he is not. No more can a whole world or a nation do this thing. Political reforms there have been and may still be, but helpful as these have been and may again be in a political or civil way, they never have changed and never can change human nature.

David, one of the greatest statesmen of his day, gave this counsel:

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Ps. 146: 3, 4.

But that is just what not only the world but the church is doing today. Men everywhere are trying not only to effect political reforms, but to accomplish moral regeneration by treaties, leagues, and combinations. They are, however, attempting the impossible. While time lasts the world as a whole will never be better than it is now.

Nor is that saying that either civilization or Christianity has failed. The first may be only a veneer that serves to cover to some extent some of the more unlovely features of human society. The latter was never designed to reform society, but to save the individual. The thought is expressed in the Old Tes-

tament in these words of Jeremiah 3:14: “I will take you one of a city, and two of a family, and I will bring you to Zion;” and in the New Testament, in the “whosoever” of John 3:16 and the “any man” of Revelation 3:20.

The whole gospel scheme regards the present world, to use Mr. Moody's expression, as a sinking ship, from which as many as possible are to be saved, not *en masse*, as the French express it, but as individuals, one by one.

Peter tells us plainly (2 Peter 3:7) that as the old, or antediluvian, world was destroyed by water, so the present world will be destroyed by fire. As the ark saved a few individuals from the water, so the gospel will save a comparatively few individuals from the fire.

The apostle Paul tells us plainly (2 Tim. 3:1-4) “that in the last days perilous times shall come,” and this because of the prevalence of all manner of evil. Men shall be “trucebreakers,” esteeming solemn covenants as of no value; they will be “fierce,” conducting campaigns of frightfulness, and at the same time they will have a form of godliness, but without its power.

Call this pessimism if you will, but it is the pessimism of the Bible. Our Lord himself said, “As the days of Noe were, so shall also the coming of the Son of man be.” Every one knows that great wickedness characterized the days of Noah, and, as in our own time, the earth was “filled with violence.” Gen. 6:13.

History is simply repeating itself, and should the world stand a few centuries longer the process would still continue. There would be wars and rumors of wars to the end, and this for the simple fact that human nature is sinful. Man cannot change himself; society as a whole is capable only of political reformation, and such reformation can never be lasting. The Scriptures teach it, history attests it, and human experience says that it is even so.

## A Universe in Conflict

GEORGE BURT STARR

THE struggle is on, not only in Europe, in Russia, and Hungary, but in all lands and in every individual soul.

The controversy between Christ and Satan as to which shall rule in every part of the earth, and over all peoples, is on; and not only on, but nearing the finish, and as the end approaches the intensity of the struggle increases.

We all feel it, and at times the fierceness of the battle within and without causes alarm. Old temptations on points where we have often conquered, over which many hard battles have been waged, assail us; on the old battlefields, where the enemy hopes to gain a final conquest, here we must win the last conflict through Him who conquered evil for us two thousand years ago. His victory is ours, and by faith we may grasp it. “I have prayed for thee, that thy faith fail not,” applies to each one of us. “I vanquished Satan for you”—“I was tempted,

and conquered for you on your weakest point”—is true, and we may believe it and lay hold of his strength and make it real in our own experience.

This is no sham battle we are fighting; we are contending with no imaginary enemies. And the rewards—eternal life to the overcomer, or bondage and eternal death to the conquered—are not imaginary. The one is a priceless boon, the other awful ruin. Shall we not gird on the armor anew, and press the battle to the gates of the city? Shall we not talk courage and victory? The end is almost in sight. The armies in heaven are marshaling for the last conflict, and we shall have their help in the final struggle, and join them in the shouts of victory.

The following view of the conflict found in “Facts of Faith,” published in 1864, has been a help to me, and so I have copied it for others. May God strengthen me and each one of my brethren for final and eternal victory.



### The Conflict

"I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal. It is important to close every door possible against the entrance of Satan.

"It is the privilege of every family so to live that Satan cannot take advantage of anything they may say or do to tear one another down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of a crucified and risen Saviour. We shall never perish while we do this—never!

"When light shines upon our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope when all is dark, when clouds envelop us, requires faith and submission which cause our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure and grace to overcome.

"Without faith it is impossible to please God. We must and we can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God."—*Facts of Faith*, p. 99.

"Satan will call to his aid legions of his angels to oppose the advance of even one soul, and if possible wrest it from the

hand of Christ. I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the control of the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light is given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves.

"If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and with distress and fervor looks to Jesus for strength, Satan fears he will lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a reinforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. But when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost."

"Satan knows better than God's people the power they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host."—*Id.*, pp. 101, 104, 105.

## Latter-day Revivals and Reforms

DANIEL H. KRESS

"Θου, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

According to this scripture the book of Daniel was to be a sealed book until a definite time termed "the time of the end." At the time of the end its pages were to be studied and understood.

It can truthfully be said that up to a little more than one hundred years ago spiritual darkness covered the earth, and gross darkness the people. The people were kept in dense ignorance regarding the teaching of the entire Bible, and especially concerning the prophetic portion of it contained in the book of Daniel. The opening of this book, and the increase of knowledge, would naturally result in a general revival of Christianity and a return of the churches to primitive godliness. This would be followed by increased effort on the part of the church to carry the gospel to all lands and peoples. John, on the isle of Patmos, was given a revelation of what was actually to take place at the time of the end. He describes it as follows:

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, . . . and sware by him that liveth forever and ever . . . that *there should be time no longer.*" Rev. 10: 1-6.

At the time designated as "the time of the end," the attention of the world was in a special manner directed to the book of Daniel, especially to the prophecies relating to the soon coming of Christ; and

the message was proclaimed, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The proclamation of this message by William Miller and his associates, was preceded by a religious awakening in all the churches. This was designed to be, in the providence of God, the preparatory work for this message, through which attention was to be called to God's downtrodden law,—to the Sabbath of the Lord, which was being ignorantly desecrated by the religious world.

Delevan L. Leonard, D. D., in his most excellent book, "The Story of Oberlin," says:

"These seasons of refreshing, which first made their appearance in 1798-1803, were of frequent occurrence for two decades throughout the Eastern and Middle States, in 1825-45 were well-nigh continuous and extended to the West and South. In 1826-30 some two hundred thousand converts joined the leading denominations, sixty thousand of whom were young men. It is estimated that in five months following Feb. 1, 1831, as many as fifteen hundred towns were profoundly stirred by the Spirit of God, and as many more were spiritually aroused in a good degree, with more than fifty thousand renewed in heart and life, over three hundred of them in the colleges."

In the judgment of a well-informed author, as a result there followed "the grandest advance of Christ's kingdom since the apostles' age."

"In 1800-30 not far from one million one hundred thousand were added to four churches, thus increasing the Congregational membership twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold." "Evangelist Finney, for forty years Oberlin's central spiritual force and most eminent representative, had no equal between the

oceans in calling men to repentance and leading them into newness of life. Naturally this was the beginning time of missions at home and abroad . . . with thousands. Reaching the destitute and perishing with the bread of life, came to be a ruling passion."

The American Board; the American Home Missionary Society; the American Sunday School Union, which voted the famous project to "open a Sunday school in every practicable place within two years;" the American Bible Society, whose aim it was to supply every family in the land with a copy of the Scriptures; the American Tract Society; and other similar evangelizing agencies miraculously sprang into existence during this period. It is estimated that while for the period 1820-29 the total contributions for missions, both home and foreign, amounted to only \$233,826, during 1830-39 they increased tenfold, or rose to \$2,342,712.

Organizations were formed to aid young men to enter the ministry. The theological seminaries rapidly increased in numbers. Colleges were multiplied. Religious literature was widely circulated. Tract and Sunday school societies, and private publishers began to furnish religious tracts and books for the millions. The modern religious newspaper also began its career.

To aid in the work of speedily carrying the open Book to all the world, the oxcart, stagecoach, and canal had to give place to more rapid means of transit — to the steamboat, the locomotive, etc. It was the "day of His preparation," when many should run to and fro, and knowledge should be increased.

Satan did his utmost to confuse minds and lead men astray. The "Lo here!" and "Lo there!" were everywhere heard. Probably never did so many sects and "isms" arise in so brief a space of time. Among other movements was the one inaugurated by Joseph Smith, which led to the organization of the "Church of Jesus Christ of Latter-day Saints." The Rochester rappings, or modern Spiritualism, also sprang into being during the same period.

Amid the multitude of voices was heard a voice proclaiming the end of all things. William Miller, an unassuming farmer, for many years a student of prophecy, to whose mind were unfolded the prophecies of the books of Daniel and the Revelation, appeared with the solemn message: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." From the prophetic page he produced evidence, which none could gainsay who made a study of the Bible, that in the year 1844 the great judgment day would begin. This he fully believed to be the second coming of Christ as King of kings, in the clouds of heaven. A power attended this message that carried conviction to thousands of hearts. In fact, ministers from all denominations began its proclamation. The entire religious world was stirred. When the time came, the believers forsook their farms, and gathered together, fully expecting translation. But the time passed, and Jesus did not come. The disappointment was bitter, and, indeed, unexplainable at the time.

It was at this point that the attention of Capt. Joseph Bates, who had been a firm believer in Miller's message, was directed to the eleventh verse of Revelation 10: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." He felt certain regarding the dates and the termination of the prophecy of Daniel 8 and 9. "Can it be

possible," he queried, "that we have in some way made a mistake in the event that was to take place at the close of the long prophetic period? It would seem so from the expression, 'Thou must prophesy again.'" This led him to study more closely the question, What is meant by "the hour of God's judgment is come"? Light came to him. He soon discovered that the judgment hour precedes the second coming of Christ; for when Christ comes, "his reward is with him." He does not come to judge, but to give rewards to every man as his works have been. Rev. 22:11, 12.

The cleansing of the sanctuary, he ascertained, was not the cleansing of this world by fire, as was supposed, but it was a work of investigation, or judgment, which was to take place in the heavenly sanctuary. The books were to be opened *in heaven*, and the character of each one whose name was recorded therein was to be considered. "The judgment was set, and the books were opened." Dan. 7:9, 10. "The hour of his judgment" had indeed come.

In studying the temple, "there was seen in his temple the ark of his testament." The ark contained the ten commandments, God's moral law, the fourth of which, he found, was being ignorantly violated by the entire Christian world. The commandment read, "The seventh day is the Sabbath of the Lord thy God," but all the world, nearly, was keeping the first day. He also learned from Daniel 7 that it was through the papal power that this heathen day had become a Christian institution. He then wrote a pamphlet, calling attention to this universal transgression. He now understood clearly the significance of the words, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

From this time forward, Sabbath reform was to be associated with the proclamation of the judgment hour. The solemn truth became clear that we are now living in the hour of God's judgment, and that, daily, cases are coming up for investigation and decision, and that the time when the cases of the living will be reached is unknown. To all it comes as a thief. This was the beginning of Seventh-day Adventism, and ever since the message has been proclaimed by them, "Fear God, and give glory to him; for the hour of his judgment is come." This message will culminate in the second coming of Christ. But not until every case has been forever sealed, and the decree has gone forth, "He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still," will Christ lay aside his priestly attire and cease his work in behalf of the human race.

With the remarkable spiritual revivals which began at the time of the end, were associated various educational reforms:

1. The Bible was given its proper place in the system of education, not as something added, as a fringe to a rug, but it was woven into the entire fabric of education.

2. Manual labor was considered an essential part of every student's education. From three to four hours' work daily was demanded of each one.

3. Women were gradually placed on a plane with men, and granted the same educational opportunities.

4. Church schools, for the benefit of the youth, were urged and started.

5. Widows, orphans, and the poor received special consideration.

6. This also marked the beginning of temperance and health reform. Abstinence from tobacco, tea, coffee, condiments, and all other unwholesome foods and drinks, was urged and strictly enforced in many of the colleges.

7. Simplicity and neatness of dress were demanded of all. By the time Oberlin was founded, such ideas and convictions had taken a strong hold upon thousands of the wise and good.

According to Rev. Delevan Leonard, when Oberlin was opened, a covenant was drawn up, to which all were expected to subscribe, in which it was agreed that, in order "that we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially smoking and chewing of tobacco, unless it is necessary as a medicine, and deny ourselves all strong and unnecessary drinks, even tea and coffee, as far as practicable," etc.

Evangelist Finney, who held the position of president of Oberlin College, with boundless energy and perseverance pushed these reforms. They were by him considered an essential part of the gospel. Total abstinence was called for regarding tea and coffee, and the use of all spices was inveighed against. For several years vegetarianism found quite general acceptance among both residents and students, not only at Oberlin, but at many of the other colleges.

At this period, too, temperance societies were organized. At first these forbade the use of spirituous liquors only, wine being permissible if used in moderation. So far as I can learn, Capt. Joseph Bates was the organizer of the first *teetotal* temperance society in America. This society was organized in 1827, at Fairhaven, Mass. It was there that the name "teetotalers" had its origin. He not merely abandoned the use of all alcoholic beverages, but later gave up the use of tobacco, tea, coffee, and meats, and all other unwholesome foods, including condiments. Out of these reforms have grown the numerous sanitariums, vegetarian cafés, and food manufacturing.

All these health principles are an inherent part of the everlasting gospel. These reforms are inseparably associated with the first, second, and third angels' messages of Revelation 14, which are to prepare a people for the coming of the Son of man.

To the message given by William Miller and others many responded, but by the churches as bodies it was not received. Those who held the views advocating the near coming of Christ, and taught them in their prayer meetings and social gatherings, were no longer tolerated. This soon led to a separation.

From this time the light which had shone so clearly in these Christian bodies, began to grow dim, and, one by one, the important reforms were abandoned.

Manual labor was replaced by the gymnasium.

The Bible was given a secondary place in educational institutions.

Church schools were abandoned.

At Oberlin, "when some of the students ventured to ask for a taste of pork, mutton, or their equivalent, an emphatic negative was at first returned." The executive committee, however, was finally compelled to permit flesh foods to be served to the students. This led to the resignation of the faithful steward, who felt that he could not conscientiously furnish such unwholesome foods.

From this time on, rapid strides backward were taken in these reforms which once were considered so important. Later, tea and coffee began to be used by the Oberlin students and by the faculty; and still later the use of tobacco insidiously crept in.

That which took place at Oberlin also occurred in Williams College, Hudson College, Lane Seminary, and other educational institutions. These institutions were first Christian, and then reformatory; or, rather, they were reformatory because they were Christian. The reforms followed as a result of the spiritual awakening and the revival in the time of the end. The decline in spirituality resulted, as it always does, in carelessness pertaining to bodily habits. Little was said in the church regarding dress reform, food reform, or temperance. These things were no longer rebuked in its members.

In order that these important truths might be preserved, it became necessary for the Lord to make the call to the faithful few still left: "Come out of her, my people, that ye be not partakers of her sins." Among the called out, these sins will not be found. They will practice all the reforms which were in the church during the time of her great revival, such as manual labor in her schools; church schools for the youth; the education of young women as physicians, nurses, church school teachers, etc.; reforms in dress, and in eating and drinking.

It is evident that these reforms were given during the spiritual awakening which preceded the opening of the sealed book, to prepare the church for the reception of spiritual truths therein contained, and to give her a speedy preparation for the second coming of Christ. As a result of her backsliding, the coming of the Son of man has been delayed. But the assurance comes to the disappointed church: "Yet a little while, and He that shall come will come, and will not tarry." "Now the just shall live by faith."

## The Old and the New Testament Sabbath Day

GRANT A. ROBERTS

"THE evening and the morning were the first day." Gen. 1:5. Compare verses 8, 13, 19, 23, and 31.

"At even, at the going down of the sun." Deut. 16:6. (See also Lev. 22:6, 7.)

Thus evening is the beginning of the day, and as evening begins when the sun goes down, the going down of the sun, as seen or known by any individual at any place on earth, marks the exact moment of that day's beginning, according to God's purpose, for that person. In fact, as the earth, freighted with

human beings, revolves toward the Sabbath day, the day that begins at the sundown line is a sacred covering for his people. God accepts them, with their songs and prayers, and clothes each one, at the instant of his own choosing, with this mantle of Sabbath sacredness. No doubt, at this same time he commissions angels to accompany those who reverently meet him then, on their twenty-four-hour journey through holy time, and to bring them, with this mantle pure and unspotted, back to meet him at the



close of the day, when he again accepts their joyous worship, vouchsafing to them no loss of the blessing they are then enjoying, but a blessing in larger measure for the next Sabbath, that they may really know that "the path of the just is as the shining light, that shineth more and more." No dropping back to the dim light of past week-day experience in this divine plan of "more and more," but an experimental "remembering of the Sabbath day" past, with all its blessings, during the ensuing week.

