

The Advent Sabbath

Review Herald

THE FIELD IS THE WORLD

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No. 24



THE FOREIGN MISSION BAND AT UNION COLLEGE

News and Miscellany

Notes and clippings from the daily and weekly press

— Now that the Government has completed its war-time shipments to India of silver from melted dollars, Director of the Mint Baker has disclosed how thousands of tons of the metal were hauled from the Philadelphia mint to San Francisco in special trains guarded by armed men, without loss of an ounce. Eighteen of these treasure trains made the trip across the continent in the twelve months which ended last April 23. Each train carried between \$5,000,000 and \$10,000,000 of 62-pound silver bricks.

— *Leslie's Weekly* has an interesting study in a recent issue dealing with the family names of those who won the war. The Smith family was in the war 51,000 strong. The Johnson family claim second honors, with 29,000 in the ranks of the fighters. The Joneses and Greens each furnished 22,500. The Browns sent 9,000 men to fight for Uncle Sam. The Cohens in America rallied to the colors 4,500 strong, and we are told that there were no fewer than 74 George Washingtons and 79 Robert E. Lees among our soldiers.

— The Turkish problem has become most acute in the Peace Conference. Various delegations are striving to find some solution for the dismemberment of the empire which will not provoke a religious war. The United States is being looked to by the other powers as the only nation which can become the mandatory for Constantinople without the danger of precipitating another European war, but the American delegates to the Peace Conference express doubt of the willingness of the United States to accept the mandate, especially under the conditions which the powers have outlined.

— A score or more persons were killed and a hundred injured in an explosion at the Douglas Starch Works, Cedar Rapids, Iowa, on the night of May 22. Of the 150 men and boys who had just gone to work on the night shift, few escaped injury or death. The entire plant was burned by the resultant fire, and the loss is estimated at about \$3,000,000. The explosion was so severe that every window in the central part of the city was broken, and persons were thrown to the ground a mile away from the scene of disaster. The cause of the accident is thought to have been either a defective boiler or spontaneous combustion.

— Among other recommendations submitted to Congress by President Wilson, in his cabled message to the reassembled legislators who met in extraordinary session May 19, are the following: "That the railroads be returned to their owners at the end of the calendar year; that the war-time prohibition act be amended or repealed so far as it applies to wines and beers; that a 'new organization of industry' be undertaken, such as will bring about amicable relations between capital and labor; that undeveloped land shall be allotted to returning soldiers; that woman suffrage be adopted by Congress, so that the United States may have the distinction of being among the first to act in this great reform."

— Patriotic and folk songs by a chorus of 15,000 voices will be a feature of the Fourth of July celebration in front of the Capitol, at Washington, D. C.

— Walter P. Monson, president of the Mormon Eastern States Mission, announces that there are in New York City seven Mormon congregations with a membership of 750. A church was recently erected in Brooklyn. Senator Reed Smoot offered the dedicatory prayer and made the principal address.

— The State Department has been advised through Swedish press reports that workers in Petrograd are unable to live on less than 500 rubles a day. Before the war, a ruble was worth 50 cents. Food rations, the report said, have been further reduced for workers. The last health report at Petrograd showed an average of 1,000 deaths a day out of an 800,000 population.

— The NC-4, the first airplane to cross the Atlantic, probably will be deposited in the Smithsonian Institution for permanent exhibition as one of the nation's most valuable historic relics. It will be placed in the National Museum, and take its place beside the first heavier-than-air flying machine ever flown in this country, the first steam locomotive, the first cotton gin, the first typewriter, and other famous "firsts."

— Near Faridpur, in Bengal, India, stands a date palm known there as the "praying palm," on account of its extraordinary behavior. In the evening, while the temple bells call to prayer, this tree bows down as if to prostrate itself. It raises its head again in the morning, and this is repeated every day of the year. This phenomenon is said to be the result of the reaction of plant tissues to stimulus.

— The world's first transatlantic airplane flight was finished at 4:02, Washington time, on the afternoon of May 27, when Lieut. Com. Albert C. Read successfully brought his seaplane, the NC-4, into Lisbon, Spain, and landed not far from the spot where Christopher Columbus completed the world's first round-trip transatlantic sea voyage. The entire flight from Newfoundland was made in 26 hours and 41 minutes in the air.

— From Washington to New York, a distance of 220 miles, by airplane in 84 minutes, is the speed record recently made by Col. Gerald C. Brant and Lieut. Howard Birkett. The aviators flew, however, with a 60-mile gale at their backs. They maintained an altitude of 8,000 feet. The trip to New York ended a flight from Houston, Tex., by the way of Dayton, Ohio, and Washington. The distance of 1,725 miles was covered in 994 minutes' actual flying time. The plane left Houston on May 17, but was held up several days by bad weather.

— Lieut. Omar Locklear, formerly with the air service of the army, gave a demonstration, in Atlantic City, N. J., May 24, said to be the first in the annals of flying where the aviator caught a dangling rope ladder from a second airplane and climbed into the craft from which it hung. The feat was done at an altitude of 2,500 feet. He has leaped from one plane to another in the air before, but never made an ascent from one plane to another.

— By a vote of 280 to 117, the students of the Minnesota State School of Agriculture recently decided to ban the cigarette. All students have agreed to adhere to the decision.

— There was recently organized in the city of St. Louis, Mo., the American Legion, which will doubtless be to the soldiers of the war just closed what the Grand Army of the Republic has been to the survivors of the Civil War. Those eligible to membership are "all persons who were in the military or naval service of the United States" between April 6, 1917, and Nov. 11, 1918, and citizens of the United States who served similarly the associated governments in the World War.

— Three days of public holiday in July are to be proclaimed by the authorities for the national peace celebrations in England. The most novel feature of the whole affair is that the public is being asked by a committee in charge to suggest the methods of celebrating. This committee, composed of Lord Curzon, Sir Alfred Mond, and O. E. Short, has issued a public appeal for proposals, at the same time cautioning those who may make suggestions, against dangerous as well as dull schemes.

— The biggest saloon in the world went out of business May 26, when Ohio became dry, under an amendment to the State constitution. It was in Bridgeport, just across the Ohio River from Wheeling, W. Va. The saloon employed 77 bartenders and clerks and had 216 feet of bar. For the past year or two its average daily bank deposits were \$5,000. The proprietor is a millionaire, and says he never smoked, or drank intoxicating liquor. He estimates that since 1915 approximately 20,000 drinks a day were sold over his bar. He also claims there had never been a fight in his saloon. He attributes this largely to the fact that he would not sell to a drunken man or a minor.

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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 12, 1919

No. 24

The Promises of God

How precious are the promises which God has given to cheer our hearts! There is hardly a chapter in his Holy Word where one or more are not left on record for us; yet how often do we mistrust God! Often we find ourselves, as did Christian in "Pilgrim's Progress," wandering in the dungeons of Doubting Castle. It is not God's will that we should doubt his Word. He may allow trials and discouragements to come upon us at times; but these, if regarded in the true light, will, as the apostle says, work out for us "a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

To those who are weighed down with burdens, who are heavy laden with sin, the promise is: "I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. Could more than this be promised? Does not this cover the whole ground? No matter what may be our condition,—poor, weak, and sinful,—we may go to Jesus, and he will give us rest,—rest, not physically; although this might also be included, but rest from the load of guilt which may have so long oppressed us; rest from the thought that we are unsaved, or in an unsavable condition. Is not this a precious promise? Shall we not accept it?