New Testament recognition of this "evening and morning" arrangement of the day is found in the events connected with Peter's denial of Christ. It was evening when Christ and his disciples came to eat the last Passover. Mark 14:17. At this time Jesus said to Peter, "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." That it was night, or after sundown, when Jesus said "this day," is plainly stated in Mark 14:30. "Jesus saith unto him, Verily I say unto thee, That this day, *even in this night*, before the cock crow twice, thou shalt deny me thrice." For this to have been true according to the present mode of reckoning, midnight to midnight, Peter would have had to deny him before midnight, or before the next day began at twelve; but we know that his denial was at cock-crowing time, just before break of day. Mark 14:67-72 and 15:1 state plainly that Peter's denial was just before that legal consultation which the chief priests held in the morning.

Jesus had said, just after sundown, "This day, *even in this night*," indicating that sometime in the first half, or dark part, of that day Peter would deny him; and that event coming to pass after midnight, just before morning but during the dark part of that day, proves that the day then consisted of one dark part, from sundown to sunrise, called evening, or night, and one light part (see Gen. 1:5, margin) called morning, as in creation's week, not half the dark part of two days and the light part of one, as under the present man-made method of reckoning the day.

Under God's plan of beginning the day at sundown, practically all his people all over the earth are awake, and can welcome the Sabbath and bid it adieu with appropriate service of worship. Even the heathen can know positively when the day begins and ends. Ps. 19:1-7; Rom. 1:19, 20. And somehow, it would seem from these verses that

through the language of the day and night and the going down of the sun (Ps. 104:19) God would speak to even the heathen of his "perfect law" (Ps. 19:7), one part only of which, the Sabbath, is regulated by these, his agents.

Under man's plan, the Sabbath begins and ends when practically all Christendom are unconscious in sleep, and the day is ushered in and departs in company with those who choose the midnight hour in which to be awake, because their deeds are evil. Would it be acceptable to the Saviour that this should be practically the only class to welcome his holy day and bid it adieu? And besides, all the millions of earth who have no mechanical devices for measuring time are, and must remain, ignorant of the beginning and ending of the day.

Under God's plan the length of the day, the time of beginning and ending, and the exact instant of God's welcoming each individual on earth into those holy hours, are regulated with a precision and purpose of love that is divine and that permits of no mistakes or alterations. None of the irregularities and consequent regulation of clocks, watches, and other man-made time keepers, governmental day-light-saving laws, or any other device or devices within the province of man, can affect God's plan for measuring the day. It is as unalterable and as unreach-able by man as is the Sabbath law itself.

As God definitely pointed out to the children of Israel when to begin the day (the tenth day of the seventh month) by telling them to begin it on the ninth day at even (Lev. 23:32), so we may know, applying the same divine method, that the seventh-day Sabbath begins on the sixth day at even.

When we find ourselves approaching the sundown line on the sixth day, knowing as we do that God stands ready to give us Sabbath blessings, shall we ever again, through carelessness, come up to that line with avoidable half-finished secular duties?

The day of God's law—the day that "uttereth speech," and the night, that "showeth knowledge" whose "line is gone out through all the earth" and whose "words to the end of the world" (Ps. 19:2, 4), whose voice is heard wherever there is speech or language—is still the day composed of one dark and one light part, the evening and the morning day, the day that begins and that ends "at the going down of the sun."

*Kingston, Jamaica, British West Indies.*

## Perfecting Character -- No. 4

### The Faith of Jesus

WALTER S. CHAPMAN

As a reason for our separate existence as a denomination, we claim that a definite message from God, found in the fourteenth chapter of the book of Revelation, is now due, and that as other denominations have refused to give it, God has raised up another people, Seventh-day Adventists, to fulfil the prophecy.

Satan, however, is striving to frustrate the effort to spread a knowledge of this message among the people, and while he employs all manner of hindrances and forms of persecution against the heralds of the message, and makes the way hard and discouraging, yet he relies more especially upon crafty

and quiet methods of covering up the true import of the message, so that its force and effectiveness shall be destroyed, if possible, because of a lack of proper preparation on the part of those who are carrying it.

According to the prophecy, the people who will be carrying the warning message are to be exceptionally noted because of two peculiarities—they "keep" the commandments of God, and they "keep" the faith of Jesus. Their strict observance of the fourth commandment places them before the world unmistakably as commandment keepers, but their keeping of the faith of Jesus is not so apparent.

The observance of the fourth commandment would not, of itself alone, constitute them heralds of the third angel's message of Revelation 14. It would mark them as a peculiar people, it is true, but there would be nothing in their obedience that would call attention to the message given by the angel any more than does that of the observance of the Sabbath by the Seventh Day Baptists. Without something additional the proclamation of the message is defective. It is Satan's studied effort to conceal this fact from notice.

"While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, 'Here are they that keep the commandments of God, and the faith of Jesus.' . . . Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last."—*Mrs. E. G. White, in Review and Herald, Dec. 6, 1892.*

Even though the observance of the Sabbath was to be connected with the proclamation that the hour of God's judgment had come, still the delivery of the message would be incomplete unless accompanied by an exhibition of the faith of Jesus, for this is the great and grand spiritual truth the world needs now to comprehend.

There is a distinction between "having" and "keeping" the commandments. Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21); he must both "have" and "keep" the commandments.

Who is it that "have" the commandments?

"He that hath my commandments' means he that hath light upon what constitutes the commandments of God, and will not disobey his commandments, although it might seem an advantage to do so."—*Mrs. E. G. White, in Signs of the Times, April 24, 1893.*

Who are they that "keep" the commandments?

"Jesus proceeded to show his hearers what it means to keep the commandments of God,—that it is a reproduction in themselves of the character of Christ."—"Thoughts from the Mount of Blessing," p. 85.

It is possible, therefore, to have the commandments,—that is, to have light upon them,—yet still not be growing into the likeness of Christ—perfecting a Christian character. This growth is possible only when, in addition to having and keeping the commandments of God, one has and keeps also the faith of Jesus. Without such a living faith they are likely to be found walking in the sparks of their own kindling. With it they become one with Christ and united, through him, with the Father. Thus they become perfect overcomers.

How important, then, that all should have a clear conception of what is meant by the expression, "the faith of Jesus." Our Lord told the Jews plainly, "The Son can do nothing of himself" (John 5:19); and he also tells his followers, "Without me ye can do nothing" (John 15:5). How can the Son have power if he can do nothing of himself? How can he be a help to others when he cannot help himself? Listen: "All power is given unto me in heaven and in earth." Matt. 28:18. Where and how Jesus got this power, and how his followers are affected by it, is a pertinent consideration, and is the one which Satan tries craftily to conceal from the investigator.

In his argument with the Jews concerning his power to raise the dead and authority to punish the wicked, Christ stated the reason why the Father

had such confidence in his judgment that he had "given him authority to execute judgment." John 5:27. Christ said: "My judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Verse 30.

The prophecy concerning Jesus was this (as if Christ were speaking): "Lo, I come . . . to do thy will, O God." Heb. 10:7. In order to accomplish this, the record is that he humbled himself and became obedient even unto death, yielding all his own power and glory which he had with the Father, so that he could accomplish nothing of himself; and that in perfect trust and faith in God for all power and wisdom needed, he became a man, taking upon him man's nature, to do the will of God in the earth; as a man and in man's place, pointing the way as the author of man's faith, saying to the sinner, "I am the way, and the truth, and the life: no man cometh unto the Father but by me," and, "Him that cometh to me I will in no wise cast out." John 14:6; 6:37.

Here, then, is the chain of love that links the sinner with God,—Christ, in perfect harmony with his Father, through complete surrender of his will to God, and in return receiving power, as a man, to do the will of God, takes the poor, believing sinner by the hand, and bids him to do the same; that is, to surrender his will to God completely, and receive in return the power from God, through Christ, to perfect holiness.

"The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:22, 23.

Whenever there is danger that this glorious truth will be understood and accepted, Satan presents his lying argument: "Why, no one can keep the commandments of God! Not until one is free from sin and safe in the kingdom of God would this be possible." Stop and think: if this is true, what then becomes of the gospel? for only commandment keepers will have right to the tree of life and to a home in heaven. (See Rev. 22:14.) And they will not be made commandment keepers at the coming of the Saviour, as I have shown in previous articles. There is to be no miraculous interposition then to cleanse them from sin. The little waiting company will have perfected character and will be only awaiting the finishing touch, the imparting of immortality.

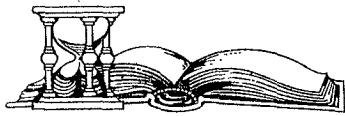
If Satan's statement is true, that none can keep the commandments of God, then wherein was Christ a Saviour? His mission was that he was to come to this earth, and with no other power than that available to man, keep the commandments of God, and thus become a light and point the way for man that he might inherit the kingdom of God. Then, again, the remnant people who will participate in the giving of the loud cry of the third angel will be those who have "kept" the commandments of God and "kept" the faith of Jesus.

"If it were not possible for us to keep the commandments of God, we should all be lost. But under the Abrahamic covenant, the covenant of grace, every provision for salvation has been made. 'By grace ye are saved.'"—*Mrs. E. G. White, in Signs of the Times, April 24, 1893.*

*St. Petersburg, Fla.*

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"THY statutes have been my songs in the house of my pilgrimage." Ps. 119:54.



# THE SERMON

## *The Heavenly Anointing*

WILLIAM H. BRANSON

TEXT: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth his beloved sleep." Ps. 127: 1, 2.

God's church in the world is likened to a house, and his servants are likened to builders who are going forth in the world gathering up stones, lively stones, and hewing and squaring them for the building. God has called his servants "workers together" with him; he has called them ambassadors for him; he has called them by many titles, indicating that he looks upon his servants in the earth as his coworkers, engaged in an effort to build up a great temple for him.

In building a material temple or a structure of any kind that men undertake, they plan it and build it by their own ingenuity and skill. The more skill and natural ability a man has, the longer experience he has had, the better building he will erect.

But this is not altogether true in the things of God. The text says, "Except the Lord build the house, they labor in vain that build it." I understand the text to mean that the Lord is saying to his servants in the earth, that they must never get the idea that they can plan and work with simply human ingenuity and power, and yet succeed in building up his temple. God must always be recognized as the leader, the great architect, the master builder, and we as only his helpers. If we recognized this, the work which God has placed in our hands would move forward with much greater rapidity than it has moved heretofore.

I wish to call your attention to a number of scriptures which bring out this same great principle. In Zechariah 4: 6 we find this language:

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Zerubbabel was engaged in the work of rebuilding the temple of God and the city of God, Jerusalem, which had been torn down; and his work might be taken as a type of the building up of the great work of God in the earth in these last days. As he undertook that great task, as he began to lay those stones and to prepare for the work, the Lord sent a messenger to him with the word, Zerubbabel, it is not by might nor by human power, nor by any ingenuity of the mind of man, that this work is to be done, but it is by my strength. The greatest thing we need is more of the power of the Holy Spirit in building the temple God has asked us to erect. This was the one thing that was uppermost in the minds of Jesus and the apostles, the one thing above all others that characterized their work.

I turn to the book of Acts, tenth chapter, and in the thirty-eighth verse I find a statement concerning Christ:

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

The Bible does not say much about the plans Christ formed; there is not very much said about the committee meetings he held with the disciples, to study the methods they used. Christ did deal in methods, but that is not the thing that stands out most clearly in his life. The great thing that stands forth in his life, that which is held up as the secret of his power, was the fact that God was with him, that the power of the Holy Ghost was in his life. The record says he went about doing good because God was with him, because God's Spirit was abiding in his heart.

In the book of Luke, third chapter, I find another statement concerning the anointing of Christ by the Holy Ghost. As I read this I want you to notice when it was that the Holy Spirit came upon the Saviour.

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Verses 21, 22.

This text tells us that Jesus was anointed with the Holy Ghost at the time of his baptism. Somehow I like to get the picture in my mind. It says John was baptizing the people there,—those who believed his message,—when a stranger was seen making his way through the crowd. John recognized in him a man of unblemished character; and when he came and asked that he might be baptized, the record says that John led him, the spotless Son of God, down into the water and baptized him. Then the Saviour came up out of the water, and as soon as he came back to the shore, he knelt down, and turning his eyes heavenward, he prayed that the experience he had passed through, the effort he had made to obey the Father's commands and to do his will, might be accepted. As he was kneeling there, praying for power to accomplish his earthly mission, the heavens were opened, and the Holy Ghost in the form of a dove came and rested upon him. He went directly from that experience to spend forty days in the wilderness alone, to endure the trial of his faith. He was able to withstand Satan's temptations, to quench all his fiery darts, and to resist all the suggestions and enticements of the devil.

You will notice that Jesus recognized, all through his earthly ministry, that the only way to keep in touch with God, the only means of keeping this blessing of the Holy Ghost in his life, was to be in communion with his Father; and we read that many times he would steal away from the crowd, and even from the association of his disciples, and would wend his way up the Mount of Olives, or go to some other quiet retreat, and there, as the shades of evening fell about him, he would turn his face heavenward and talk with his Father. He found communion with God so sweet and so desirable that many times the morning sun found him still on his knees, praying to the God of heaven.

I read in Luke about one of these experiences. It says:

"It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

That is a wonderful record. I believe there will be many nights spent like that by us before we go much farther; but the experience is still ahead of us, we haven't reached it yet.

The Saviour of men, the Son of God, the one who could say, "All power is given unto me in heaven and in earth," when he came down here to engage in the work of saving men from the thralldom of sin, found it necessary to spend whole nights in prayer, that he might have the power of God in his life to prosecute his work successfully.

I want to read to you what is said about the results of that night of prayer:

"He came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and he healed them all." Luke 6:17-19.

I am reminded of this experience over and over again, as I travel on the train, as I go to committee meetings, as I attend workers' meetings here and there. "Why is it," I say to myself, "that you do not pray more? You want to have success; you want to be a soul-winner; you want to help advance the work; but somehow you are willing to go on and do it without counseling very much with the Counselor of heaven, without spending much time with the great Master Builder; you try to hew out the stones and build up the temple without counseling with the Great Architect, perhaps, more than five minutes a day."

Brethren, the thing we need is to get right in this matter, in a manner that will bring into our lives the power of the Holy Spirit, the presence of Jesus Christ, the mighty influence and co-operation of heavenly angels, so that we can go forth, as Jesus did, filled with the power of the Holy Ghost. Then the multitudes will come; the men who need help, not only physical and moral help, but spiritual help, will seek us out and will hang upon our words. They will say in their souls that this is the message of God.

In our book work, and in our evangelistic work, in the winning of souls, in the increase of funds, and in various lines of endeavor, we try to do a little better every year, and we do make a little advancement. Two or three years ago we used to talk—and it sounded almost like an idle tale—about doubling our efforts. We told what would be accomplished if we could sell twice as many books, if we could win twice as many souls, if we could do twice the amount of home missionary work. We thought that would be a great thing,—and it would,—but we didn't dare to set our goal for that. But, brethren, God has come into our work this year, and has shown us that we ought to dare to do greater things. We should undertake greater things than we have ever dared to undertake before.

Brethren, if I am any judge at all of the situation and of this hour, it is only a very faint indication of what the mighty God is about to do through this people; and instead of feeling satisfied, or of taking to ourselves one particle of credit for what is being done, we ought to feel that we are to strip for the race next year, prepared to do a hundredfold more for God than we have done in the year past.

There is one way in which to make that possible, and only one,—the infilling of the power of the Holy Spirit in the life of every worker and every church member, the drawing into soul-winning service of every believer in this message. That is the biggest, the all-important, effort and work in this life.

Jesus had told the disciples that they were to go into all the world and preach the gospel to every creature, and he promised to be with them. "Lo, I am with you alway," he said, "even unto the end of the world." That was a stupendous task that he laid before those few men, most of whom were humble fishermen, with very little experience in evangelistic work. But he called them to a special service. They were to give the gospel message to every nation under heaven; and when he was about to leave them and finally to commit to them the work he himself had been carrying forward in the earth, he gave them this counsel:

"Wait for the promise of the Father, which . . . ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

He did not say, You have a large task on hand. You need many plans, and you need to hurry with your work. No, he said, Go back to Jerusalem, and don't leave that city nor try to do this work until the promise of the Father comes upon you, and you are baptized with the Holy Spirit. Then he went on to say:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Verse 8.

The disciples were obedient to that instruction. I read, beginning with the twelfth verse:

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

There they were, all the disciples. Instead of hurrying out to undertake their world-wide mission, the record says they went to an upper room, and shut the door, saying, "We will stay here together until we are better fitted for the work God has committed to us." We know what they did during those ten days. There is no record of their saying anything about plans or resolutions. No one seems to have made any effort to obtain a higher seat than his brethren. Plans and resolutions are a necessary part of the work of God, but these disciples "all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

It was a great prayer meeting that these first workers had. It was not a prayer meeting of the church members as a whole; but the workers, the ambassadors for Christ, the men and women who were to be giants under God in preaching the gospel, they got together and prayed to God to send into their lives the promise of the Father,—the power of the Holy Spirit,—to fit them to be witnesses indeed, so that when they stood up and preached the gospel, men would not have to be coaxed to come and hear, but would seek out the Lord's messengers, because

of the genuine ring in their appeals to a world lost in sin.