Many lose faith in the power of the offering made for them. To such the inspired prophet declares, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. 59:1. The psalmist says that the ears of the Lord are open unto those who cry unto him. Ps. 34:15. The promises of God are all that are left us in this world of sin and sorrow. In his Word he has promised to help us overcome; and if we do overcome, he has promised to give us a home in his kingdom. We know he will fulfil his promises in the future, from the fact that he has fulfilled them in the past. The apostle says, "Let God be true, but every man a liar." Men may fail and come short many times of what they promise to do, but God cannot fail. Verily his testimonies stand sure. He has promised, and he will perform and fulfil. But when we seek for the blessings which he has promised us, we must come in his own appointed way. We must comply with certain conditions. We must believe that God exists, and that "he is a rewarder of them that diligently seek him." Heb. 11:6. Christ told his disciples that if they would ask anything in his name, it should be given them.

In view of these promises (which are not a hundredth part of what might be produced), let us not hang back from taking our stand upon the sure and steadfast promises of God. Let us arouse, for the Lord is at hand, and go forth in the power of his might, to work for him. The promise to us is, "Lo, I

am with you alway, even unto the end of the world." Praise God for his Holy Word! May we believe in him with our whole hearts; and as unto Abraham, so will it be accounted unto us for righteousness.

F. M. W.

* * *

An Indian Jonah Recalled

In his book, "Lights and Shadows of a Long Episcopate," Bishop Whipple tells of an Indian helper, in the early days among the wilds of northern Minnesota, who tried, like Jonah, to run away from the call to preach the message of God to the heathen, and who, like Jonah, was sent back to the task, though not really cast into the sea for his unfaithfulness.

Enmegahbowh was the youth's name. He had come with the missionaries from eastern Canada, as helper and interpreter. He married a Chippewa maiden, who became a believer. He promised her people at the time that he would remain among them. But conditions were discouraging. He saw the white missionaries nearest him sail away down the Mississippi, retiring from the region. He decided to go away also, back to his earlier field at Sault Ste. Marie.

It was hard for his wife to consent to leave her people; but she said: "Enmegahbowh, I gave you a promise at our marriage. I am ready to go with you and die with you. Go, yes, go, and I will follow you." His conscience troubled him, but he decided now to go and leave these heathen Indians.

The story of the attempt was told in a letter to Bishop Whipple, given in the appendix to this book of recollections.

The young Indian tells how he and his wife journeyed to Lake Superior and there took passage in a boat. The wind was favorable. He was happy to be sailing swiftly eastward toward his own people.

"O how beautiful it seemed! The captain said, 'At this rate we should land at Sault Ste. Marie on the third day.' With joy I said to myself, 'In a few days I shall land on the beautiful shores of Tarshish, the land of my choice.' The fast sailing filled my coward soul with courage. I looked toward the south and saw only a small speck of land, and to the north no land.

"Soon after this the wind began to fall, and the speed of the vessel to slacken. A few hours more and a dead calm was upon us. The great vessel moved about here and there. At about five o'clock in the afternoon the sail began to move. The captain said: 'The wind is coming from the wrong direction,—a bad wind and always furious.' At six o'clock the storm broke. The lake was white with the lashing waves, the wind increasing in ferocity. The huge vessel was tossed like a small boat and could hardly make headway. The waves had mastered the sea and threatened destruction in their tremendous movement.

"The captain came to our cabin, drenched, and said: 'We are in danger. The wind is maddening and determined to send us to the bottom of the sea. I have sailed this great lake from head to foot for twenty-one years, but no storm has ever impeded my sailing. I have never seen anything like it. My friend, I am afraid that something is wrong with us.'

"He went out. His last words struck my stony heart. My dear companion saw the emotion of my face, but said nothing. In an hour the captain came in again and told us of our increasing danger, and that it was impossible to move ahead, and that our only safety was in trying to go back to our starting place.

"Nothing could be heard on deck above the rattling and roar of sails and waves, but at last the vessel swung round to go back. With difficulty we finally reached the harbor.

"Before leaving the vessel my companion talked with me thus: 'I must say a few words, Enmegahbowh. I believe, as I believe in God, that we are the cause of almost perishing in the deep waters. I believe that although poor, God wanted you to do something for our dying heathen people. What you have said is true, and this is a great heathen country full of darkness and idolatry.'

"I said, 'I fully agree with your words that I am the cause of our disaster.' I had thought of this myself, but to tame down my conscience I said: 'To be recognized by my heavenly Father and impeded on my journey to the rising sun! I am too small! too poor! it is impossible!' But to her I again repeated my argument that the white missionaries with means, education, experience, had found it useless, and had deserted, and what were we that we should set ourselves to do this work?"

"My companion asked quietly, 'Do you still mean to go?'

"I said, 'Yes.'

"'I shall follow you,' was her answer.

"The captain said that he would start again by the first good wind. The next night at two o'clock we were again sailing at a fast rate, and again our heavy hearts were cheered. When we reached the place where we were before becalmed, the wind fell, the sails stilled, and the vessel stopped moving. A deadly calm was upon us again. There was not a cloud to be seen in the heavens. My companion and I were sitting on the deck.

"An hour later as we were looking toward the setting sun, to our astonishment and fear, we saw a small dark speck of a cloud rising. My heart beat quicker. The cloud was growing and spreading. The captain cried that the wind was coming and that it would be worse than the other.

"Two hours later the sails began to move, and then came the wind and the waves with all their threatening force. The captain gave an order to throw overboard the barrels of fish to lighten the vessel. I was no longer the same man. The heavens were of ink blackness; there was a great roaring and booming, and the lightning seemed to rend the heavens. The wind increased, and the vessel could not make headway. The captain ran here and there, talking to his sailors. I thought that he was asking them to cast lots. He again said that he had never seen such a storm, and that something must be wrong on the ship, and that the storms had been sent by the Master of life, to show his power over the great world.

"The words sank deep into my wicked heart; I was sure that he would summon his mariners and say to them, 'Come, let us cast lots, that we may know for whose cause this evil has come upon us.' If they had cast lots, it would have fallen upon guilty Enmegahbowh. . . . Again the captain cried, 'Surely something is wrong about this vessel, and we must perish.'

Enmegahbowh's letter tells how the whole lesson of Jonah's attempted flight from duty came up before him, with assurance that if he, too, repented and sought God in his distress, the Lord would forgive and deliver. He does not tell how they got back to land, but by the mercy of God it was a thoroughly repentant Indian who got back to the starting place; and without a doubt as to God's will, the young man and his wife set out again for her heathen tribesmen, who welcomed them with joy. The heathen women, he says, built a wigwam for them.