And the record says that when they had come to the place in their experience where they were all of one accord; where a brother would confess his faults; where the one who held malice would say, "I am sorry, and by God's grace that shall never happen again;" where every man who had been seeking the highest place came forward, and said, "Give me the most lowly position. I will be a doorkeeper, if necessary, if I may only be a witness for God,—when they came to the place where God could trust them with his Spirit, the record says there was a great noise as of a rushing mighty wind; great billows swept over them, and cloven tongues like fire sat upon them, and they were all filled with the Holy Ghost. The result was that they began to speak with other tongues—to tell the good news of the gospel of Christ to those who came to hear them.

It would be a good thing for us if we could speak "with other tongues." I do not mean speak some foreign language, but speak with tongues of fire; so that when we speak, our words would have more influence, more weight, and would ring true because freighted with the mighty power of the Holy Spirit. If there is any one thing we need as a people, and as ministers and leaders in this cause, it is the tongue of fire, such as came to the disciples, and enabled Peter—that man who had been so vacillating and unstable, and who, just a few nights before, had denied the Lord three times to his face—to preach a sermon that it takes only a few minutes to read, but which was so accompanied by the mighty power of the Holy Spirit, that three thousand souls were brought to the foot of the cross, and gave themselves to Christ, and were added to the church. If the baptism of the Holy Spirit could accomplish that for those poor men and make such a marvelous change in their lives, so that instead of quarreling and debating as to who should be the greatest; instead of leaving their work constantly and saying, as did Peter, "I go fishing," turning back to their usual vocations of life; instead of having to have the Master constantly encouraging, reproving, and urging them along to keep them in the way, they could stand forth as able witnesses for God and as giants in the preaching of the gospel,—if the baptism of the Holy Spirit could effect such a marvelous change in the lives of those men, that is the thing we need today. We may need more plans; we may need to revise some of our methods; we may need to pass some resolutions, and perhaps adopt some methods in various lines of work; but after all, brethren, unless those plans are vitalized, unless our hearts are surcharged, with the power of the Holy Spirit, we shall get only a very little farther than we have in the past with the old plans.

We have come to the hour when the mighty power of the Holy Spirit is to come upon this people, not as it did on the day of Pentecost, but with double that power. The work that we see beginning, the voice we begin to hear sounding, will swell to a loud cry, and the work will rapidly extend far beyond anything we have yet seen. This will come as a result of our being connected with the Source of all power, and having the baptism of the Holy Spirit.

In Zechariah 10, first verse, we read:

"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."

This is God's message to us; the other was Christ's message to the disciples. He said, You go back to Jerusalem and pray for the promise of the Father, and you shall be baptized of the Holy Ghost not many days hence; you shall receive power when the Holy Ghost is come upon you. Go and pray for the promise of the Father. That was his message to those people back there who had a world to warn; this is his message to Seventh-day Adventists today, who have a world to warn.

If I should ask you, brethren, Are we in that time? every one of you would answer, Yes. If we are in the time of the latter rain, God's message to this people is that we begin to ask God for rain, to pray for this as the disciples prayed at Pentecost. Why not let this be the hour when we shall seek God for his Spirit? Let us kneel before God and say, We have come to this meeting for the rain of God in our hearts; we want the dew of God's Spirit to come in; we want the power of the Holy Spirit to be manifested, so that when we speak to men, there will be a drawing influence in our words, and a great response in their hearts. God says the result will be bright clouds. "The Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

Brethren, we need some good green grass out in the field. We come to the end of the year and ask, "What have you done? How have you been getting along?" and you answer, "I didn't succeed very well this year; there were preachers of other denominations who were opposing me, and the rains were bad, and the weather was cold, and I started in wrong; didn't have a good location." So a thousand excuses are offered because we have nothing but dry leaves as fruit for our labors.

We need to see the living green out in the field. God says that every one may have a fresh experience; every one may see grass in the field,—new grain springing up as the result of asking him for rain in the time of the latter rain.

I turn to another verse, in the second chapter of Joel:

"Blow ye the trumpet in Zion, and sound the 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." Verse 1.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests"—(Brethren, this comes home now to us)—"let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Verses 15-17.

Why should the people of the world, looking on and seeing our efforts, behold such weakness? Why should they see us shorn of our power? Why should they say, "Where is their power? it is no greater than ours."

God says there is no excuse for such a situation. He says if we will call a solemn assembly, and cry to him with bitter weeping to spare his people, "then will the Lord be jealous for his land, and pity his people."

"It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Verse 28.



"It shall come to pass afterward"—after what? O, it is after the solemn assembly has been called. It is after men have turned their hearts to seek God, after they have rent their hearts until they are laid bare before the Creator of heaven and earth, after every sin has been forgiven. It is when the ministers, instead of criticizing their brethren, instead of giving themselves to an endless round of details and running a lot of machinery in carrying on the work of God, give themselves to weeping between the porch and the altar, that the vision will be seen, and the rain of God descend.

Brethren, let us do it. Why should we wait until another year? Sometime it will be done; sometime we are coming to the place where we shall have a new experience in the things of God, and where we shall have more power in the life to say No to temptation. Then we shall be able to go out and pitch a tent and begin to preach, and men will flock to hear the message, for they will know from the very look on the speaker's face, from the very earnestness he manifests, from the light of his countenance, that a mighty message from God is being delivered. If we are true to this message, this experience will come to every one of us, brethren; why not let it come during 1919?

We turn to Acts 8:5-8, where we find recorded an experience in the life of Philip. Philip was away off in Samaria, preaching Christ, and the people flocked around him by the thousand, and "with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

There was something going on in Samaria, because there was a man there filled with the Holy Spirit. Persons were being healed, and people were flocking to him to hear the gospel. There was a mighty movement on. Peter and John came up from Jerusalem to help Philip.

A man by the name of Simon, seeing the wonderful miracles wrought by Philip through the power of the Holy Spirit, joined himself to him. This man had been a sorcerer, and when he "saw that through the laying on of the apostles' hands the Holy Ghost was given," he said, If you will give me this power that you have, so that any man on whom I lay my hands will get well, I will pay you your price; I will give you money, anything you ask. I am willing to pay for it, if somehow I can get that power in my life. But Peter rebuked him, saying:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Verses 20-23.

Let us be sure that our hearts are right in the sight of God. We cannot go on in sin any longer, and expect God will forbear, and wait, and still linger, and let his work suffer, simply waiting for us to get right, to get to the place where he can trust us with his Holy Spirit. We must square about, and become mighty men in righteousness, great examples of truth to the world and to our brethren, or God will pass us by and take other men who are willing to go forth without the camp and live with God enough to get the experience they need.

It is said of Hudson Taylor that a man who had been associated with him was asked what was the secret of Taylor's great success in China. The man said, "That is very easy to explain. Hudson Taylor, when he rises in the morning, immediately sits down and spends sixty minutes with God. Sometimes he spends it in reading the Bible, sometimes in prayer, sometimes in both. Sometimes he spends it in just sitting there in solemn meditation. Sometimes he spends the hour sitting in deep reflection, murmuring over and over and over the name, 'Jesus, Jesus, Jesus.' Hudson Taylor gets up from that experience and goes out with the power of God in his life to move the heathen."

"It is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12.

### OUR EDEN HOME

Sung to the tune, "Varina," Christ in Song, No. 899

By faith we see our Eden home,  
By faith we view it o'er:  
Our hopes are strong, our hearts are light,  
We see our glory shore.  
Though lone and sad are pilgrims here,  
Though homeless, weary, worn,  
We know our heavenly home is near,  
With robe, and palm, and crown.

They say the streets are paved with gold,  
The gates are pearly white;  
And there's the fruitful tree of life,  
All beautiful and bright.  
Green fields with waving, precious grain,  
Decay nor blight shall know,  
The desert wild with flowers shall bloom,  
And Sharon's roses grow.

Its leaves to us full healing bring,  
That country's fruit is fair;  
The saints with golden harps shall sing  
Songs beautiful and rare.  
With wolves and bears the little child  
No fear shall know that day;  
The lambs with lions safe shall lie;  
The curse is done away.

Jerusalem, our Eden home,  
How lovely is the place!  
From heaven to earth she soon will come,  
Adorned with shining grace.  
In dazzling splendor she'll come down,  
With saints, in glory crowned,  
The King upon his great white throne,  
And angels all around.

They tell us Jesus soon we'll see,  
He'll take his children home  
To mansions fair, with him to be  
Where life's pure river runs.  
I long to see his smiling face,  
To hear him say to me,  
"Come home, my child, to that bright place;  
Come home, my glory see."

B. H. WELCH.

Takoma Park, D. C.

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### MOODY'S TESTIMONY

I HAVE felt like working three times as hard as ever since I came to understand that my Lord is coming back again. I look on this world as a wrecked vessel. God has given me a life-boat and said to me, "Moody, save all you can." This world is getting darker and darker; its ruin is drawing nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off.



# BIBLE STUDIES



## *The Second Coming of the Seed* *The Importance of His Coming*

MILTON CHARLES WILCOX

THE importance of an event is measured by what is involved in it; and measured by that standard there is no event in the work and mission of Christ that is more transcendent in vital import than his second coming.

To the Bible believer his incarnation — the Word made flesh — was important and essential to the salvation of man.

The vicarious death of our Lord was equally important; for he died for our sins, and by his stripes we are healed.

The resurrection from the dead, the manifest triumph of the Son of God over sin and death forevermore, was another equally important part of the great plan.

The ascension and the Melchizedek priesthood of Christ Jesus were equally important in the ministration of the one perfect offering of Jesus Christ "once for all."

Not one of these four corner-stones in the Seed's mighty mission could be omitted. To leave out any one of them would be like leaving out a mighty span from a great bridge, with no way of crossing the turbulent river roaring beneath.

There is another event of equal importance with each of these four and without which the four singly or collectively would fail of God's purpose, and that event is our Lord's second coming.

Let me repeat: The divine incarnation of the eternal Lord, the sufferings and death of Jesus, his resurrection from the dead, his ascension and mediatorship in his Melchizedek priesthood, fail of their purpose if our Lord come not again.

### **Resurrection and Reward**

For then, and not till then, do the faithful of God of past ages and generations live. Then, and not till then, are the faithful of God rewarded. It follows, therefore, that they do not go to their reward at death. They fall asleep, the sleep of death. Normal sleep suggests and implies waking, but the death of all human kind would be eternal if Christ did not come again. Thus our Lord states it:

"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14.

David said:

"I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

Isaiah said:

"Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; . . . and the earth shall cast forth the dead." Isa. 26: 19, A. R. V.

Job in his pain and anguish cried:

"O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" Job 14: 13.

And then he asks the old question: "If a man die, shall he live again?" And his answer looks hopeful and expectant of the resurrection:

"All the days of my appointed time will I wait, till my change come ["If I wait, the grave is mine house." Job 17: 13]. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Verses 14, 15.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19: 25-27, margin.

Job expected to meet his Lord as his acquaintance and Redeemer at the appointed time — the resurrection.

The New Testament is still more explicit both as to resurrection and as to reward. Read the mighty message of Paul in the fifteenth chapter of his first epistle to the Corinthians. We cannot quote it all. In the beginning he lays down the three great, basic facts of the gospel — Christ's death, his burial, and his resurrection, the necessity of the last of which is thus proclaimed:

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Verses 13-23.

Language could not make more lucid or emphatic the necessity of the resurrection. If Christ be not risen, we have a dead Saviour; but the glorified Christ declares: "I am he that liveth, and was *dead*." Rev. 1: 18. He lives forevermore by the power of God in the resurrection. His resurrection was a pre-eminent manifestation to men of the "exceeding greatness of his power to usward," "when he [the Father] raised him [Christ] from the dead, and set him at his own right hand in the heavenlies." Eph. 1: 19, 20. It was our Lord's resurrection that "declared [him] to be the Son of God with power." Rom. 1: 4.

In that resurrection lies the hope of the dead in Christ in all the ages of the past. If there be no resurrection, then are those who died hoping in Christ utterly, hopelessly perished.

### **When He Comes**

In that hope of our Lord's coming is bound up the resurrection; for it occurs at his coming, when the righteous dead are awakened to life and immortality. This is the great fact by which God comforts those who mourn. Says the apostle:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him [from the dead]." 1 Thess. 4: 13, 14. (See also Heb. 13: 20; 2 Cor. 4: 14.)

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the

Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15-18.

And then, too, as victory came to Christ through the resurrection, so victory will come to every child of God through resurrection power at the second coming of Christ. Read again from that marvelous chapter:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 51-57.

Eternal life and immortality come to God's children through the resurrection at the second coming of the promised Seed. And at that time also, as we would logically gather from the past, comes the glorious eternal reward. Said Jesus:

"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

"Thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

There are other events dependent upon that coming, of which there is not space to speak at present — of them later. But the life and the glory that shall come to God's children of all ages when Christ our Lord shall come, reveals its transcendent importance. Gather once again the great thought in the beginning

and closing of the great topic of faith in that marvelous book of Hebrews.

The great treatise on faith opens in the tenth chapter with verse 35: "Cast not away therefore your confidence." You will not be disappointed if you endure. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith." Then follow the wonderful examples of shining faith in the darksome trials of earth, the thousands who manifestly triumphed, the thousands who went down in death "with all but their faith overthrown." They died, and received "not the promise: God having provided some *better thing* for us, that they without us should not be made perfect." Heb. 11: 39, 40.

What is the "better thing"? what but that coming, mention of which precedes the great illustrations of faith, "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Heb. 10: 37; Titus 2: 13)? what but that event that "shall transform the body of our humiliation, that it may be fashioned like unto his glorified body" (Phil. 3: 21)? "We know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 3.

There are five mighty links in the chain that binds to the throne of God the perishing inhabitants of earth: The incarnation, the crucifixion, the resurrection, the mediation, and the second advent of our Lord. Reject any one of these links, and souls will drift on, and be lost forever in hopeless night. All are essential in God's plan, and he who turns from any does so at his eternal peril.

Let the power of his resurrection and the glory of his coming transmute into living character worthy of perpetuation the souls who wait.

### THE BAPTISM OF SUFFERING

MRS. W. H. MCKEE

ASKEST thou to be baptized  
 With the Holy Spirit's power?  
 Thou wilt find it comes to thee,  
 Although suffering is thy dower!  
 Yea, with suffering so sore  
 As flail in threshing time beats fine  
 And small, and more and more, until  
 Thy soul within thee faints away!  
 Through tears and heartaches day by day,  
 Thou seest but dimly thy pathway.  
 And yet within thy heart of grief  
 Come peace and hope, with sure relief.

Break, O my heart, with agony!  
 Flow, bitter tears, from anguished fount!  
 Cry out, O soul, thy longing cry!  
 What doth thy tribulation count  
 If only Christ is standing by,  
 His healing balm to give?  
 He knows thy dark Gethsemane;  
 Full well he understands thy need;  
 So hush thy cries and stanch thy tears,  
 And to his still small voice give heed.

His Spirit comes in sufferings sore.  
 Dost pray for Heaven's almighty power?  
 Then look for tribulations more;  
 For suffering is God's wondrous dower,  
 His cleansing, purifying fire,  
 That burns so deep thy soul within,  
 And lifts thee up to ground that's higher,  
 Consumes in pain the dross of sin.

Grand Rapids, Mich.

### COMFORT. ISAIAH 40: 1, 2

ELIZABETH ROSSER

"COMFORT ye my people," saith the Lord,  
 "Seek out those blessed portions of my Word  
 Which will drop like healing balm  
 On the souls that sigh for calm —  
 On the hearts which by deep sorrows have been stirred.

"Speak ye comfortably to Jerusalem;  
 She shall never err again  
 She shall soon be called to wear  
 On the brow now seamed with care;  
 Tell her it is set with many a priceless gem.

"Tell her that her warfare all is past and done,  
 The battle over and the victory won;  
 She shall shortly walk in white  
 In the land of pure delight,  
 Where war and strife and struggle are unknown.

"For I have pardoned her iniquity, —  
 Her sins have cast into the soundless sea.  
 I have washed away her stain —  
 She shall never err again  
 Through the endless ages of eternity.

"Double portion for her sins hath she obtained;  
 The cup of woe and trembling hath she drained.  
 She shall taste of it no more,  
 For her trials all are o'er;  
 Boundless and immortal glory hath she gained.

"So comfort ye my people," saith the Lord,  
 "Seek out some blessed portion of my Word —  
 Some peaceful, soothing psalm,  
 That may fall like healing balm  
 On hearts grown sick from hopes so long deferred."

# IN MISSION LANDS

## *Among the Aborigines in New South Wales*

WILLIAM A. SPICER

It was a joy to all the believers at the New South Wales camp-meeting to have encamped upon the grounds a group of Australian aborigines, the first fruits of the message among these people in this state.

The larger number of aborigines are in northern Queensland. There the Monamona Mission is at work. We have had reports from that mission in recent years. At the union conference session Brother J. L. Branford told us of thirteen converts baptized there. It is truly a mission in the bush wilds. It was too remote for me to visit it.

But here in the New South Wales camp-meeting we listened morning after morning to the testimonies of these who had come into the truth at the Kempsey Mission, in charge of Elder P. B. Rudge. These testimonies bore witness to the love of the truth and to an intelligent experience in the things of God.

Once the aborigines of Australia were represented as unintelligent and incapable of instruction. But long ago that idea was shown to be erroneous, and travelers in the wilds of the remote interior have borne record to the good qualities and intelligence of the Australian black race. Few are left now — probably about fifty thousand.

The Kempsey Mission is in northern New South Wales, near the coast. It has been a struggle with the powers of darkness to win these souls. They have come out of the evil ways that sink these peoples in depravity — out of the liquor and tobacco habits, and the vice of excessive gambling. "In the course of our four years' work," said Brother Rudge, "we

have made 2,974 visits, and traveled 14,081 miles."

And the gospel is winning. It is able to "save . . . to the uttermost." Our brethren expect to see the first fruits in this effort for a perishing race followed by a bountiful harvest in time to come. The



The Mission Bungalow at Hapur

message to "every nation, and kindred, and tongue, and people" could not pass by the Australian aborigine; and he is hearing the call and coming to the light.

\* \* \*

## *Our Work in North India and Burma*

ELMER E. ANDROSS

DECEMBER 31 found us at Hapur, where Elder M. M. Mattison has recently erected a good bungalow and other suitable buildings. At the time of our visit he was erecting a building for a girls' school. The location is one of the most beautiful I have yet seen in India. Brother Mattison is the superintendent of the North India Mission, and is stationed at Hapur. Since we were there he has opened the girls' school, with an encouraging prospect. He has two Indian evangelists. One of these, Brother Jahan Singh, has been connected with our work for some years. His father, Buddha Singh, and a brother, Lakin Singh, are connected with our work as evangelists at our Najibabad station. They are just getting started in the village work, but the prospect is encouraging.

Monday, January 6, we visited our mission station at Najibabad. Brother R. P. Morris had charge of this station, but on account of the failing health of Sister Morris, has since



Pastor and Mrs. P. B. Rudge, and Australian Aboriginal Believers at the New South Wales Camp-Meeting

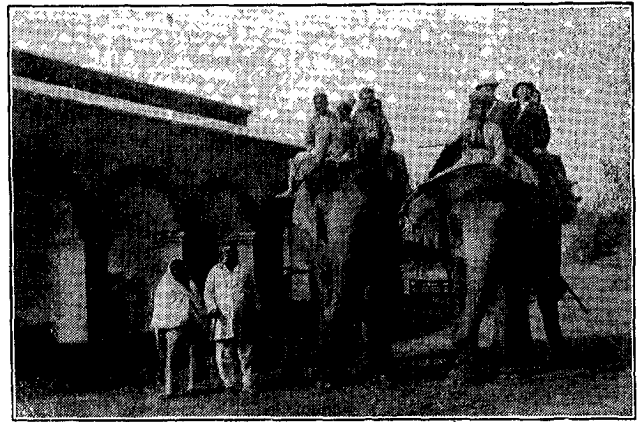
been compelled to return to America on furlough. Brethren Mattison and Morris accompanied us to Najibabad. We were met at the station by our Indian workers, who brought two magnificent elephants for us to ride out to the station, about a mile from the town. A ride on an elephant was a new experience for us, but typically Oriental, and one that we greatly enjoyed.

At this station we have a boys' school, which is being successfully conducted. Six Indian workers are connected with the evangelistic and school work. In the afternoon we took another ride on the elephants, this time to a village of about 4,000 inhabitants, named Jalalabad. Brother Buddha Singh is stationed here. This brother is a very energetic and devoted laborer.

When we arrived at Jalalabad we were given a very hearty reception by a wealthy Hindu merchant, Mr. Junga Pershad. After we had been served with Indian sweets, we spoke to this gentleman and his friends who had assembled, on the subject of Christ and his coming kingdom. They gave the best of attention. From here we went to the home of a Mohammedan, Judge Hassan. We were very cordially received by this gentleman in his garden, where we sat under a large, beautiful tamarind tree, and conversed with him through Brother Singh, who interpreted for us. He then invited us into his house, to partake of quite an elaborate dinner he had prepared for us. After dinner had been served, we again spoke to the friends assembled, who gave most respectful attention. Though he has been stationed at this village but a short time, Brother Buddha Singh seems to have won his way to the hearts of a very intelligent class of the Indian people, and we hope and pray that he may be successful in leading them to the Saviour.

Friday, January 24, we arrived at Rangoon, Burma, from Calcutta. It had taken us two and a half days to make the trip across the Bay of Bengal on the S. S. "Arankole." We were soon at the hospitable home of Brother and Sister Charles Lowry. We greatly enjoyed the Sabbath spent with our dear people at Rangoon. They have a strong church in this city, which is the center of the beautiful country of Burma. The work among the Burmese people has a good start, and gives promise of substantial growth here.

We visited our Karen station near Kamamaung,



This picture was taken in front of the compound at Najibabad, and shows Brother Buddha Singh and his wife standing. He is our evangelist at Jalalabad. On the elephants are Elders C. W. Flaiz and E. E. Andross, Brother R. P. Morris, and two native workers.

on the Salwin River. The trip up this river from Moulmein is one of the most beautiful river trips I have ever taken. From early morning till evening we were on one of the comfortable river steamers, journeying up this beautiful stream. At no time, I think, were we out of sight of the peculiar but picturesque Buddhist pagodas which stand on the lowland as well as on almost every hilltop.

After spending the night on the steamer at Shwegun, we went aboard the mission motor boat, the "Berea," that had come down the river from the mission to meet us. We had a ride of about twenty miles up the river from Shwegun on the small boat, and this was most inspiring. The farther up the river we went the more beautiful the scenery.

Brother E. B. Hare, formerly of Australia, is in charge of the Karen station. He and his wife, the daughter of Brother and Sister J. E. Fulton, are diligently applying themselves to the study of the Karen language, and have made splendid progress. They now have quite good command of it.

I think this is the most beautiful site for a mission station I have ever seen. The view from the veranda of the bungalow, both up and down the lovely Salwin River, defies description. The mountains of Siam may be clearly seen in the distance.

They have a school started in the little church building, with eleven children in attendance. Eight of these children were recently taken out of the village homes, and are now kept in the homes of our workers. The parents of these children are all animists, or devil worshipers, and the children knew nothing of religion save this gross form of heathenism till they came to our school. They were taken with the distinct understanding that they should be taught to be Christians. We visited one of the villages from which these children came, and were in the home to which one of the brightest of the boys belonged. The father is the headman of the



Brother M. M. Mattison and Family, and Brother and Sister Roland Leasby, in Front of the Mission Bungalow at Hapur



village. The change that has come over these children is truly marvelous. Today, instead of going about absolutely naked, as they did formerly, and worshiping snakes and everything that is vile, they are neatly dressed, well behaved, have given up the use of tobacco and the betel nut, beautifully render the sweet songs of Zion, earnestly pray, and are very happy in their new home. Brother Peter, who was formerly a student in our Meiktila school, is their teacher. My heart was at once drawn out in love to these children that have been plucked as brands from the burning, and I felt sure that if our dear brethren and sisters at home could only see the work that is being accomplished by our missionaries for the children and youth in these dark lands, they would be willing to make every sacrifice in order to enlarge and make still more effective this work so greatly blessed of God.

The reader may wonder why young people of more mature years are not brought into the school, that thus native workers may be more quickly prepared. This will be done just as soon as the confidence of the people has been obtained; and it is now rapidly growing. Our workers have the promise of the attendance of some older boys at their school another year.

Brother Hare has a small but substantial dispensary building, and is winning his way to the hearts of the people by ministering to their physical wants as well as through preaching. He has a capable, devoted native evangelist associated with him, and he could keep several more employed to great advantage if he had them trained for service. This is a new station in a portion of the Karen field not occupied by any other mission society, and gives promise of splendid results. But I might repeat this story, varying only to meet the different conditions existing in the different parts of Burma where our work has been started, and in each case could tell you truthfully that the harvest is ripe, the sheaves are waiting only to be gathered in.

Not being able, before the Sabbath, to reach our Meiktila school, which is situated north of Rangoon, not far from Mandalay, we stopped at Yamethin and spent the Sabbath with Brother H. A. Skinner, who is at present devoting his entire time to the study of the language. Saturday night we took the train for Meiktila, where we arrived early Sunday morning.

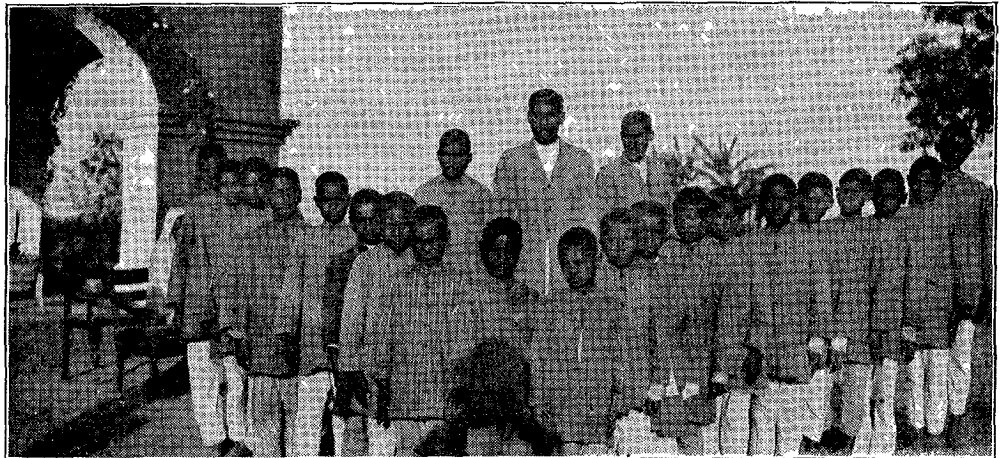
Here we have a splendid school plant. Prof. D. C. Jaudington is in charge, with a good faculty to assist him. There is an enrolment of one hundred thirty pupils, twenty-five per cent of whom are boarding students and seventy-five per cent day students. The school conducts a number of industries, such as the manufacture of boots and shoes and rattan furniture, carpentry work, soap making, sewing, lace making.

We have here a church membership of fifty. There are thirty-three active Burmese members, about fifty per cent of whom came out of Buddhism. From

this school there should soon go forth a large number of well-trained, efficient Burmese evangelists and teachers to help in the finishing of this work.

We were very glad to see Brother and Sister R. A. Beckner when we returned to Rangoon, though sorry that time would not permit us to visit their station at Henzada in the Delta division of Burma. They have been in that field about a year and a half; have been doing work in twelve or fifteen villages, in each of which they have interested people. He has one Burmese evangelist assisting him. There are eight baptized members there, and two ready for baptism. Two who are now engaged in work in other parts came from that field. There are twenty-five on their list who are being prepared for baptism, and who seem to give evidence of being genuinely in earnest.

Upon our return to Rangoon we were entertained in the home of Brother and Sister G. A. Hamilton, who have charge of the English work in Rangoon. We found Brother Lowry quite ill, but the physician



STUDENTS IN THE BOYS' SCHOOL AT NAJIBABAD, WITH THEIR INDIAN TEACHERS

did not yet seem to be quite sure of the nature of his trouble. The next morning we visited him before taking our boat for Calcutta. The doctor had told them that morning that he had the smallpox. He came to the window and talked with us for a few moments, and as we left his home we did not have the least thought that one week from the following day he would die a victim to this disease.

In the death of Brother Charles Lowry this cause has lost a very devoted, consecrated, untiring laborer, and Burma has lost a very efficient leader. Though our acquaintance with him was brief, during the few days that we stayed at his home, and while we were traveling together through his field, we learned to love him very dearly. He never failed to have vernacular literature with him; and on the boats, at the stations, and wherever he had opportunity, he distributed it among the people, selling large quantities. He had made splendid progress in the Burmese language, and embraced every opportunity to talk with the people. Men and women, though entire strangers, seemed to enjoy having him come into their homes, and he seemed to gain their confidence at once. We visited quite a number of Burmese homes in the villages, and I was very much impressed with the remarkable way in which he had developed this peculiar gift. He seemed to have the unbounded confidence of his fellow workers, as well as of all with whom he was acquainted.

The loss, however, falls most heavily upon his dear family. We sympathize most deeply with them in

this sad affliction. But we know that he fell at his post, faithful to the last; and very soon this grave in Burma, where our dear brother rests, will be opened, and he will come forth glorified. The words of our Saviour, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them," become more and more precious to us as our loved ones fall in death.

One by one our laborers are falling at their post. Who among the youth will consecrate their service to God, and step forward to fill these vacancies? The ranks must not be depleted; our forces must be greatly enlarged and strengthened everywhere.

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### *Our Work in Ecuador*

E. H. WILCOX

ON arriving in Quito, Ecuador, Sept. 17, 1918, I was met by our good brother, John D. Lorenz, who has charge of the Ecuador Mission. He and his family were well, and greatly rejoiced to meet again one from their own native land. The evening following my arrival we began holding meetings with those who had gathered from other parts to attend the colporteurs' institute. As not all who were expected had arrived at that time, we did not begin the institute proper till the following Sunday. Our work is still in its infancy in Ecuador, and our workers have to contend with fanaticism. However, our night meetings, which were continued for a week and a half, were quite well attended by those not of our faith.

On Sunday, September 22, we began our regular institute work,—considering the importance of placing our books and magazines in the hands of the people, the different steps in Christian salesmanship, book study, and how to make a success in the field. These meetings were well attended by all our members. On Friday evening, after speaking on the needs of the hour and the great responsibility resting upon us, a devotional service was held, in which the Spirit of the Lord came in and blessed. All expressed their determination to do more for the winning of souls, and dedicated themselves anew to God. As a result



A TYPICAL INDIAN WOMAN OF QUITO  
She is carrying a large keg of water on her back.

of our institute, three good, strong men are ready to enter the work. One is a young man of ability, who has been quite a high official in the Ecuador army. He has canvassed some already, with good success.

I was interested in the story of his conversion. He came to the mission about a year and a half ago without money or a place to stay. He had been thrown out of his official position in the army by the change of presidents in the republic. His father and mother had died, and his older brothers had taken the property, leaving him without anything. Brother Lorenz took him in, and kept him for some time. The young man could not find work. One day, after he had been there for some time, Brother Lorenz asked him if he would not like to try selling some of our small books. He seemed quite pleased with the opportunity, and began at once. Later he accepted this truth and was baptized. He is now working hard selling our books, as a charter member of the new Inca Union Training School that Brother H. B. Lundquist has come to open.

The Ecuador Mission is a needy field, and a field with a great future before it. Within its borders is the vast tropical, fertile valley of the Guayas River and its tributaries, in which are produced the finest bananas, oranges, and pineapples of South America. Because of the unsanitary conditions existing there, a foreigner cannot with safety enter these valleys. We are looking for a good native worker who is accustomed to the conditions, whom we can



THE COMPANY OF BELIEVERS AT QUITO

place in this field. We believe that, with a God-fearing, energetic worker in these valleys, a great harvest of souls can be reaped. In the large central plateau, which is a very healthful place, but little has been done. Then, to the east of the Andes lies a great region, some parts of which are inhabited by semicivilized people, while other parts have never been explored. And we believe that, with a man to begin work in the more civilized part, among these Indians, our work could be extended to unlimited bounds. There are wonderful opportunities before us for opening up work among them. They are a very good tribe, with fine features, and not of the rough, savage type.

At present Brother Lorenz is the only foreign worker. He has as assistants three native colporteurs and helpers, one of whom has not been in the work, but is shaping his affairs so as to enter it. Having the responsibility of the church at Quito, and the city work to look after, Brother Lorenz cannot get out over the field to look after new interests as he should be permitted to do. He is greatly in need of a field missionary secretary, who could help him build up a good army of colporteurs. A man is needed to open up the Indian work, and a man is needed for the coast valleys.

As we look over the field, ripe and ready for the harvest, we are made to exclaim, Oh, that we had more men and means! We sincerely ask an interest in your prayers that God will supply these needs, and do it very soon.

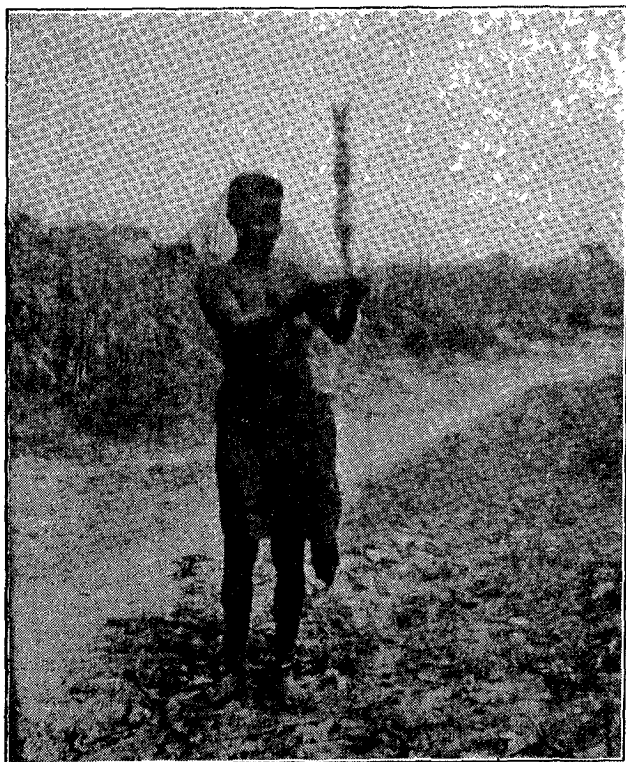
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### *Opening a New Mission in the Belgian Kongo*

VICTOR WILSON

ON recommendation of our Mission Board, F. R. Stockil and I made a tour of investigation into the Belgian Kongo.