"Thus, dear Bishop," he wrote years later, in recounting his experience, "I returned to my heathen people like unto the city of Nineveh." And the bishop testifies that the young Indian became a most efficient gospel evangelist, laboring with Bishop Whipple for forty years among the Chippewas.

Of a delivering providence in the life of the young Indian's wife, the bishop says:

"A providence of God may be traced in an incident which occurred many years ago, when the Chippewas were encamped on Lake St. Croix, where Enmegahbowh's wife, then a young child, was visiting an aunt. In the night the Sioux attacked

the village and murdered all the inhabitants except this child, who was unnoticed as she slept between her aunt and sister. I have always looked with reverence upon this mother in Israel whose life had been spared to help and bless her heathen people. I have known Enmegahbowh in sunshine and in storm, and he has always been to me a faithful friend and brother."

Thus out of the pioneering days of missions in the Indian wilds of the upper Mississippi come testimonies to the delivering and guiding hand of Providence, preparing his agencies for carrying light into the dark places of the earth, and dealing mercifully though sternly with his chosen even as in the Bible times of old.

W. A. S.

The Paraclete

In the upper room with his disciples before his betrayal, the Saviour told them that he was soon to return to his Father. In order to comfort their sorrowing hearts, however, he assured them that another Comforter would come and abide with them forever:

"I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." John 14: 16, 17, A. R. V.

In order to get a full understanding of how much is included in this wonderful and blessed promise, a study of the word translated "Comforter" is necessary, as "Comforter" does not fully express the meaning.

The word here translated "Comforter" is from the Greek word *παράκλητος*. The meaning of this word carries with it the idea of personality. It is the title of a person. Jesus said that on going away he would send a *Parakleetos*, or Paraclete. The margin of the Revised Version reads, "Or Advocate, or Helper, Gr. Paraclete."

What is the meaning of this word? The word "*paraclete*" is really an untranslatable word. The following very clear definition of its meaning will help us to grasp the beauty and force of the Saviour's promise to his disciples.

"Paraclete is composed of two words—*clete*, which means 'called,' and *para*, which means 'along with.' It thus means, exactly, 'one who is called along with another,' or 'one who is called to another's aid.' More definitely, the *paraclete* is one who is called along with the *clete* to aid him. And to understand the work of the *paraclete*, we need to understand the position of the *clete*.

"A man is called to appear before a court of justice to answer a charge made against him. He is *clete*, or 'called.' But he is ignorant of the law, and unable to plead well before his judges; therefore another is called to help him. There is no charge against this other; but he knows the law, and he is able to state the case well; therefore he is 'called to help' the former: he is his *paraclete*. In this case the word 'advocate' corresponds both in etymology and in meaning with the Greek word, and expresses the function which the *paraclete* is expected to perform.

"Or again: A man is called on to do a certain piece of work required of him; he is *clete*. He finds that it is utterly beyond his power to do it alone; so another of greater strength is 'called to aid' him in that work; he is his *paraclete*.

"The word thus means, not merely a helper, but one who is called or appointed to help another. He may be called to help by comforting as a comforter, by pleading as an advocate, by aiding as a fellow worker, or in some other way, according to the needs of the case. The name does not belong to him till the office or work is assigned to him, and the office or work depends on the requirements of those whom he is called to aid."

—"The Holy Spirit the Paraclete," pp. 6, 7.

The word "Paraclete" is used but five times in the New Testament, four times by Jesus in the upper-room discourse to the disciples (John 14: 16, 26;

15:26; 16:7), where it refers to the Holy Spirit, and once in 1 John 2:1, where it refers to Christ. In 1 John 2:1 we read:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The word "Paraclete," translated "Comforter" in the other texts, is here translated "Advocate," which is perhaps a little nearer the original text. Jesus in heaven, a real being, at the right hand of God, is our Paraclete. He promised, if he went away, to send another Paraclete to be his personal representative, to comfort, strengthen, and help the church till the end of time. Jesus was leaving the world, but he promised a successor, or representative, to take his place. Observe that these texts show there are two Paracletes — Christ, who is at the right hand of God pleading for us; and the Holy Spirit, who is on earth pleading with us.

"The word is used in classical Greek, and a word of similar etymology, from which our word 'advocate' (*ad vocatus*, called to another) is derived, is used in classical Latin to denote a person who patronizes another in a judicial cause, and who appears in support of him. It was the custom, before the ancient tribunals, for the parties to appear in court, attended by one or more of their most powerful and influential friends, who were called 'paracletes'—the Greek—or 'advocates'—the Latin term. They were not advocates in our sense of the term—feed counsel; they were persons who, prompted by affection, were disposed to stand by their friend; and persons in whose knowledge, wisdom, and truth the individual having the cause had confidence. These paracletes, or advocates, gave their friends—'prospelates,' or 'clients,' as they were called—the advantages of their character and station in society, and the aid of their counsel. They stood by them in the court, giving them advice, and speaking in their behalf when it was necessary. Jesus had been the paraclete of his disciples while he was with them."—*F. Brown, D. D., quoted in "Peloubet's Notes," 1899.*

Standard authorities define the word thus:

"*παράκλητος*, called to one's aid, in a court of justice. Latin *advocatus*: as substantive, a legal assistant, advocate."—*Liddell and Scott.*

Paraclete.—"One called to the aid of another, especially in a legal process; an advocate; a helper; hence the Holy Spirit, as the Helper, Intercessor, or Comforter."—*Standard Dictionary.*

"The word *παράκλητος* [paraclete] signifies not only a *comforter*, but also an *advocate*, a *defender* of a cause, a *counselor*, *patron*, *mediator*."—*Adam Clarke, comments on John 14:16.*

"Another Comforter, or 'Paraclete.' This word is used not only of a person called in to plead another's cause, but of one who is a helper in any matter, or generally a patron."—*Henry and Scott, comments on John 14:16.*

The following extracts taken from the writings of the spirit of prophecy are in exact accord with the Bible, and are in harmony with the above:

"There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*"Special Testimonies," Series B, No. 7, p. 63.*

Notice the words, "three living persons" of the heavenly trio."

Again—we read:

"Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth."—*"The Desire of Ages," p. 669.*

"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."—*Id., p. 671.*

Again we read:

"They [his followers] are to contend with supernatural forces, but they are assured of supernatural help. All the in-

telligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle."—*Id., p. 352.*

It is quite true that Christ has a "successor" on earth, but it is not a *man* with his home in the city of Rome; instead, it is the Holy Spirit, who has his invisible seat in the church, and whose mission is to be teacher and guide of the believer, and to testify of Christ. It is truly a great sin thus to *unseat* the One sent from heaven as the representative of Christ, and to *seat a man* in his place.

This blessed Advocate is to be with us, and in us. John 14:17. He is the companion of the believer, and the helper of the faithful worker through all the trials of life.

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always at our right hand to support, sustain, uphold, and cheer."—*Id., pp. 669, 670.*

G. B. T.

* * *

The Earthquake in Java

"Who can with curious eyes this globe survey,
And not behold it tottering with decay?
All things created, God's designs fulfil,
And natural causes work his destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,
Preludes and prologues to the general doom.
But not the Son of man can tell that day;
Then, lest it find you sleeping, watch and pray."