The Kongo is well watered, is covered with an abundance of timber, is rich in minerals, and abounds



A Kongo Woman Spinning



The Lualaba River, Belgian Kongo

in game of all kinds. Although there are long stretches of country where no natives are to be found, one finds in the well-populated parts large villages, some of them containing 30,000 inhabitants. The natives are quite intelligent, and excel in the arts of building, basket and sieve weaving, and spinning. The accompanying photograph shows a woman busily spinning.

As one enters the Kongo from the south, he passes through miles of forest before arriving at Elizabethville, where the big copper smelters are. The railway continues on to the large copper mines around Kambove, then on to the Kapiri Plateau, and down to Bukama, the railhead, on the beautiful, clear, Lualaba River.

The climate on the plateau is grand — cool at night, with fresh breezes blowing during the day. There is no malarial fever. The tsetse fly cannot live up there, and as there is plenty of good grazing and water, cattle do well. Before the railroad was built, numerous herds of all kinds of game were found on the plateau, but during the railway construction much game was slaughtered to supply meat for the men. One still meets small herds of game, and the roan antelope and hartebeest make a pretty sight as they graze out on the open.

From the missionary standpoint the Kongo is a very interesting country, though difficult of access. The natives are not found near the railway line; one has to go a number of miles to arrive at any village. Thousands have not yet heard of the soon coming of Jesus. We are hoping that a beacon may soon be lighted there, that many now in the depths of heathen darkness may learn the glad tidings of the gospel.

*Livingstone, Rhodesia.*

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### *Cuba's First Convert*

S. E. KELLMAN

"*Buenos días, Hermano Pedro,*" was my greeting to this old warrior for Christ in Cuba. For twelve long years,— he says they have been short,— he has been a believer in the message, and is today our most successful native evangelist. Almost every day he can be seen beneath the tropical sun, in bad weather as well as good, walking along these poor roads, visiting the country people, selling our literature, and seeking out the lost sheep of Israel. He is a typical illustration of the gospel worker seen by the prophet Jeremiah, who was to "hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.



"Tell me about the commencement of our work in Cuba, Brother Pedro," I requested. "I am told that you are our first convert, and I should like to know how it came about." And here is his reply, in substance, of how God began the good work in Cuba that is now reaching out to every part of the island, gathering and literally transforming the lives of many for the kingdom of God.

"It was in 1906 that Elder E. W. Snyder, our first missionary to Cuba, held some meetings in Marianao. On the first evening he preached from Daniel 2, and as I never had heard about there being prophecies in the Bible, it was a marvelous surprise to me. This was the first time I had heard of such a thing as the soon coming of Jesus, and I was determined to know more about it. At the close of the meeting I asked Brother Snyder where he lived, and next day went to visit him. Seeing a chart on his wall, 'The Law of God,' which I never had heard mentioned in my church, I asked for an explanation, and so learned about the Sabbath of Jehovah. Homes open to the Word of God were found, and several gathered in different places for the study of Bible truth. This was the first effort made in Cuba to preach the third angel's message, and resulted in a few accepting the Word of God for their guide in life."

Thus God opened the way for a great work. The first convert is now being used of God to convert others, who in turn are devoting their lives to the service of God, with the circle ever widening, until, according to the divine plan, every soul in Cuba will have received the warning by either living voice or printed page.

The blight of Romanism is everywhere in Cuba. Protestantism is regarded by many as a disgrace. Because of deep-rooted prejudices and superstitions, the work has moved very slowly, but surely it is making definite progress.

The original Indian inhabitants are completely absorbed, and the population is a cosmopolitan mixture of Spaniards, Americans, Negroes, some Asiatics, and thousands of their descendants through mixed marriages.

Leaving the home of Brother Pedro Cruz in Guanajay, where we have a church organization of about thirty members, let us now visit two of the most prominent of the converts he was instrumental in reaching.

At Minas, in the province of Camagüey, lives Brother Manuel Avila. This brother was found by Brother Cruz after the latter accepted the faith.

Brother Avila was an earnest Christian, and to demonstrate his zeal, thinking Brother Cruz to be an unbeliever, he invited him to the services in his own church. "I accepted," says Brother Cruz, "because I was looking out for an opportunity to invite him to our meetings. After I had visited his church, he was glad to come with me to hear Elder Snyder. After his first visit, he required no urging to return to the place where the Bible was so wonderfully opened to our understanding." Brother Avila is now the regularly ordained elder of our largest church in Cuba. From this church go out many colporteurs with the truth for these last days.

At the extreme eastern end of the island is Santiago de Cuba. Here we have an organized church of twenty-five members, presided over by Brother Manuel Román. While Brother Cruz was holding meetings in Cerro, Habana, one night young Román came in with two companions "*para burlarse*" (to make fun of the proceedings). The glorious appearing of Christ was Brother Cruz's theme, and —

"Truth from his lips prevailed  
with double sway,  
And fools who came to scoff,  
remained to pray."

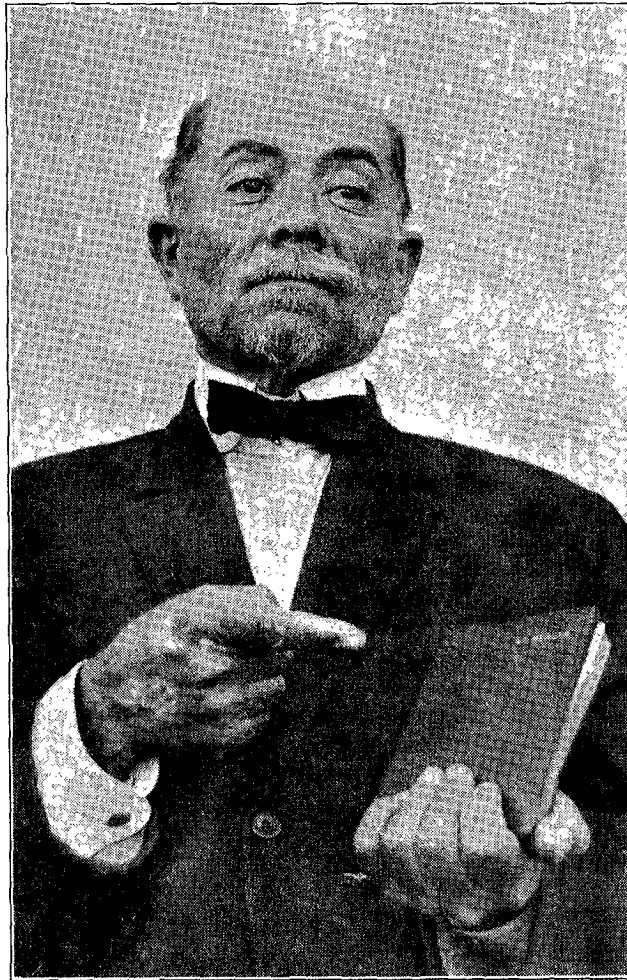
From being a shiftless, careless young man, Brother Román, through beholding, has become changed, until our committee has licensed him to preach the gospel. He has traveled as a colporteur throughout the length and breadth of the island, and has been our most successful salesman in the past. Now he has charge of the work in one of the important cities of Cuba.

We have seen that the same message, preached in

the same way as in the homeland, produces like results everywhere. The angel of Revelation 14 was seen flying in the midst of heaven, preaching the one selfsame gospel to every nation, and that same message produces precious jewels for the kingdom here as elsewhere.

Cuba is larger than the State of Ohio, and her inhabitants number more than those of the State of Tennessee, yet we have no church building in the whole island. The style of building here is very peculiar to Spanish fields, and halls as we know them in the States cannot be had. Meetings are held in private homes. We believe that if we had some church buildings, it would put our cause on vantage ground for more successful work.

We need missionaries,—families who can give up the comforts of home for the sake of the gospel; families with a knowledge of how to gain their living from



BROTHER PEDRO CRUZ  
First Convert to the Third Angel's Message in Cuba

the soil, and capable of teaching others; families who believe in the message, and who can live the truth in all its phases, and who can give simple treatments in hydrotherapy. With the love of God burning in their hearts, such families could wean many from error and prepare them for translation into the kingdom of God.

*Matanzas.*

\* \* \*

## The Malaysian Union Conference

IRWIN H. EVANS

THE first session of the Malaysian Union Conference was held in the Seventh-day Adventist chapel at Singapore, Jan. 14-29, 1919. All the workers in the entire field, both native and foreign, except those recently located in Siam, were in attendance.

It was originally planned that the conference session should be preceded by a seventeen days' institute conducted by Elder W. W. Prescott. Later it was thought advisable to have the conference session precede the institute, the intention being that the institute should occupy the time until February 7, or longer if it seemed best.

The conference proceedings followed the general routine, with one or two Bible studies each day. The business and studies were translated into Malay and into two dialects of Chinese.

The reports of the various officers showed the work that had been accomplished; yet there was a universal prayer for a new experience and power to open a greater soul-winning campaign than ever before. Every worker has sought God for the promised power to accomplish greater things for him in days to come.

Brother Prescott's studies were greatly appreciated by both native and foreign workers. They were helpful in many ways: they inspired as well as enlightened. They set forth the Holy Spirit as our helper and as the leader of the true church on earth, and he was shown to be our leader and colaborer.

Brother C. E. Weakas had spent some six weeks in the field, and was with us during the meeting. He always helped in the right way.

Prof. S. L. Frost conducted a teachers' institute, and gave valuable counsel during the conference. His remarks on the training of workers were timely, and if heeded, will supply the field in the near future with many much-needed workers.

Brother J. J. Ireland was ill with fever and unable to attend many of the conference meetings. He was better when the meetings closed, but not very strong.

The outlook for growth in this field is most encouraging. We have every reason to look for a larger ingathering of souls than heretofore.

The new printing plant is under construction, and in a short time will afford a place where the Malaysian field can do its own printing of literature. In 1918 the field sold more than \$8,000 worth of our denominational literature. The goal for 1919 is set at \$10,700, which, under the blessing of the Lord, will be more than reached.

We found most of the workers of good courage, and as the meetings progressed they pressed together, putting away every known barrier that separated them from God.

We look for a great ingathering of souls in this difficult field. It was hard to leave these workers after so pleasant a time together, but the Holy Spirit will be their constant Helper.

## The Neglected Continent

J. H. MC EACHERN

THE divine injunction, "Lift up your eyes, and look on the fields; for they are white already to harvest," applies in a special sense to South America. Here is a continent with nearly sixty millions of benighted souls waiting for the advent message to set them free from the darkness and superstition of the Dark Ages. Because South America is not distinctly a heathen country, it has become "the Neglected Continent" so far as Protestant missions are concerned. Since the days of Carey and Judson, the great pagan fields of the Far East have claimed almost the entire attention of all mission boards, while the blood-bought souls of Latin America have been left helpless in the hands of Catholicism.

We rejoice, however, that a small beginning has been made in South America by various Protestant missions, Seventh-day Adventists sharing in this pioneer work. Our workers have planted the banner of the last message of mercy in every one of the republics; but when we look at the vast territory still unentered, our hearts go out in pity, and we cry, "O God, awaken thy remnant church and send forth missionaries to this benighted land."

The remarkable success attending the efforts of our colporteurs is evidence that South America is ripe for the third angel's message. From Ecuador, the land beneath the equatorial sun, comes a report that the superintendent of the mission has been out with his prospectus, and has taken forty-two orders, approximating in value \$168 gold, in one day. From Bolivia the field missionary secretary writes concerning a recent trip to a city in the interior: "I left a wide-awake colporteur there, who is filling the town with our literature and conducting a little Sabbath school with the interested people."

Brother Otto Schulz, writing from Chile, says: "The sun is burning without mercy, but today we have taken sixty orders. The governor has given his order for 'Heralds of the Morning.'"

The colporteurs in the Austral Union are averaging sales of \$3 gold an hour for every hour they work, and have set their goal for 1919 for sales amounting to \$66,000. Some of the Brazilian colporteurs average sales of more than \$50 gold a day.

The work of the consecrated colporteur is not without results in South America. The seed sowing is already yielding an abundant harvest. From the north, the south, the east, and the west of the continent comes the same unanimous cry: "The new interests are more than our present force of laborers can care for. We *must* have more ministers to instruct and baptize those ready to accept the truth." As an illustration of this, the superintendent of the Peru Mission recently made a trip into the interior and baptized about forty-seven believers who had never seen a worker except the colporteur who had sold them our literature.

Pray that God may quickly give us such an army of colporteurs in South America that this great continent will be awakened by the light of this movement even as Europe was stirred by the Reformation.

\* \* \*

As Thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word.—*Jesus*.





# 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."

## MOTHERHOOD

ELIZABETH ROSSER

THE mornings and evenings are burdened with care  
Where the mother her little brood hovers:  
The burdens no other can feel or can share,  
From the first early summons that rings up the stair  
To the last kiss at bedtime, the last whispered prayer,  
And tucking them under the covers.

It is hers to provide them with bread for the day;  
For soul and for body she chooses:  
To watch for the perils besetting the way;  
To bring back the feet that are tempted to stray;  
To guide the young hands at their work or their play;  
And to soothe all the bumps and the bruises.

A few fleeting moments are all she can have  
To home and to hearthside to bind them;  
And then comes the summons they dread or they crave,  
They climb the steep mountain, or cross the wide wave;  
And sometimes (Lord, help us!) the door of the grave  
Swings open and closes behind them.

So, toiling and trusting, she carries her load,  
And follows her heaven-born mission;  
She guides their young feet where her Master has trod;  
Alone, on her knees, she uplifts them to God,  
And leans on his staff while she bows to his rod,  
And waits for a joyful fruition.

\* \* \*

## How Shall We Save the Children?

IRVING E. BAKER

"SEEING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 11-14.

It is true that the end of all things is at hand, that the day of God is just before us, that we are standing on the very borders of the world to come. And with this realization comes the ever-insistent question: Am I ready to meet the King in his glory? Shall I stand before him "without spot, and blameless"? As we answer this query in our own hearts, the question naturally arises, How about our children? Can we bear the thought of spending an eternity with the Lord, while our heart's dearest treasures are eternally lost?

We are told in Second Corinthians 3: 18 that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Now, if by beholding we become changed into the image of God, will not our children be changed by beholding the same glory of God reflected from our lives? The parents stand in place of God to their children, and the children look to them for example as well as for precept.

The children of Israel were instructed to teach diligently their children the law of the Lord—"when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 7.

Abraham "command[ed] . . . his household after him." The secret of his wonderful success in gov-

erning his household is found in Genesis 26: 5: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." He was an example in word and in deed to all who composed his household.

An article by Mrs. E. G. White, which appeared in the REVIEW AND HERALD of Oct. 12, 1911, clearly sets forth the responsibility resting upon us as parents:

"To all parents who profess to believe in the soon return of Christ, there is given a solemn work of preparation, that they and their children may be ready to meet the Lord at his coming. . . . There are few parents who realize how important it is to give to their children the influence of a godly example, yet this is far more important than precept. No other means is so effective in training them in right lines. The children and youth must have a true copy in right-doing if they succeed in overcoming sin and perfecting a Christian character. This copy they should find in the lives of their parents. If they enter the city of God, and rejoice in the overcomer's reward, some one must show them the way. By living before their children godly, consistent lives, parents may make the work before them clear and plain.

"It is God's desire that parents should be to their children the embodiment of the principles laid down in his Word. Let them make it their aim to train their children for God. To keep the feet of their children in the narrow path will call for faithful effort and constant prayer, but it is possible to train the children and youth to love and serve God. It is possible to inculcate the principles of righteousness, line upon line, precept upon precept, here a little, and there a little, until the desires and inclinations of the heart are in harmony with the mind and will of God. When fathers and mothers realize the responsibility resting upon them, and respond to the appeals of God's Spirit in behalf of this neglected work, there will be seen in the homes of the people transformations that will cause the angels to rejoice. . . . It is the privilege of parents and children to grow together in the grace of Christ. . . .

"My brethren and sisters, let your daily life in the home reveal the living principles of the Word of God. Heavenly agencies will co-operate with you as you seek to reach the standard of perfection, and as you seek to teach your children how to conform their lives to the principles of righteousness. Christ and heavenly agencies are waiting to quicken your spiritual sensibilities, to renew your activities, and to teach you of the deep things of God. . . .

"Home missionary work is a most important work. It should be our first work to give that light to those related to us by the ties of kinship and blood. There should be no neglect on our part to do our utmost to bring them to an understanding of the knowledge we have received. Will parents allow their minds to be engrossed with trifling matters, to the neglect of the all-important question, 'Is my family prepared to meet the Lord?' Will they assent to the great truths that are present truth for these last days, and be interested to see this message going to other peoples and lands, while they allow their children, their most precious possession, to go on unwarned of their danger, and unprepared for the future? Shall those who, from the Word of God and through the witness of his Spirit, have had clear light concerning their duty allow the years to pass without making definite efforts to save their children?"

May these words sink deep into our hearts; and may our lives, by the grace of his transforming power, so represent God before our children that they may, by beholding, be changed into the image of the Eternal One.

\* \* \*

"THE fruit of the righteous is a tree of life."

## The Ideal Home Life

NAPOLÉON is said to have declared on a certain occasion that the greatest need of France was mothers. We should not be far wrong if we were to change and enlarge that proposition and say that America's greatest need is homes wherein there is the manifest presence of God. If the home is spiritualized and made permanently safe, we need have no fear concerning the life and destiny of the nation.

A profound reverence for God marks the ideal home life. That is the supremely important thing. Take that away, and the home life has a fatal lack. It may display a certain kind of polish or refinement, it may have an abundant supply of elegant furniture, with most expensive rugs on the floors and the costliest pictures on the walls, but if God is not worshiped and loved it is deprived of the sweetest, most ennobling thing known in human experience.

A sanctified love for one another characterizes the members of the model home. It is a love that is clean and strong, beautified by Christ. It is marked by unselfishness, expressing itself in earnest solicitation for one another's comfort and welfare. When Mr. Moody was nearing the hour of death, some one mentioned to him his wife's name. Mr. Moody said, "O yes, she is like Eve, she is a mother to us all."

Home should be blessed by a wholesome cheerfulness. To be perfectly candid, we believe in having a good time. Fun is not synonymous with sin. There is nothing in the Bible, so far as we know, that forbids a person to smile or to laugh heartily. Charles Kingsley once wrote to his wife: "I suppose there is no home in all England where there is so much laughter as in ours." The presence of the ark of God will not place a ban on the playing and romping of children. Can any one measure the spiritual damage and loss in a home caused by a person who is a chronic grouch? Present-day working conditions tend to encourage nervousness and sensitiveness. Many persons are laboring desperately hard. A man must be careful or he will come home in the evening time with a cloud on his face. And unless he opens his heart widely to the grace of God, he may develop into a hopeless crank. There used to be a popular lecturer in our country who diffused the spirit of good cheer so widely that he became known as "The Apostle of Sunshine."

In our homes we need to encourage and to promote in every possible way a real culture, which means wholesome development along all those lines which make for a complete and beautiful life. The home in a certain sense should supplement the school and the college. It should have as choice a library as possible. Milton said that "a good book is the precious lifeblood of a master spirit." Conversation should be cultural, with themes of wholesome interest requiring real attention and intellectual appreciation. How much better to talk of these things than to indulge in light gossip, which too often is mentally and morally hurtful!

The ideal home is characterized by a deep sense of social responsibility. While it is a place where confidence and secrets are to be sacredly preserved, while the home seeks primarily the welfare of its immediate members, yet it must not be a place of cloistered seclusion, and it must not indulge in a narrow, self-centered life. It will make a fatal mistake if it does so. The home is part of the great social organism. It is obligated to contribute of its

very life to the needs of the community, the state, the nation. It should be closely and vitally linked up with the church. It should have the missionary vision, looking out as Christ himself looks upon the great fields white unto the harvest. What is finer in this world than a Christian home, the members full of the compassion of Christ and his desire for the salvation of souls?

The ideal home of earth is a prophecy, a figure of the heavenly abode. What better can we wish for one another than a beautiful, blessed home life here, and then to be at home with God forevermore? — *W. E. M., in the United Presbyterian.*

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## A Soft Answer

F. E. HARRISON

"A SOFT answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the Lord are in every place, beholding the evil and the good. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit." Prov. 15: 1-4.

The human tongue is indeed an unruly member. How many sorrows and heartaches, and how much suffering in this world, have been caused by hasty words, or words thoughtlessly spoken. In Proverbs 18:7 we read: "A fool's mouth is his destruction, and his lips are the snare of his soul." How true this is — that a man's lips are "the snare of his soul." The sad thing to contemplate, however, is that a man's lips, or words, are not only the snare of his own soul, but also the snare of his brother's soul. His words may be the cause of some one's going astray, or they may cause a brother to forsake the Christian life he is striving to live.

To the man who utters angry or hasty words sure punishment will be meted out. Says the wise man: "A fool's lips enter into contention, and his mouth calleth for strokes." Verse 6. "A false witness shall not be unpunished, and he that speaketh lies shall not escape." Prov. 19:5. The Scriptures also tell us that a man is not judged alone at that day by his deeds, but by every idle word that proceedeth out of his mouth.

Considering these things, let us resolve that our thoughts and words shall be pure and holy, and let us prove the strength of this resolve in our daily conversation.

\* \* \*

It is not easy to think of anything apparently more useless than an old newspaper, torn, crumpled, and looking only fit for the fire; but as a matter of fact, there are several ways in which it can be used. When sweeping day comes, and there is no supply of moist tea leaves ready to use for collecting the dust, an old newspaper torn in shreds and sprinkled with water will prove an excellent substitute. When carpets are lifted and beaten, it is a good plan to lay several thicknesses of newspaper underneath, either in place of, or above the felt or brown paper sold for the purpose. The reason for placing the newspaper above, next to the carpet, is that printer's ink is a splendid moth preventive. For cleaning windows and polishing looking-glasses nothing is so good as a wad of damp newspaper pulp, followed by a vigorous polishing with a ball of dry paper rubbed soft in the hands. Unless the paper is made soft in this way it is likely to scratch the surface of the mirror. — *Western Watchman.*



## SOUTHERN NEW ENGLAND CONFERENCE

ABOUT two years ago I came to this conference to labor in the Rhode Island district, settling in Providence. This district embraces the churches of Pawtucket, Providence, Peace Dale, Slocum, and Woonsocket, R. I.; and Attleboro, Mass.

The first summer we held a tent effort in Pawtucket, baptizing thirteen persons that summer and nineteen later on. These were from all the different churches in the district. Last summer we held a tent effort at Newport, and a number took their stand for the truth. In this fashionable watering place we now have a company of twelve who meet every Sabbath for the study of God's Word. These have not yet been baptized, as there has been no favorable opportunity.

The Pawtucket and Providence churches had debts on their houses of worship, dating from the time they were built. These debts, totaling \$1,700, were entirely canceled during the sixteen months I spent there. Besides liquidating this indebtedness, we put a baptistry in the Pawtucket church, which is the only one we have in that district, and was badly needed.

Last October I came to the New Haven (Conn.) district to labor. This district includes the churches of New Haven, Bridgeport, and Guilford. These three churches had been without a permanent laborer for about a year, so they appreciated having some one come to settle among them.

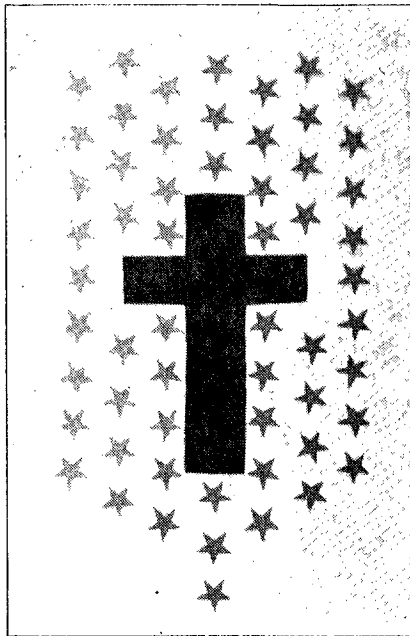
During the winter I conducted a course of lectures in the church in New Haven, which resulted in a goodly number taking their stand for the truth. Large numbers of *Present Truth* were used during this effort, being faithfully distributed by our people. Sabbath, March 22, nineteen were baptized, and Sabbath, May 10, ten more followed their Lord down into the watery grave. New Haven, Bridgeport, Guilford, Manchester, and New Britain were represented in these two baptisms.

The churches in this district are earnestly taking hold of the home missionary work. Nearly eleven hundred copies of "World Peace" have been taken by the members in the past three weeks, and most of these have been sold. A large number of "A World in Perplexity" and "The World War" have also been sold

in the past few months. Our people here are certainly awake to the message.

As there are many colored people in New Haven, in February we secured the services of Brother Alston, of New York City, to labor among them. He has had splendid success; a number have already begun to keep the Sabbath, and a few have been baptized. We expect soon to organize a church here, which will be a great help to this branch of the work, and we look for large results among these honest-hearted people. Brethren, pray for the work here.

H. C. J. WALLEKER.



Foreign Mission Service Flag at the College of Medical Evangelists

## THE LOMA LINDA FOREIGN MISSION BAND

THE College of Medical Evangelists was established in 1905, and from the first a strong effort has been made to interest the students in foreign mission work. Some of the first students graduated from this school went to the foreign field, and some of the missionaries whose articles frequently appear in the REVIEW, were at one time students at Loma Linda. While there has been a strong effort put

forth to interest the students in foreign missions, no organization of the students as a foreign mission band was perfected until about the beginning of this school year. It is true we had what was called a foreign mission band, which met at regular intervals and gave missionary programs, but no record was kept of the membership, and in fact there is no way of knowing now just who were members.

In organizing the young people's society at the opening of the school year, in September, 1918, it was thought best to organize a foreign mission band as a department of the young people's society. A leader, assistant leader, and secretary were elected, and we immediately set about securing members for the foreign mission band. It was planned that those who joined the band during this school year should be considered charter members, and that those wishing to join in the future should be received by vote of the present members. The band purchased a record book, in which to record the membership and the minutes of our meetings, as well as a copy of the constitution under which we are working. With very little effort the membership has grown until at the present time one hundred forty-two students, teachers, and other workers about the school have signed the missionary declaration, "It is my purpose, God permitting, to become a foreign missionary."

Our mission band is divided into seven groups, for study and active missionary work, as follows: (1) China; (2) India; (3) Latin America; (4) Africa; (5) Eurasia (Mohammedan fields); (6) Unentered Fields; (7) Correspondence Group. We meet every Friday evening for an hour, just preceding the regular Friday evening social meeting, and the groups take their turn in presenting the program for the evening. Each group is in charge of a leader, who meets with his group and assists them in their study of the field. There is a friendly rivalry among the groups as to which one shall be the largest, each leader and group endeavoring to have the largest group and to present the most interesting and instructive program possible.

Whenever possible we have missionaries speak to our band. Recently we have been favored with addresses from Elder W. D. Burden, from Japan; Elder W. H. Anderson and Elder E. C. Silsbee, from Africa; Dr. A. C. Selmon, from China; Brother Peugh, from India; and Brother Orno Follett, from the Indian mission in New Mexico.

In addition to our active membership we have a roll of honor consisting of fifty-eight members. These are foreign missionaries now in the field or on furlough who at some time have been students at Loma Linda. Others of our alumni are planning to go to the foreign fields as soon as possible, some having already received their passports. We have a service flag, about five by seven feet in size, containing fifty-eight stars, the name of the missionary which each star represents being affixed to the star. This flag was recently unfurled in the chapel. It has



One of the Study Groups of the Loma Linda Foreign Mission Band

been used to good advantage by our Sabbath school officers in keeping up the interest in foreign missions, thereby increasing the Sabbath school donations.

I am sure that the desire of the members of our foreign mission band is to "hold the ropes" for the missionaries until they themselves are ready to "go down into the mine."

ALFRED SHRYOCK, M. D., *Leader.*

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**AMONG THE CHURCHES OF COLORED PEOPLE**

LEAVING Washington, D. C., the last of February, the writer stopped over Sabbath, March 1, at Pittsburgh, Pa., where Elder A. N. Durrant is doing a successful work, and laying plans for a strong church school.

On reaching Detroit, Mich., I found the church there, which is under the leadership of Elder T. B. Buckner, coming up in the matter of tithes and offerings, and laying up money to build a church. They have already purchased a fine lot on the west side of the city, which is well located for a church building.

From there I went to Ohio, to see how the several churches in that State were progressing, and found the church in Cleveland, where Brother H. A. Rossin



Study Group of the Loma Linda Foreign Mission Band

expected to obtain full possession of it about the first of May.

April 3 I started toward the national capital by way of the Eastern States. I visited the church at Boston, Mass., where Brother C. W. Yearwood is quietly and seriously building up a good work. This church has about fifty members, and has a fine little church building, which is paid for. The lot is of sufficient

Elder J. K. Humphrey, who has been in Brooklyn and New York City for more than twelve years, has been able, by the grace of God, to build up the largest congregation of colored people we have in the United States, and to look after other churches besides. This church has more than five hundred members, who are giving thousands of dollars in tithes and offerings, not to mention the amount they are giving toward the church expenses and local work.

Brother C. E. Griffith is laboring in the Brooklyn church. He has been there since last December, and is doing well. The church is raising money, and is seeking, for the advancement of the work, to obtain a good church building.

The following Sabbath I met with the Philadelphia, Pa., church, where Brother Oswald and his wife have built up a strong and active church out of one which had fallen into decay. The church has been turned over to Elder R. L. Bradford, who is already there, and who has set himself, by the power of God, to do a work there that will be growing and lasting.

From Philadelphia I came to Washington, where for several weeks meetings of the various General Conference Departments and the Spring Council have been in session.

Our work here must not be overlooked. Elder G. P. Rodgers, who has charge of the Ephesus church, which is located at Sixth and N Streets, N. W., has done astonishingly well for the fifteen months he has been in this city. He has made several needed changes in their large church building, added many good members to the congregation, built up the tithes and offerings, raised a good sum



Study Group of the Loma Linda Foreign Mission Band

is laboring, doing well, not only in tithes and offerings, but in steadily raising money to pay off the church debt. They secured a fine, well-situated property last fall, and moved into it at once, which has added much to the standing and growth of the work in that great city.

Next I met with the church at Columbus, Brother J. E. Cox in charge. There I spent Sabbath, and on Sunday went to visit the church at Springfield, Ohio. Brother Cox has charge of these two churches, and is putting new activity into them. The members at Springfield were negotiating for a suitable property for a church, and doubtless have secured it by this time.

At the great border city, Cincinnati, where Brother R. R. Roberts has been stationed since last fall, the message is being given a hearing, and the church is gaining rapidly in membership, tithes, and offerings.

On returning to Detroit by way of Chicago, I spent Sunday, March 23, in the city of Indianapolis, Ind., where, under the active leadership of Elder J. M. Campbell, the truth has made rapid strides in all departments. These members had secured a most convenient church building, well situated for worship, and

size to admit of the erection of a new building, or the enlargement of the old one, so they are getting together some money to that end. While there I went to South Lancaster and Melrose. At Lancaster Junior College I saw Brother Banfield, who leaves school this year. He has been called to labor in West Virginia.

From Boston I went to New York City, and spent the second Sabbath and Sunday in April with the two churches there.



Study Group of the Loma Linda Foreign Mission Band



on the church debt, besides taking care of the church school work and local expenses for repairs, etc.

The First church, where Elder F. H. Seeney is laboring, is making substantial progress. It is now spending several thousand dollars in needed church repairs.

Sabbath and Sunday, May 10 and 11, I had the good fortune to meet with the growing church at Richmond, Va. Elder J. B. Mallory is in charge of the church there, and to some extent has oversight of the work in the State. A meeting of the mission committee was called, and plans for future work were laid.

It should be remarked that real growth has been made in our work throughout the whole country. The membership in all of our churches has advanced from 3,500, as shown in Elder C. B. Stephenson's report for 1917, to more than 4,700 in 1918. The tithes and mission offerings for 1918 were: Tithes, more than \$90,000; offerings, more than \$45,000. About \$30,000 of the \$45,000 reported for missions was collected through the Sabbath schools; and besides this, there was raised more than \$20,000 for local expenses, including church building money. And in addition, thousands of dollars' worth of literature has been sold and given away.

In our Northern churches we are raising twenty-five cents a week per member for missions, the same as the other churches, and in the South our churches — those who know about it — have gladly acceded to the request to bring their offerings this year up to twenty cents a week per member instead of giving ten cents, as in previous years.

I trust that my people and our breth-

ren generally will not forget the Negro collection to be taken October 11 next for Oakwood Junior College and the work of the department in general. Let every one try to make it at least a *dollar day*. More will be said concerning this collection later.

And here, before closing, I desire to thank the union and local conference presidents and other officers in whose territory I have recently been, and all others, for their friendly support of the work among my people which has come under their care, assuring them that my greatest desire is to build up and establish my needy people in this saving message.

I trust that we shall ever keep in mind these words of the Prince of teachers: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." W. H. GREEN.