In answering the disciples' question concerning the time of the end of the world, Christ spoke of "great earthquakes . . . in divers places." Luke 21:11. This inspired prophecy has recently had a striking fulfilment in the dreadful calamity which has befallen Java. Java is the most densely populated island in the world. Its population numbers about forty million. There are fourteen active volcanoes on this island. One of these, Kalut, situated in the eastern part, south of Surabaya, burst into eruption on May 20 and destroyed more than twenty villages, with an estimated loss of sixteen thousand lives.

It is reported also that more than two millions of the inhabitants of Java died in the recent epidemic of Spanish influenza, and it is a noteworthy fact that Christ spoke of "famines and pestilences" as well as earthquakes in his reply to the disciples.

Truly we can see in these calamities types of the time of trouble which will come upon the world when the cup of human iniquity is full.

An inspection of the following list of earthquakes, in which ten thousand or more persons lost their lives, makes plain the increasing number of severe earthquakes and the strikingly large total loss of life in those occurring in the eighteenth and in the first part of the nineteenth century, just before the time for the preaching of the second advent message had come. These figures are obtained from a longer list in Nelson's Loose-leaf Encyclopedia:

1038	China	25,000
1057	China	25,000
1169	Sicily	15,000
1268	Cilicia	60,000
1290	Peking	100,000
1293	Japan	30,000
1531	Lisbon	30,000

1556	China	500,000
1622	China	20,000
1693	Sicily	60,000
1703	Yeddo (Japan) ..	200,000
1724	Lima	18,000
1731	Peking	100,000
1737	India	150,000
1755	Lisbon	50,000
1755	Northern Persia ..	40,000
1783	Messina, Calabria ..	60,000
1797	Quito	41,000
1812	Caracas	12,000
1822	Aleppo	22,000
1828	Japan	30,000
1851	Italy	19,000
1857	Calabria	12,000
1860	Mendoza	12,000
1868	Peru-Ecuador	25,000
1883	Krakatoa	35,000
1892	Peru	25,000
1896	Japan	26,000
1905	Kangra	15,000
1907	Turkestan	14,000
1908	Messina-Reggio ..	150,000
1915	Italy	30,000

The newspaper reporter who tells of this recent disaster in Java, is reminded of a previous earthquake occurring near that same island. He says:

"This eruption is reminiscent of the great Krakatoa eruption of 1883, probably the most cataclysmic in the history of the world, which caused darkness so intense that one hundred fifty miles away lamps were needed at noon, which scattered dust and ashes over almost the entire face of the earth, and which caused enormous loss of life by floods resulting from the increased wave action of the ocean. Krakatoa is a small volcanic island in the Sunda Strait between Java and Sumatra.

"The amount of material blown out of the earth was enormous. Forests of neighboring islands were buried, and miles of new acreage created. New islands arose in the sea. The column of matter rose seventeen miles in the air, and the finer part of it was carried over the earth. It swept from east to west at the rate of seventy-three miles an hour, and within six weeks North and South America, Europe, Asia, South Africa, and Australia had been peppered with fine volcanic ashes.

"No sound waves have ever before or since carried so far as the sound waves from the Krakatoa eruption, the four tremendous blasts on the morning of August 27 being heard three thousand miles away."

The experiences of a person in an earthquake are well portrayed by one writer in these words:

"There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that, amid the crash, man looks helplessly around, and can simply bow the head in silent, motionless despair, as if expecting every moment to be buried in the ruins. With the cries and groans of the terrified people in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings, and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and, as when death appears suddenly imminent, the events of a lifetime pass in an instant before the eyes of the soul."

Shall we suppose that Java has been visited by these recent calamities because her people are so much more wicked than we who live elsewhere? Let us remember and take to heart Christ's statement bearing on such a case as this:

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13: 2-5.

Let us pray for those who are homeless and in distress in calamity-stricken Java, and for our missionaries who are in that and neighboring fields working earnestly to bring a knowledge of the coming glorious day to those who still sit in heathen darkness.

L. L. C.

* * *

Confounding the Evil Spirits

Our workers in the Solomon Islands meet the manifest working of the evil spirits in a people whose lives have been for generations under the influence of heathen Spiritualism.

As the gospel light breaks in, the spirits of darkness are confounded. Natives have consulted the spirits through the mediums to find what they would say about the Christian teaching; and, as in New Testament days, it seems the evil spirits have sometimes acknowledged the power of the truth, while all the time seeking to resist it.

"Are the missionaries good people?" islanders once asked the spirits.

"Yes," came back the answer.

"Is the Sabbath right?"

"Yes."

"Is what the missionary teaches the truth?"

"Yes," was the answer again, through the consulting medium.

But all the time those under the spirit control work against the mission and fight the truth.

"People say," said Missionary D. Nicholson, "that they never knew a time when the spirits gave such conflicting messages. 'One day it is one thing,' they say, 'and another day it is something quite opposite. We never knew them to do so before the mission came.' They say that once they thought the spirits never lied. 'If the spirits said to fish in a certain place, we always found fish; but now it is confusion all the time.'"

Thus, as the light of truth comes into these dark places, the spirits of evil find their power over the people weakening. The witch doctors forbid our mission boys or any one really identified with the mission, to come near their celebrations, as they find they cannot work their spells and incantations with such persons present.

He that is with us is greater than he that is in the world. The darkness cannot shut away the light. And, thus, while the message is bearing its witness against Spiritualism in Christendom, it is also face to face with the evil spirits that come out of the mouth of the old dragon of paganism. W. A. S.

S. S. "Maru," off Papua.

* * *

SORROW FOR THE ERRING

THE little that I have seen of the world and know of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through,—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone,—I would fain leave the erring soul of my fellow man with Him from whose hands it came.—*Dr. Chalmers.*

"Follow All the Way"

J. M. HOPKINS

OUR divine Lord frequently made use of the most commonplace things to illustrate and emphasize the lessons he desired to teach. This was very manifest in his use of the sheep and the shepherd as given in John 10. All who are acquainted with sheep know how readily and gladly they follow their shepherd. They know his voice; they know that he will lead them into good feeding places; that he will protect them from danger; will lead them to the shelter and safety of the fold. They will follow his voice wherever he may lead. They love and trust him. But let a stranger approach them, how quickly they flee and scatter! They do not know his voice. It matters not *what* he may say, they know it is the voice of a stranger; they fear him, and flee.

Jesus said:

"I am the Good Shepherd." "My sheep hear my voice, and I know them, and they follow me." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10: 11, 27, 4, 5.

The first essential, then, is to know whether the voice that calls is the voice of the Good Shepherd or the voice of a stranger. It does not matter how siren-like the voice may be, how charming, musical, attractive, if it is not the voice of the Shepherd, flee from it. And how may we know? We can know only as the voice brings to our ears the words of truth, the words of God. This will be better understood by the following illustration:

Many years ago an Adventist minister was conducting a tent-meeting in a village. A lady member of another church was invited to attend, but declined, saying that her church was good enough for her. Her daughter, however, was led to attend the tent-meetings again and again. The mother chided her for going so often, but the daughter told her there was something there that was very interesting and instructive, and finally induced the mother to attend, and she, like the daughter, continued in attendance.

After a time the daughter asked her, "Mother, why do you so often attend those Adventist meetings?"

The mother very earnestly replied: "My daughter, I think I know when I hear the voice of the Good Shepherd."

And what was that voice? It was the voice of her Lord speaking through his undershepherd the words of eternal truth from the Book of God.

That voice it is always safe to "follow all the way." But obedience to that call may, and does, involve some very important conditions. Let us notice some of them.

Self-Denial

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

Often this means more self-denial than the seeker is willing to make. It was so in the case of the rich young man who came running unto Jesus, apparently so much in earnest that he "kneeled to him," and asked, "What shall I do that I may inherit eternal life?" But when Jesus asked of him separation from his wealth, "he was sad."

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." Mark 10: 17-22.

How often, and with how much enthusiasm, we sing,

"I can hear my Saviour calling,
In the tenderest accents calling;
On my ear these words are falling,—
'Come and follow, daily follow me.'"

And then we sing that wonderful chorus:

"I will take my cross and follow.
My dear Saviour I will follow;
Where he leads me I will follow,
I'll go with him, with him all the way."

The rich young man was not willing to follow, to go "with him all the way." No, he went away sorrowing—went the other way. He was not willing to pay the price of full self-denial. Are we today? And if not, can we longer truthfully sing this song?

But here is another, a happier, experience:

"After these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him." Luke 5: 27, 28.

And now let us have the divine commendation of this course of Levi, and of all who do likewise:

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Matt. 19: 27-29.

There are some today who are willing to "follow," to "go with him all the way"—to Africa, to China or India, to the barbarian islands of the sea; to deny themselves every luxury of civilization for Christ's sake, to leave all for him. These know the soul meaning of the words "self-denial." They heard the voice of the Good Shepherd calling them to go afar to seek out among the heathen "other sheep" that were "not of this fold." They knew the voice, and followed Him who went before. They will have their full reward.

The Voice May Call to Poverty

"It came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Luke 9: 57, 58.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

Are we willing and ready to "go with him, with him all the way"—into poverty, and hunger, and want, if there he may lead us? That is where he went, O so gladly, for us. Let us gladly follow all the way.

He Will Lead Us into Service

Of the Master it is recorded in Acts 10:38 that he "went about doing good." His was not a life of idleness or self-seeking. He "came not to be ministered unto, but to minister." His loving heart, his ready hands, his willing feet, were ever anxious to help, to bless, to lift the heavy burden of toil. That was his gracious mission to earth. And now comes

to us the loving invitation, the great commission: "Go work today in my vineyard." The harvest truly is great, but the laborers are few.

Perhaps there never was a time in the history of this cause when there were such urgent calls, such a pressing need of workers, as now,—faithful, earnest, consecrated, sanctified men and women, children and youth; for all may bear some part,—such pleadings, pitiful and long. The Holy Spirit has gone on before. Honest men and women are everywhere sending forth, in the ears of Heaven, the Macedonian cry: "Come over and help us." 'Tis the voice of the Good Shepherd, "Follow me." He has prepared the way. India, Africa, China—their doors stand

wide open, and outstretched hands and tearful eyes and plaintive voices are calling, "Come, bring us the glad message of salvation."

Yes, it is the call to service. The nail-pierced hands are reaching over wide seas and continents, beckoning, O so earnestly, so tenderly! Shall we who can do so send back the glad response: "Yes, my Lord, 'I'll follow all the way,' all the way"?

Let us, then, earnestly, heartily sing:

"I will take my cross and follow.
My dear Saviour I will follow;
Where he leads me I will follow,
I'll go with him, with him all the way."

"Surely I Come Quickly"

CALVIN P. BOLLMAN

SOME question has arisen in certain quarters over the statements in the writings of Mrs. E. G. White, especially in "Early Writings," concerning the nearness of the second advent. It has been asserted that the writer of such statements certainly believed the coming of the Lord was much nearer than we now know that it was, and that that fact disproves all claim to divine inspiration, or even enlightenment.

But does this necessarily follow? If so, it must weigh just as heavily against several Bible writers as against the author of "Early Writings." It is beyond question that not only the early church, but even the apostles themselves, hoped to see "the coming of the Lord" in their generation. In his first letter to the Thessalonians, the apostle Paul used these words:

"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." 1 Thess. 4: 17.

Whatever may have been the apostle's technical understanding of this matter, these words show the current of his thought, and reveal the fact that he, in common with those to whom he ministered, did not regard the second advent as far distant in point of time, but at least as a possible event of the then near future, something that they might reasonably hope to see in their day. It is true that in his second letter the apostle warned the Thessalonian believers against regarding "that day" as "at hand;" but only because the predicted "falling away," or apostasy, had not yet come, nor had the man of sin been revealed. And neither in this epistle nor yet in any of his subsequent letters, did Paul show that he had any adequate conception of the years that would intervene between the time then present and the second advent. Indeed, the apostle in effect encouraged the Thessalonians to hope that the years might not be many, by these words:

"Ye know what withholdeth that he [the man of sin] might be revealed in his time. For the mystery of iniquity doth already work." 2 Thess. 2: 6, 7.

In other words, the apostle points out that the prophecy was even then in process of fulfilment. How long a time would be required to complete it the apostle seems to have had no idea. Certainly nobody who lived then could have understood that nineteen centuries or more would roll by before our Lord's promise of his return would be realized by his waiting people.

Nor need we wonder at this. The Saviour himself, when asked by his disciples, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" enlightened them concerning the time only as to the generation that should see the destruction of Jerusalem; but as touching the more remote event, his second coming, he said: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (See Matt. 24: 34-36.)

Coming down to the latter part of the life of the apostle John, after he had been exiled to Patmos, we find that he too wrote as if he expected to live to see the coming of the Lord. In the introduction to the book itself it is declared that "the time is at hand." Indeed, aside from the prophetic periods which probably even John did not understand, there is nothing in the entire book to indicate that the crowning event of the whole gospel, the revelation of the Lord himself from heaven, was not then at the very doors.

This is especially true of the closing chapter. In verse seven we find this assurance, "Behold, I come quickly." This is repeated in even stronger language in verse 20: "He which testifieth these things saith, Surely I come quickly." And John, in the fulness of his undimmed love for his absent Lord, responds, "Amen. Even so, come, Lord Jesus."

That was eighteen and a half centuries ago, and the Lord has not yet come. Does that prove that John was a false prophet; that he was deceived and was himself a deceiver? By no means. It may be that John did not understand fully what he wrote. Peter tells us that the prophets of the Old Testament did not understand what they wrote, and that they searched to know if possible "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (See 1 Peter 1: 10-12.)

May we not believe that it was essential to the development of faith that there should be at every step a degree of uncertainty as to the time involved in the working out of God's plans? Is it not true that in the former dispensation God's people were kept in ignorance of the length of time that would elapse before the coming of the promised Saviour for the first time? Some Bible students tell us that when Cain was born Eve thought he was the seed in

whom would be fulfilled the promise that the seed of the woman should bruise the serpent's head. It is said that during all the years of waiting for the Messiah, every Hebrew woman hoped in a more or less vague way that she might be the mother of the promised Deliverer, and certainly each generation hoped to see the coming of Him who was to redeem Israel. It was less than five hundred years before the first advent, that the Jews were given any data by which they might calculate even approximately the time of the coming of the Just One.