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### ENCOURAGING PROGRESS IN BRITISH GUIANA

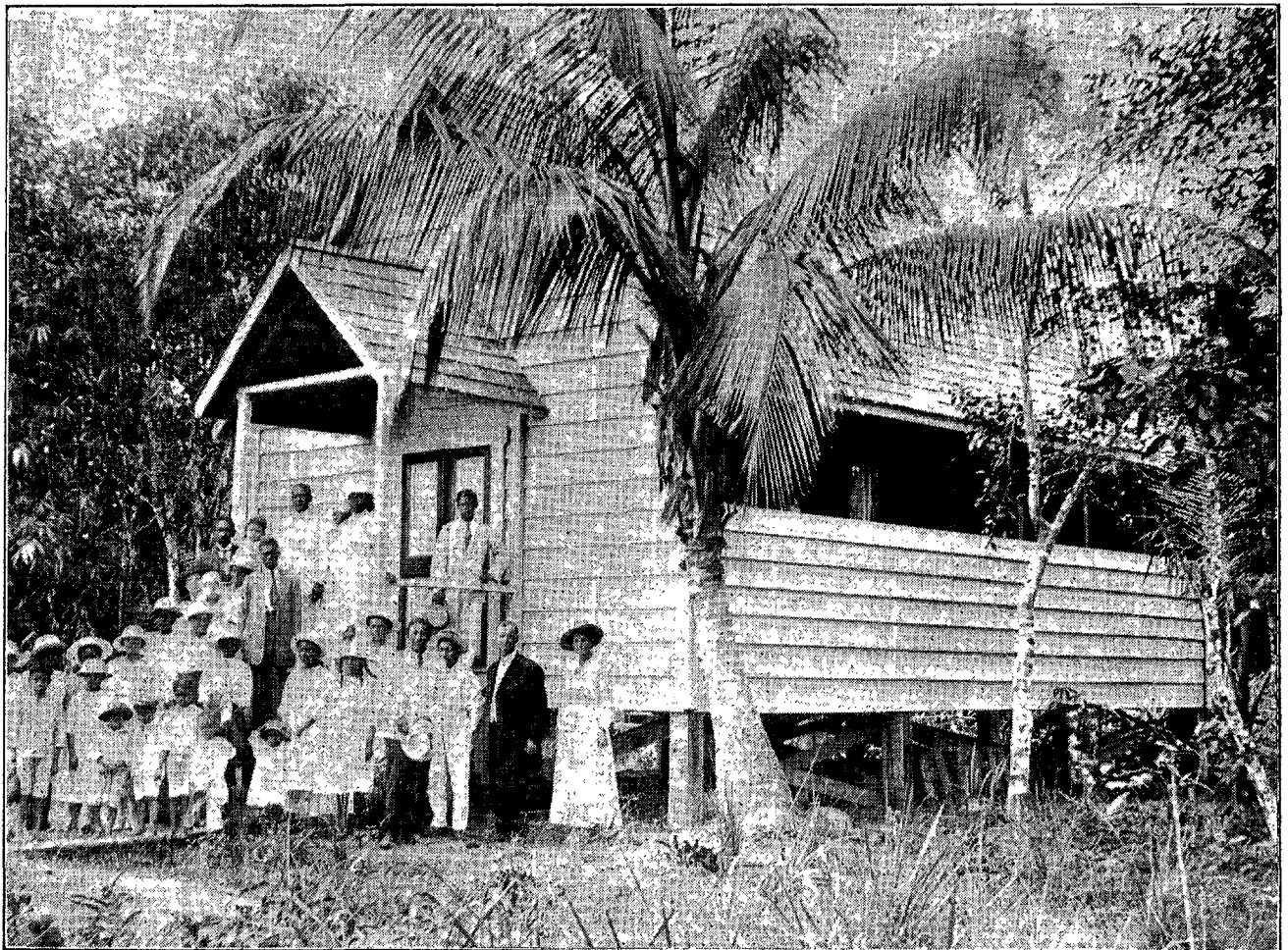
It has been some time since we reported through the REVIEW. We have been prospered in many ways since our last report. We decided to pitch our tent this season up the Demerara River about eighty miles from Georgetown, at Wismar, twenty miles from our Bootoba Mission. Some meetings had been held there, with interest at times, but nothing had been sufficiently developed to establish our work. We thought the time had come to make a strong effort, so we pitched our tent there early in September, 1918. We took Brother and Sister Lewis from our Tapagroma Mission to assist in the meetings.

We found plenty of prejudice, and had to meet strong opposition. But nevertheless many who had never confessed Christ, and some others, accepted the truth. So we felt that the time had come to provide a place of worship. In about six weeks we had a church building. The new building has been dedicated free from debt. Sixteen persons were baptized; these, with five former members, make a church of twenty-one members. The accompanying picture shows the established work at Wismar. We also have eight in the baptismal class, whom we hope to see fully developed; and there is prospect of growth in the future.

We also had the privilege of organizing a church on Wakenaam Island. Brother Lewis had been doing some good missionary work there. This place is near Tapagroma, where a company was started about ten months ago. On Wakenaam Island there were ten new members, also six who united by letter, making a company of sixteen members. Two of the new ones were leaders in two churches on the island. Surely a good strong nucleus has been formed, around which to build a large influential work. There are six in the baptismal class there. They have a room fitted up for a meeting place, but the growth is such that they have commenced to get material together for a church building, and have already purchased a lot for it.

Another company is ready for organization, according to Brother Payne, in the Pameroon district, where he has been working. I visited these people once, and hope to again soon.

We hoped that Elder W. S. Holbrook, the new president of the South Caribbean



THE NEW CHURCH BUILDING AND MEMBERS AT WISMAR, BRITISH GUIANA



Conference, would be with us at these important meetings, but he could not reach us in time. I. G. KNIGHT.

Georgetown.

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**GLEANINGS FROM THE FIELD**

THE dedicatory services of the Brooklyn (N. Y.) English church were held on Sabbath, May 10. Elder A. G. Daniels preached the sermon.

A SERIES of meetings has just closed in Astoria, western Oregon, as the result of which fifteen persons have been baptized and united with the church.

BROTHER F. B. DESMARETS, who is canvassing with our Spanish books in Southern California, is having some rich experiences among the Mexican people. He writes: "Last Sunday I attended a little Spanish Protestant church. Upon my entering the church, the minister stepped down from the pulpit and came and shook hands with me. He asked me to remain standing a few minutes so the people could see me. He told them he knew that I was engaged in a very good line of work; that he had heard of some of my work in another town near by, and that when I should call to see them at their homes with my books, to buy one. He then insisted that I take charge of the meeting. I told him I would much prefer to listen to him, but he would not take no for an answer; so I finally had to talk to the people."

**Missionary Volunteer Department**

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

**JUNIOR WORK IN SUMMER**

A SPECIAL effort is being made to continue our church school Junior societies through the summer—in some respects the best season of the year for missionary work. An "Appeal" has been sent out to church school teachers whose names and addresses we have, urging that some one be chosen at once to continue the work. Some suggestions on "Summer Interests for Juniors" have also been sent. If any teacher has not received this literature, let her write to her conference Missionary Volunteer secretary. Many teachers are now arranging for this work. A Texas teacher writes that she is on the lookout for "the right kind of leader."

Great earnestness should be manifested in doing something, and great care exercised to do just the right thing. Let church officers and parents take hold of this matter in earnest. Good leadership is necessary. In some cases it may be best to continue the boys' prayer band under the leadership of some young man who loves boys,—a "big brother;" and likewise the girls' prayer band under the guidance of a "big sister."

The summer activities may include some outdoor life, nature study, cross-country hikes with literature, outings, etc.

What shall it profit a church if things run ever so smoothly, apparently, but she loses her boys and girls?

M. E. KERN.

**HOW MANY WILL YOU TAKE WITH YOU?**

ALREADY, doubtless, you are planning to attend camp-meeting, and of course you are not going alone. The question is, How many will you persuade to go who might otherwise stay at home? An enthusiastic young person certainly has a great influence over others, and can accomplish much with the indifferent if he sets out determined to awaken an interest.

During the war the papers told of a certain battalion of soldiers in a Canadian city which could not go across because they were considerably short of the required number. One day the officers told the enlisted men they were to have three days' furlough to see what could be done. The young men hastened out among their friends and acquaintances, and aroused such enthusiasm that at the end of the three days the battalion was fully organized, and went to the front.

Personal work, with a noble motive and earnest prayer, will accomplish much in getting the unconverted and backslidden who especially need help, to go to camp-meeting.

Often wonderful results come from such efforts. Think what the world might have missed had not Andrew sought Peter and persuaded him to seek Jesus. Peter was certainly unpromising material. So it may be with some of your acquaintances, but if they meet Jesus at the camp-meeting, he can do great things for them.

Nor should we be satisfied with merely inviting them. Week after week, one of our girls invited a friend to go to meeting with her, though the friend always declined. At last she went once, was interested, and kept going until she accepted the whole message. Said she, "My friend kept inviting me till I was ashamed to refuse again."

A young lady, who was an ardent member of another denomination, was persuaded by a friend to attend camp-meeting. She knew something of the truth, but was much prejudiced. The meetings were so spiritual and helpful that her prejudice melted away, and one day in young people's meeting she took her stand for the truth. Now for several years she has been an earnest and efficient worker in this cause. Doubtless hundreds of such experiences might be told. Let us pray and work earnestly to take as many as possible to camp-meeting with us, and then co-operate with the heavenly agencies in bringing them to a decision for Christ.

MEADE MACGUIRE.

**Home Missionary Department**

C. V. LEACH	Secretary
H. K. CHRISTMAN	Assistant Secretary
MRS. J. W. MACE	Office Secretary

**A RISING MOVEMENT**

EVERY day that passes brings more vividly to our view new and unprecedented changes, not only in the world, but also in the church. Passing events in the outside world are stirring our people, and many are asking the question, "Lord, what wilt thou have me to

do?" This is the evening time in the history of this old world, the time when the Lord is ready to do great things for his people. "It shall come to pass, that at evening time it shall be light." Zeek. 14: 7.

In this connection we quote a few words from the servant of God, which tell us of the things that are to happen in the church just at this time:.

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. . . . The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the daytime we look toward heaven, but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. . . . In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."—*Testimonies for the Church*, Vol. V, pp. 80, 81.

Two things in this message are especially applicable to the times in which we are living and to the developments which we shall face but a little way in the future: First, many of the lesser lights are going to shine with a "genuine luster;" secondly, there is to be a sifting time in which "the gold will be separated from the dross in the church."

The church of God is arousing from sleep. The lesser lights are beginning to shine. Our people are catching the spirit of this home missionary movement, and are seeking for souls as they who must give an account. We look forward anxiously to the time when every member of the church will be a living missionary, endeavoring to win souls to Christ while the hours of human probation linger. We recall the words of President Wilson, that "the destiny of the nations is in the hands of the plain people of the whole world." What a striking illustration of the movement which is rapidly developing within our ranks! In all our churches today our people are being educated and trained for the task of sounding the loud cry of the third angel's message. We are constrained to believe that the destiny of the work of God in the earth is in the hands of our people in the churches.

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

In the time just preceding the second coming of Christ, and during the sound-

ing of the loud cry, "there will be a series of events revealing that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. . . In all fields nigh and afar off, *men will be called from the plow* and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. . . Onward and still onward the work will advance, until the whole earth shall have been warned; and then shall the end come."—*Id.*, p. 96.

How encouraging it is to know that while the history of this old world is drawing to a close, while war, strife, and commotion are reigning on every hand, and sickness, disease, and pestilence are ravaging society, God has made ample provision whereby his people, in a united movement, can co-operate with him in finishing his work! In its simplicity this home missionary movement offers to every member of the church a humble place in which to work, regardless of position or station in life. May God grant that each one may find his place in the work, fill it faithfully, and share in the blessings of the eternal world when our task is done. H. K. CHRISTMAN.

## 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  
Southern New England.....Aug. 14-24  
Maine.....Aug. 28 to Sept. 7

#### Central Union Conference

Colorado.....June 12-22  
Wyoming.....June 23-30  
Missouri.....Aug. 7-17  
Nebraska.....Aug. 21-31  
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, Waterloo.....June 26 to July 6

#### Lake Union Conference

Indiana, Frankfort.....May 29 to June 8  
East Michigan, Lapeer.....June 5-15  
West Michigan, Allegan.....June 12-22  
North Wisconsin, Ashland.....June 19-29  
South Wisconsin, Watertown.....June 19-29  
Chicago, 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, Wash.  
May 29 to June 8  
Western Oregon, Portland.....June 3-15  
Southern Idaho, Caldwell.....June 5-15  
Montana, Miles City.....June 19-29  
Southern Oregon.....Aug. 14-24  
Western Washington, Auburn.....Aug. 21-31  
Montana, Missoula.....Sept. 5-14

#### Pacific Union Conference

Central California, Visalia.....May 29 to June 8  
Nevada, Reno.....June 10-16  
Northern California, Modesto.....June 19-29

Inter-Mountain.....July 17-27  
Southeastern California.....July 31 to Aug. 10  
California, Oakland.....Aug. 7-17  
Southern California, Los Angeles.....Aug. 18-31

#### 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, Louisville.....June 2-8  
Mississippi.....Sept. 1-7

#### Meetings for the Colored People

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

#### Southwestern Union Conference

South Texas.....July 3-13  
Arkansas.....July 10-20  
Texico (New Mexico), Mountain Air.  
July 24 to Aug. 3  
North Texas.....Aug. 7-17  
Oklahoma.....Aug. 14-24  
Texico (Texas), Clyde.....Sept. 4-14

#### Western Canadian Union Conference

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

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### 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.

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### THE WEST PENNSYLVANIA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the corporation of the West Pennsylvania Association of Seventh-day Adventists will be held at Indiana, Pa., on Tuesday, June 24, 1919, at 10 a. m., for the purpose of attending to the usual business, the election of trustees, and other important matters pertaining to said corporation.

I. D. Richardson, President.  
J. S. Neely, Secretary.

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### ILLINOIS CONFERENCE ASSOCIATION

The Illinois Conference Association of Seventh-day Adventists will convene on the camp-ground, Grand and Sixty-fourth Avenues, west, Chicago, on Tuesday, July 1, at 9 a. m., to elect officers for the ensuing year and to transact any business that should properly come before the association.

A. J. Clark, Pres.

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### WISCONSIN MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Watertown, Wis., in connection with the camp-meeting of the South Wisconsin Conference, June 19-29, 1919. The first meeting of the session will be held at 10:30 a. m., Tuesday, June 24. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the South Wisconsin Conference are delegates to this association.

E. A. Bristol, Pres.  
P. L. Larson, Sec.

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### EAST MICHIGAN CONFERENCE

The seventeenth annual session of the East Michigan Conference will be held in connection with the annual camp-meeting at Lapeer, Mich., June 5-15, 1919. The basis of delegation is one delegate for each fifteen members or fraction thereof.

Wm. A. Westworth, Pres.  
Tillie E. Barr, Sec.

### THE EAST MICHIGAN CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

The regular meeting of the East Michigan Conference Association of the Seventh-day Adventists, a corporation of the State of Michigan, will convene in connection with the annual conference and camp-meeting, at Lapeer, Mich., Tuesday, June 10, 1919, at 9:30 a. m. At this time the officers for the ensuing term will be elected, and such other business transacted as may properly come before the association body.

Wm. A. Westworth, Pres.  
Walter J. Webber, Sec.

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### CAMP-MEETING DATES FOR MONTANA

To the Believers in Montana:

Your conference committee have thought best to hold two camp-meetings in this large State, so that all might be accommodated. The first meeting will be held in Miles City, Mont., June 19-29. This meeting will be within reach of all living in the eastern part of the State. The second will be held in Missoula, Mont., September 5-14. This place can be very readily reached from all points in the western part of the State. We shall have no business to attend to, so the time of the meeting will be given to a study of our work and the times in which we are living. Good help will be provided for both old and young, and much good should come to our dear Montana people. Our field is large, and help is needed everywhere, and we are sure that our people are willing to help in this time of great need. Come, and bring your children. Geo. F. Watson.

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### NEW ENGLAND SANITARIUM TRAINING SCHOOL FOR NURSES

Applications are now being received for the nurses' training class, which begins September 15. Christian young men and women of the Seventh-day Adventist denomination, between the ages of twenty and thirty-five, who are in good health and have completed ten grades of school work or its equivalent, will be accepted. Calendars and application blanks will be sent upon request. Address: Leonora Lacey, R. N., Superintendent of Nurses, New England Sanitarium, Melrose, Mass.

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### PARADISE VALLEY SANITARIUM NURSES' SCHOOL

The Paradise Valley Sanitarium will start another three years' course of training for nurses, Aug. 4, 1919. The instruction given in this course qualifies those who have accredited entrance requirements for State registration. Twenty young people are wanted for this course. Application blanks and calendars will be mailed to those interested. Also, a special course for those who desire a practical nurse's training but do not wish State registration, will be organized July 1. Full information concerning this course will be given on application. Address: Training School Superintendent, Paradise Valley Sanitarium, National City, Calif.