Prophecy can be understood only in a general way before it is fulfilled. This is where many mistakes have been made. The tendency is to try to fix things up and tell just how a given prophecy is to be fulfilled. This cannot, however, be done safely by human wisdom. We may have ideas touching such things, but we should beware of dogmatizing in regard to them. It is safe to speak only where the Word of God speaks, and to say only what that Word says. If we feel the need of anything further to satisfy the inquiries of our own minds, let it be cautiously and modestly added, not as doctrine, but as theory; not as an article of faith, but as a possible solution that satisfies the mind of the one who suggests it, leaving others just as free to adopt some other theory as we are to hold that which satisfies us.

In an important sense the second advent has never been farther removed from anybody than the span of his own lifetime. Since death brings total unconsciousness, that change is to every man practically the coming of the Lord, for no matter how many years he may remain in the grave, it will seem to him no time at all. Just before Stephen was stoned to death, he had a vision of Jesus standing by the throne of God in heaven. That vision was interrupted by his cruel death, but it will be completed in the resurrection, for when Stephen awakes he will see Jesus actually coming, and to him it will seem that he came at the moment of his greatest need, when his enemies were about to triumph over him. The same

will be true in some degree of every man who has a resurrection; one moment he feels the icy hand of death fastening upon him, the next, so far as his sensations are concerned, he lives again.

It would seem, therefore, that the Lord so arranged matters that in a sense every generation might live in expectation of the coming of the Lord. All were enjoined to watch and to be ready, and in every generation there have been some who have watched, not for death, but for that which practically death brings, as far as individual consciousness is concerned, namely, the coming of the Lord and the judgment.

It may be asked, How are we differently situated, then, in respect to the second advent, from former generations? The answer is, Twelve great lines of prophecy point to our own day and generation as the time when our Lord shall be revealed from heaven. Other generations have *longed* and *hoped* for the final consummation. It is our privilege to *know* that the coming of our Lord is near, even at the doors.

The great, busy world knows and cares nothing about the coming of the Lord. But of the believers of the last generation the apostle says:

"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 4-6.

Fellow believers, we are living in the grandest period of this earth's history. All the light of all the ages shines upon our pathway. Let us walk in that light. Great privilege brings with it great responsibility. We must not, we can not, be indifferent to the light that God has given, to the work that he calls upon us to do. We must bear our part if we would share in the reward that lies only a little way in the future. This is no time to faint or turn back, but a time to press earnestly forward to the goal set before us, that we may win the crown laid up for the final overcomers. "The faithful are certain of their reward."

Has the Time Come to Sell?

DANIEL H. KRESS

"SELL that ye have, and give alms." At some time this scripture must needs be fulfilled. During the loud cry the message of mercy is to go with power "to every nation, and kindred, and tongue, and people."

God's people at that time will be willing — willing to go and willing to give. Messengers will respond, and money will be needed to send them forth with the message. This money will flow into the treasury. When the need exists, God's moneyed men will respond.

We are looking forward to the time when there will be many more conversions than we see now, and many more additions to the church will be made. There will be a repetition of the experience following Pentecost.

The first essential then was for the church to get ready. Pride, selfishness, and strife existed among the believers. God could not invite the honest in heart without to enter the church lest they should meet with disappointment and discouragement. So

in mercy he held them back, and commanded the members of his church to tarry in Jerusalem for prayer and confession of sins and faults until they were endued with a new power and were changed men and changed women. After the Holy Ghost had come upon them a marvelous change took place within the church. Strife and discord were banished. God could then throw back the gates and invite the honest in heart to enter. This he did, and thousands were added to the church in a day. Now the time had come for the message to go with power. The messengers were ready to go, and we read:

"As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Acts 4: 34, 35.

In a comparatively short time the gospel was carried to all the then known world.

Before the work of proclaiming the gospel is finished, a similar work, and similar results, will be witnessed. Why is it that God does not now work to bring thousands into the truth as he did then? It

is because the church is not in readiness to receive them. When the church gets ready, moneyed men will be ready. Messengers will go forth with the message to all lands, and the work will be cut short in righteousness. We are told:

"When all are faithful in giving back to God his own in tithes and offerings, the way will be opened for the world to hear the message for this time. . . . Had the purpose of God been carried out by his people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God. If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God."—*Testimonies for the Church*, Vol. V, p. 450.

"Some who are wealthy do not withhold from ministers. They keep up their systematic benevolence exactly, and pride themselves upon their punctuality and generosity, and think their duty ends here. . . . God has claims upon them that they do not realize. . . . Some men give to ministers, and put into the treasury, with as much satisfaction as though it would entitle them to heaven. . . . They feel that they can in no wise touch the principal. Should our Saviour speak the same words to them that he did to a certain ruler, 'Go and sell that thou hast,' . . . they would go away sorrowful."—*Ibid.*, Vol. I, p. 483.

"'Go to now, ye rich men.' . . . These fearful words apply particularly to the wealthy who profess to believe the present truth. . . . He [God] calls for their substance, but they selfishly, covetously retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. . . . I was shown that as the work is closing up, and the truth is going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants

of God will be, 'Go to now, ye rich men.' Your means is not needed. . . . God will not accept your riches."—*Ibid.*, pp. 174, 175.

The sacrifice that has been laid upon the altar should not increase but diminish, and ultimately it should be consumed. "Sell that ye have, and give alms," is the message of the Lord to those who are possessors of houses and lands. When all the tithes and offerings are brought into the storehouse, and God is given his own, then, he says, he will open "the windows of heaven, and pour . . . out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Pentecost came when those possessing lands and houses determined to give themselves and all that they possessed to God. They gave it before they sold it. Immediately following the outpouring of the Spirit of God, they began to sell. So today the blessing promised will come when the same consecration and surrender is made. It comes only to those who make this surrender. We are told:

"When, in order that the work of God might be advanced, calls were made for freewill offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers."—*Testimonies for the Church*, Vol. IX, p. 126.

This was at a time when "miracles were wrought," when "the sick were healed," when "hundreds and thousands were seen visiting families and opening before them the Word of God," and when "great blessings were received by the true and humble people of God."—*Ibid.*

Perfecting Character -- No. 5

"Be Ye Holy"

WALTER S. CHAPMAN

HOLINESS—what is comprehended in the term? In itself it is absolute simplicity, but as it has been defined and worked out in the lives of men it has been developed into the most astounding combination of follies that the mind can conceive.

As far back as records exist, holiness, and efforts to attain to it, appear to have formed part of the worship of man, generally the whole of his worship, among all peoples. Evidence is lacking to show that there ever existed a people who did not, in some form, and as a religion, strive to attain to holiness. Without explanation this must appear as a perplexing mystery.