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### PUBLICATIONS WANTED

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

F. R. Parker, Hill City, Kans. Especially Signs, Instructor, Watchman, Little Friend, and Liberty.

Mrs. Rosa Dilsaver, 3502 Fremont Place, Seattle, Wash. Signs, weekly and monthly, Watchman, Instructor, and Little Friend.

## 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.

Writing from Pennsylvania, a sister asks prayer for the conversion of her brother, who is interested in the truths for this time.

A sister writes from Arizona: "I ask prayer for the healing of my husband, and also that he may be willing to give up the use of tobacco."

"I have just accepted present truth," is the word that comes from a California sister, "and ask you to pray that I may stand ever faithful in the face of the opposition of my husband and other relatives. Will you not join with me also in prayer for their conversion?"

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## OBITUARIES

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**Brown.**—Alice May Brown, daughter of Brother and Sister A. G. Brown, died in Boise, Idaho, Jan. 18, 1918, aged thirteen years. She loved her Saviour, and we believe that she sleeps in Jesus. Funeral services were conducted by the writer.

C. S. Prout.

**McDonald.**—Elenore Bracelin was born in Watson, Mich., May 8, 1841, and spent most of her life in Allegan County. She was married to Angus McDonald April 15, 1868, and was left a widow in 1902. She then moved to Allegan, where she held membership in the Seventh-day Adventist Church until her death, which occurred Feb. 13, 1919. She is survived by one brother.

J. M. Wilbur.

**Weaver.**—Della Williams was born near Quincy, Miss., in the year 1871. She was married to C. R. Weaver, and about twenty years ago they both united with the Seventh-day Adventist Church. Her death occurred at her home near Amory, Miss., April 23, 1919, following a surgical operation. Her husband, one son, an adopted daughter, five sisters, and two brothers mourn, but they sorrow in hope.

C. J. Buhalts.

**Montgomery.**—Vesta Lois Wilson was born at Council Grove, Kans., in 1895. Her family moved to Wichita in 1914, and she was united in marriage to Phil Montgomery. Sister Montgomery was converted at the age of nineteen, and at the time of her death, April 19, 1919, was a member of the Seventh-day Adventist church at Wichita. Her husband, two children, her parents, one sister, and two brothers mourn.

J. S. Yates.

**Tomter.**—Ellen M. Horton was born in Mendon, Mich., July 15, 1877. She was married to B. Whitehead in 1895, and to this union were born two sons. In 1912 she was married the second time to N. J. Tomter. She accepted present truth in San Bernardino, Calif., and at the time of her death, which occurred at Portland, Oreg., April 19, 1919, was a member of the Wyoming Conference church. She sleeps in hope. Besides her husband and sons, she is survived by her mother, two brothers, and one sister.

L. K. Dickson.

**Burkitt.**—William Roderick Burkitt was born March 12, 1845, near the Blue Ridge Mountains in Virginia. He was married in 1874 to Mary J. McIntire. For forty years Brother Burkitt was a member of the Seventh-day Adventist Church, and a liberal supporter of the cause of the third angel's message. His death occurred at his home in Pittwood, Ill., April 19, 1919. He is survived by his companion, one daughter, and a brother and a sister of his wife, to whom at an early age he gave the care of a kind and indulgent father. He also gave a home to his nephew, who was left motherless when very young. The stricken ones sorrow, but not "as do others which have no hope."

L. H. Christian.

**Stewart.**—Paul V. Stewart fell asleep March 23, 1919, as the result of an automobile accident. We trust that he sleeps in hope of a part in the first resurrection. His parents and four brothers and sisters mourn.

R. F. Farley.

**Waters.**—Madge Waters died Feb. 11, 1919. She was baptized in 1906, and united with the Seventh-day Adventist church in Norfolk, Va., remaining faithful to the end of her life. One daughter and two sisters mourn.

Cordelia Kirby.

**Andrus.**—Luther Jesse Andrus was born near Rochester, Minn., March 20, 1880, and died in Honolulu, H. I., April 9, 1919. He was a devoted Christian from childhood and a member of the Seventh-day Adventist Church.

L. L. Hutchinson.

**Avery.**—Priscilla J. East was born in Brown County, Illinois, May 10, 1840, and died at St. James Hospital, Pontiac, Ill., April 29, 1919, leaving to mourn five sons and two daughters. For many years Sister Avery was a humble follower of the Lord, and she sleeps in hope of a soon-coming Saviour.

W. H. Bennett.

**Frazier.**—Mrs. Julia Price-Frazier was born in Montgomery, Ala., April 15, 1879, and died March 23, 1919. She was a loyal Seventh-day Adventist. Her husband, nine children, her parents, one brother, and four sisters look forward with hope to the resurrection morning soon to dawn.

J. L. Martin.

**Kegley.**—Rebecca Bundy was born in Indiana, Feb. 14, 1833. She came to Wisconsin in 1855, and was married to Elias Kegley October 12, of the following year. She was a Seventh-day Adventist during the last twenty-five years of her life, and fell asleep at Hillsboro, Wis., April 22, 1919, hoping for a part in the first resurrection.

George Kegley.

**Hoffman.**—Maud M. Hoffman was born in Colfax, Wash., March 3, 1893, and died in Yakima, Wash., April 24, 1919. During the past winter she and her husband attended a series of Bible studies, and decided to accept the commandments of God and unite with this people. She fell asleep trusting in the Lord. Her husband, two children, and her parents mourn.

W. H. Thurston.

**Oelke.**—Anna Mary Zacher was born in South Russia, March 25, 1876. She was united in marriage to Wilhelm Oelke, Oct. 15, 1896. Her death occurred April 18, 1919, at Bow Island, Alberta, Canada. She is survived by ten children, her mother, four sisters, and four brothers. In February, 1918, she accepted present truth, and fell asleep in hope of a home in the earth made new.

H. A. Niergarth.

**Storey.**—Dudley William Storey was born March 13, 1847, in Hamilton County, Illinois. He came to Kansas in 1869, and was united in marriage to Julia Babbit, May 27, 1873. Two years later he heard and embraced the third angel's message, and to this he remained faithful to the end of his life. He fell asleep at his home in Columbus, Kans., Jan. 7, 1919. His wife and four sons are left to mourn.

W. L. Nott.

**Hill.**—Raymond Hill was born May 21, 1891, in Winona, Minn. He was the youngest son of Elder W. B. Hill, a well-known pioneer minister in the Central West. The family moved to College View, Nebr., when Ray was six years of age, and there he grew to manhood, receiving his education in Union College. Ray was converted at the age of sixteen. In July, 1916, he was married to Miss Mable Hardy, who, with their two children, mourns his death, which occurred at College View, March 22, 1919.

C. L. Benson.

**McCart.**—Jesse V. McCart fell asleep at Weyerhaeuser, Wis., April 22, 1919, aged 77 years. When a young man he married and settled in Hutchinson, Minn., and when the third angel's message came to him he united with the church at that place. Later the family moved to Wisconsin, and he was left alone with three small children. His second wife was Sarah Sellard, who, with his children, mourns. The deceased was an earnest Christian, and served as local elder of the Seventh-day Adventist church at Bruce, Wis., where he held membership.

J. B. Scott.

**Abbott.**—Ella J. Abbott was born in Jefferson, Ill., July 21, 1857, and died in Winfield, Kans., at the home of her brother, April 29, 1919. She united with the Seventh-day Adventist Church in 1887, and remained faithful until called by death. She is survived by three brothers.

M. G. Huffman.

**Goddard.**—Clarissa Powell was born in Rush County, Indiana, March 4, 1840. At the age of nineteen she was married to John Jasper Goddard. She was a faithful member of the Seventh-day Adventist Church, and fell asleep at her home in Rushville, Ind., April 25, 1919, hoping for a part in the first resurrection. Four of her six children survive.

C. S. Wiest.

**Pierson.**—Sarah M. Mansfield was born in Talbot County, Maryland, Sept. 25, 1865. In 1880 she was united in marriage to Millard Pierson. In 1893 she united with the Seventh-day Adventist church at Winchester, Md., and remained a faithful member until the end of her life. She fell asleep in Jesus May 3, 1919. Her husband and five daughters mourn.

M. S. Pettibone.

**Elder.**—Sarah E. Elder was born in Warren County, Indiana, Nov. 11, 1836, and died at the home of her daughter, in Copco, Calif., April 18, 1919. She was laid to rest in the cemetery at Centralia, Wash., beside her husband, who died about eight years ago. Sister Elder accepted present truth in 1860, and remained faithful to the end of her life. Her eight children survive.

L. E. Tupper.

**Carey.**—Amelia Blackmond was born in Northfield, Mich., March 8, 1837. In 1859 she was married to Edwin F. Elwood. Her second husband was Henry Carey, whom she married in 1892. For thirty-three years she was a faithful member of the Seventh-day Adventist Church. Her aged companion and one son mourn her death, which occurred in Oakwood, Mich., May 2, 1919.

W. B. Elwood.

**Dickerman.**—Clara E. Dickerman, née Baker, was laid at rest at Coleman, Okla., May 4, 1919, at the age of 61 years and 8 months. During her long illness she was faithfully attended by her husband and daughter. Sister Dickerman united with the Seventh-day Adventist church at Loyal, Wis., at the age of fifteen years, and remained faithful to the end of her life.

Lydia Holliday.

**Pyke.**—George Pyke was born March 28, 1889. He was married to Miss Maud Van Netter in 1912. From the time of his baptism in 1916 until his death, which occurred at his home in Gaylord, Mich., April 28, 1919, he was a faithful member of the Seventh-day Adventist Church. One hour after he fell asleep his infant daughter died, both having been victims of the dread influenza.

R. J. Nethery.

**Graham.**—Frances Winifred Smith was born Sept. 3, 1837, in Jessamine County, Kentucky. At the age of nineteen she was married to James Harrison Graham, with whom she lived for forty-six years. To them were born five children. Sister Graham accepted the advent message in 1884, in Walla Walla, Wash., and remained faithful to the last. She died at the home of her son in Glendale, Calif., May 5, 1919.

J. O. Corliss.

**Ackley.**—Charles K. Ackley was born in New York State in 1837. He accepted the third angel's message in 1864, and from that time until his death lived a faithful, consistent Christian life. He served his local church at Sand Prairie, Wis., as elder and treasurer from 1872 to 1905. Then he went to California. He died at his home near Fresno, Calif., April 24, 1919. His wife and one son and one daughter mourn.

G. A. Wheeler.

**Holladay.**—Anna Green was born in New York State, April 24, 1848. In 1865 she was married to Mr. Holladay, and two years later they moved to Otsego County, New York, and later settled in Montague, Mich., where Mrs. Holladay died. The husband and three of their ten children survive. The deceased was reared in a knowledge of present truth, and was a faithful member of the Seventh-day Adventist Church at the time of her death.

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WASHINGTON, D. C., JUNE 5, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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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.

D. M. CANRIGHT, at one time a Seventh-day Adventist minister, but during recent years a bitter opponent of the truth which he once preached, died of paralysis, at Hillsdale, Mich., May 12, 1919, in his eightieth year.

\* \*

In a recent letter from Dr. Alfred Shryock, who is leader of the foreign mission band at the College of Medical Evangelists, we learn of the interest among the young people of that school in the fields abroad. Dr. Shryock says: "Since making my former report as to the personnel and size of our mission band, we have increased the membership to 162, with prospects of making it 175 before the end of the year. There seems to be the greatest interest in foreign missions at the present time that we have ever had in the school."

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### AN APPEAL FROM RUSSIA

[The following letters have been received from brethren looking after our work in Siberia. This is the first definite information we have had from Russia for many long months.—Ed.]

VLADIVOSTOK, RUSSIA, March 17, 1919.

DEAR BRETHREN IN CHRIST:

Let the peace of God be our greeting to you.

We desire to greet you with Psalm 126, the fulfilment of which we believe is due at this time, for the Lord delivers his people from the great Babylon, and soon "they that sow in tears shall reap in joy."

We, the Russian brethren in Vladivostok, send warm and brotherly greeting to you, our dear American brethren, and to all the coworkers in that great field, and also to our dear brethren in Christ who live in China.

We sincerely desire for you all the blessings of God, and success in winning the people to the cause of God, counting ourselves happy that we at least have the possibility of sharing with you the joys as well as the sorrows.

As you are certainly very well aware, our mother country, Russia, has suffered

heavy trials: for three years and seven months incomparable war raged; and for two years, civil war, with untold horrible consequences which can only be expressed in the words of the prophet Ezekiel (chapter 2: 10), "Lamentations, and mourning, and woe." Our brethren and workers have suffered, and are still suffering, with the other people, great trials amid these great upheavals.

We, your brethren who live here in the Far East, in eastern and western Siberia, have been cut off from European Russia for almost a whole year, and therefore know not what is going on elsewhere, for we have not heard anything from anywhere.

As far as the East Siberian Mission is concerned, I wish to inform you that we are in great need of trained laborers to work in the Lord's vineyard. Because of the shortage of workers in this large field, the cause of God is in very serious difficulty, inasmuch as we are unable to visit our isolated brethren once a year. The same is true in West Siberia, with its great extent of territory and its many millions of people. At the end of 1918 we had there only three ordained ministers, two evangelists, and four Bible workers. Of this number, H. Göbel, the superintendent, died on Jan. 5, 1919, of typhus. This was a great loss to us.

Elder L. Nikkar, the director of the East Siberian Mission field, writes me that in spite of the great shortage of workers they see an awakening among the people, who are striving to seek the true God. They have found in a village near Irkutsk more than twenty-five persons who have begun to keep God's Sabbath. The work is prospering in their field.

In our Amur Mission field we have only three workers,—the director, one evangelist, and one Bible worker.

From all this you can readily comprehend our great need of workers in this field. Calls are coming in from everywhere: "Come over and help us, and teach us to serve the true God of heaven." Even though we are longing in all sincerity to answer all these calls, we are only able to reply, "O wait, wait."

I have just returned from my visit through the field and am personally convinced of the ever-increasing interest in the truth, and of unheard-of awakenings from the deep spiritual slumber. Not long ago I visited a village where a year ago we organized a church of twenty-one members. Previous to that time there was not a single Sabbath keeper there. My meetings were attended by about sixty persons. I made a call for those who desired to join our church to rise to their feet, and the greater part of the audience stood, and expressed their desire to be baptized immediately. This was a very touching and blessed scene to us, and my accompanying brother said to me, "This is the 'latter rain.'" "Most truly so," I replied; "the Lord is certainly working for us." We now have at the above-mentioned place forty members who keep the Lord's Sabbath day, and attend our meetings regularly. They request us to send them a worker at least for a short time.

We are receiving the good news from many directions that the people are beginning to keep the Sabbath as well as the rest of God's commandments, and

with his help we shall reap an abundant harvest to the glory of the Master and to our joy.

We are also suffering from lack of literature, especially of the kind that would bring many of our common people in contact with the truth, and at the same time might serve as a means of counteracting the rapidly spreading influence of atheism and infidelity among them. We have endeavored to print a small leaflet ourselves, but the printers ask a very high price for doing the work. Aside from this we have no one who can do this kind of work, which requires so much time. We have not had any of our papers, not even the Sabbath School Lesson Quarterly, since 1918. We have been compelled under these circumstances to use topical Bible studies ("Bible Readings," small edition) for our Sabbath school lessons.

We have just received a letter from Brother Gustav Zirat, the superintendent of the West Siberian field, who lives in the city of Petropavlovsk, from which I quote the following:

"DEAR BROTHER DEMIDOW:

"I have just returned from my long travels, and was taken sick because of the terrible cold weather we have here. I am now corresponding with people of western Siberia. I can see very clearly that the sinners are more and more awakening, and the need of sincere and consecrated workers grows every day. Letters come to me and keep me busy day and night answering them. As the result of the last trip I made among the villages, a great interest has sprung up, and pleading requests for workers are coming to me, that we alone are helpless to answer."

The same is true concerning myself. I therefore, with the rest of our Siberian workers, and with all our dear Russian brethren and sisters, and all of God's seeking people in Siberia, beseech you not to delay in sending us help. I ask you, dear brethren, to lift up your prayers to the throne of your God in our behalf, that he may send us his Holy Spirit, his power, his blessing, and his help. We also ask your co-operation, and we will unite our efforts with those of our dear brethren in American and China.

With sincere and hearty greetings to you, I remain,

Very truly your brother in Christ,

M. DEMIDOW.

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### A PLACE OF REFUGE

THE Solomon Islanders have come to know that the power with the missionary is a power superior to the spirits that have ruled their lives.

"One night," said Sister D. Nicholson, of the island mission, a man ran amuck under spirit possession, in the village of Sasaghana. He was as wild as a maniac. The chief of the village sent his wife and all the young people and children over to the mission, which was less than a mile distant by the road. "I knew the spirits would not come to the mission," he said."

Round about the place where the true God is worshiped, these heathen have come to recognize, there is refuge from the attacks of the evil spirits. It is a real thing, this combat with the powers of darkness.

W. A. S.