From the most degraded savage up through all classes of peoples until we come to the very pinnacle of education and culture, is ever found this subject of holiness influencing and dominating the lives of all, varying only in manifestation because of the difference of the people and the age of the world.

The self-inflicted torture submitted to by savages, both ancient and modern; the penances and punishments witnessed among the "holy men" of India, among the wild tribes of Afghanistan, and among the Filipinos; the modern "Holy Rollers," the fasts and penances of the Catholic Church; the scores of independent bodies of "Holiness" people; nay, even the endless forms of effort among nominal Christians "to be good," "to be Christians," are all merely differing manifestations of efforts to be "holy."

What is there connected with this subject of holiness—with man's inability to attain to it—that has defied the erudition of the wise men, that has brought

the subject down through the ages still shrouded with mystery? Thousands of learned writers, many of them sincere, earnest men and investigators, have written upon the subject. Many other thousands of devotees have pondered over it as they have fasted and prayed and submitted to tortures in various forms in frantic efforts to attain to it, but failure and bitter disappointment have ever been the final result.

Is there a solution to the problem?—Yes, and a very simple one; but men will not accept it as true, because it eliminates self. Holiness, being a spiritual condition, is under the control of God, and is, therefore, unattainable by man unaided. The efforts of men have been along the line of self-righteousness, efforts to attain in their own strength to holiness. From the beginning it has been Satan's studied design to cloud the vision of men to this fact and to keep them busy at work seeking by their own works to raise themselves to higher spiritual levels. This he has been able to accomplish by presenting the subject of holiness as connected with the feelings,—a condition of ecstasy or rapture,—and, of course, by creating in the minds of the seekers after it a determination to work themselves into that spiritual condition.

"Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our heavenly Father."—*Thoughts from the Mount of Blessing*, p. 215.

"Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, p. 555.

"As Christ's representatives, we are to bear to the world a far higher representation of what the beauty of holiness is. What is holiness?—It is wholeness to God. Our words, our actions, the manner of spirit manifested, are the outward and visible manifestation of what is within, and testify as to whether we have on the robe of Christ's righteousness, woven in the loom of heaven, or are clothed with our own natural citizen's dress. We are to give evidence to the world in our outward acts as to what is the influence of the truth upon our hearts."—*Mrs. E. G. White, in Review and Herald, July 18, 1893.*

Holiness—that is, complete surrender of the whole being to the guiding influence of God's Spirit—results in perfection, answering to the command, "Be ye perfect."

"Holiness of heart and purity of life were the great subject of the teachings of Christ. In his Sermon on the Mount, after specifying what must be done in order to be blessed, and what must not be done, he says, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Perfection, holiness, nothing short of this, would give them success in carrying out the principles he had given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful, and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to his throne."—"*Testimonies for the Church,*" Vol. II, p. 445.

"You may not realize that you are growing up into Christ, your living Head. Your part is simply to submit your ways and your will to God. You are to trust yourself fully to God, knowing you cannot make yourself grow."—*Mrs. E. G. White, in Signs of the Times, March 27, 1893.*

The attainment to perfection does not depend upon an increase of ecstatic feeling but upon a constant growth in grace through a daily conversion, or turning to God.

"To be converted daily is to renew the soul's life by receiving vital power from Christ, as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul."—*Mrs. E. G. White, in Review and Herald, Feb. 16, 1892.*

"Without which [holiness] no man shall see the Lord." Heb. 12:14. This is an absolute statement. It does not admit of qualification. In other words,

God means exactly what he says. It would appear, however, that holiness, perfection, could be obtainable only by a few, and so, such a declaration, on the face of it, would seem to be discouraging to one realizing his own unworthiness. Rightly understood it should have exactly the opposite effect.

As the days come and go, let this be ever the watchword, Do all to the honor and glory of God, and unfalteringly carry it out in the daily life. This will result in your becoming wholly the Lord's, a holy being; and God will be satisfied. It matters not how sinful the past life has been, that cannot be altered or affected in the least; it rests with God, who covers it with the robe of Christ's righteousness—today the sinner's life is devoted to God. In the only time he has in which to serve God he is the Lord's, heart, soul, body, and mind; and if death should claim him, he would be accepted by the Lord, and have a part and place with the other saints in Paradise.

Therefore, do not become discouraged whatever your spiritual condition may be. Begin trusting the promises of God with your whole heart and soul. Believe that when linked up with Christ you can overcome, and then act out your faith. Power and wisdom will come to make you victorious. You will begin to grow and to perfect holiness.

"No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act, before passion can dominate over reason, or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. 'The eyes of the Lord are over the righteous, and his ears are open unto their prayers.' Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim this very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and he will help in every time of temptation."—"*Testimonies for the Church,*" Vol. V, p. 177.

"The Lord is testing and proving his people. You may be just as severe and critical with your own defective character as you please, but be kind, pitiful, and courteous toward others. Inquire every day, Am I sound to the core, or am I false-hearted? Entreat the Lord to save you from all deception on this point. Eternal interests are involved. While so many are panting after honor, and greedy of gain, do you, my beloved brethren, be eagerly seeking the assurance of the love of God, and crying, Who will show me how to make my calling and election sure?"—*Id.*, p. 97.

St. Petersburg, Fla.

Our Opportunities and Our Responsibilities

GEORGE THOMASON, M. D.

WE are living in the hour of the world's greatest crisis. We are living, therefore, in the hour of the world's greatest opportunity. Men of God in all ages, could they have looked down the stream of time and had the choice to live in what appeared to them the period of supreme opportunity, would without question have chosen the present as being infinitely desirable above all others. It should be a tremendously serious and awfully impressive thought to us that we have been called at just such a time as this; and it is entirely appropriate for us to rejoice in the thought that our unprecedented privileges and service in the last days of God's work in the earth may continue to the very end.

In this hour of the world's greatest crisis, while men wait and watch with bated breath, fearing as to what the next development may be, God has not been taken by surprise. He knows the end from the begin-

ning. His great plan was laid at the foundation of the world. No emergencies or exigencies surprise him. His infinite and marvelous work goes on according to schedule, knowing no haste nor delay. The supreme opportunity of this hour is to be so in touch with the infinite God that he can reveal to us his purpose and his plan for our co-operation in the stupendous task to be accomplished in the remaining hours of service.

All the world is now seeking to readjust itself to the changed conditions brought about by the Great War. It is the period of reconstruction.

While men of the world are busily engaged in the reconstruction of things which are temporal, men of God must be equally busily engaged in the reconstructive processes which are eternal.

While men of the world are straining every nerve night and day in their efforts to establish for the

world an enduring peace, men of God must be straining every nerve night and day in their efforts to establish in the hearts of men the real peace of God, which alone can endure.

While men of the world are making great efforts for the reconstruction and rehabilitation of wounded soldiers, victims of the war, men of God must be making greater efforts for the reconstruction and rehabilitation of sick and suffering and dying men and women, victims of erroneous and pernicious habits of living.

God has established principles in the world for just such a time as this. Through all the darkness of past ages God's eternal principles have ever shone. In this period when darkness covers the earth and gross darkness the people, God has established principles in the earth shining more gloriously than ever. We have lived to see the triumph of many of these principles. Within the period of our recollection there was a time when any demonstration or enunciation of the special principles God gave to this people in reference to healthful living or rational treatment of the sick, would be received with resentment and ridicule on every hand. The principles were none the less true, and none the less glorious, when they were so lightly regarded by the world; but they now shine with an added luster because of the additional light of scientific confirmation.

A few weeks ago, at a large medical gathering, the writer heard a wonderful acknowledgment and saw a remarkable demonstration of the efficiency of our great principles in the rational treatment of disease. Dr. Knopf, the great tubercular expert, of New York, representing the Government in its efforts to prepare for, and prevent as far as possible, the wave of increase in cases of tuberculosis which will follow the war, appeared before this medical convention and outlined his experience in the treatment of tuberculosis. He devoted his entire time at the meeting to emphasizing the rational methods of massage, hydrotherapy, diet, and exercise. He demonstrated some of these in a simple way, and showed how they could be carried out in the home. He stated further, that he wished he could tell of some medicine that was of specific value in the treatment of tuberculosis, but he was sorry to say he did not know of a single one. Dr. Knopf's lecture was received with unanimous approval by the physicians present at the meeting. This was in marked contrast to a national meeting which the writer attended twenty years ago in Washington, D. C. The session was devoted to a consideration of the treatment of tuberculosis. A demonstration of the rational methods of hydrotherapy and massage was given. This was received with unanimous disapproval by the medical society, and the physician who presented the paper advocating these principles was requested to resign from the society, inasmuch as his ideas of treatment were so at variance with the generally accepted methods. Now the Government of this country is sending out men of international reputation and having them plead for the general recognition of the efficiency and correct scientific basis of rational treatment. It ought to make us both thankful and somewhat ashamed: thankful that God intrusted this people many years ago with these principles, and ashamed that we have not been better representatives of these principles and more intensely enthusiastic in their promulgation in the world.

As to the results of the war, there is little, if anything, we can do. But with the rescuing of the perishing from vicious habits we have much to do. The people perish for lack of knowledge. The habits of using tobacco, alcohol, tea, and coffee, and condiments, of overeating, of drug taking, are slaying thousands. Two thousand people die in this country every day from easily preventable diseases. Most of these deaths are due to pernicious habits of living—habits acquired mostly through ignorance, mostly because no one ever brought to these perishing ones the light of the principles of right living.

One of the outstanding features of the recent epidemic of influenza was that apparently about the only successful method of saving the lives of the victims of this disease was by the application of the rational methods of treatment, chiefly hydrotherapy. These principles saved thousands of lives in our schools and sanitariums and the many homes where they were applied. But countless thousands died for lack of the application of these principles. In many places pitiful appeals were made in the public press for those who would go out equipped even in the simplest ways to care for the sick and the dying. No greater opportunity or challenge was ever presented to a people in this world. The responsibility for many unnecessary deaths because of inactivity on our part absolutely rests upon us. Other epidemics will come; more and more vicious and death-dealing habits will be ignorantly formed. The great opportunity and responsibility of the hour is to seek a training, be it of an exhaustive or of a very simple kind, and then to demonstrate to the world pure and undefiled religion by visiting those in affliction. The greatest commendation, as well as the most scathing denunciation, in the judgment has to do with visiting the sick and imprisoned souls.

Now is the harvest time of the world. Now is the eleventh-hour appeal for workers in God's great vineyard. It is not enough to read articles and listen to sermons which stir our feelings but end in a long-drawn sigh and inactivity. Thousands will ultimately and eternally perish because of no greater conception of their responsibility.

It is our great opportunity to demonstrate to the world the restorative power of divine principles. In ancient Israel there was not a feeble one in all their midst. God would have it none the less true today. There should be no *premature* deaths among the people of God today. With all the light which has been shining upon the path of this people, every Seventh-day Adventist ought indeed to be a living epistle of these principles, known and read of all men. This is God's thought for us. Anything less than this means to disappoint God, to fail in our mission in the world, and to leave in darkness those who should have the light of life.

To embrace this greatest of all the world's opportunities means to fulfil our mission in the world; it means our answer of life-giving principles to the need of a dying world. It means our response to the appeal of God: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . The Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3, R. V.

* * *

"ONE example is worth a thousand arguments."



BIBLE STUDIES



The Second Coming of the Seed

Destruction of Sin and Sinners

MILTON CHARLES WILCOX

It is not the will of God that any soul should be destroyed. His purpose is to save and not to destroy. His very nature stands for construction, not destruction, because God is love, and he loves even the sinner; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16, A. R. V.

And God is a righteous God. Righteousness is inherent with him. It is impossible for God to do otherwise than act righteously, for he cannot deny himself; therefore it is his nature to hate sin. This is thus expressed by the prophet:

"Thou that art of purer eyes than to behold evil, and that canst not look on perverseness." Hab. 1: 13.

It is for this reason that his love for the sinner compels him to plead that the sinner shall separate from his sin, for God cannot save the sinner in his sin. Therefore his plea to the sinners among his own people:

"Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33: 11.

And again:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7.

God's hatred of sin is infinite. Sin is destructive and disintegrating, and the Lord cannot bear it in his universe; but his mercy to the sinner is also infinite. It is his purpose that sin and sinners shall be separated. In the verse immediately following the text last quoted, the Lord contrasts his mercy to the sinner with the conception that men in this world have of mercy:

"My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

This language is not used to show that God is greater than we are, or that he has more power than we have, but that his conception of mercy and goodness and kindness to the transgressor far exceeds the human conception. And the verses that follow indicate the same thing; for, in the wonderfully instructive figure of the rain falling upon the dry earth, making it bring forth and bud, and upon the field that bore nothing but thorns and briers, causing it to bring forth fir trees and myrtle trees, they tell us just what God's plan is for the sinner.

This is his purpose for those who transgress. And therefore, though their sins be as scarlet and as crimson, his mercy will cleanse till the crimson heart is white as snow, and scarlet iniquities are washed away in the blood of the infinite Sacrifice.

Such forbearance, however, cannot go on always: not that God's mercy is not sufficient, but that the sinner himself who persists in sin becomes at last like the sin, and the mercy of God appeals to him no longer. We have sometimes been taught that there is

an end to God's mercy, but the end of God's mercy is that point in the sinner's experience when he can conceive of mercy no longer, when the heart itself becomes so hard that the goodness of God makes no impression upon it.

The great agencies by which God reaches the sinner are his Word, his Holy Spirit, and the sacrifice of the Lord Jesus Christ. But when that time comes in the experience of the sinner that he counts the blood of the sacrifice of Christ no longer holy, but a common thing; when he does despite to the Spirit of grace by turning from the Spirit-breathed Word of God,—the only agencies by which he can be saved from sin and death,—God can do nothing more for him. The sinner then identifies himself with the sin, and there is no more hope for him, and this not because of a change in God, but wholly of his own choice.

And therefore when the Lord comes in all his power and glory, sin and all identified with sin will perish in his presence. He has hidden his glory thus far. When the Son of God came to this world, he came in the likeness of sinful man. His glory was veiled in human flesh. Man could see only the glory of his righteous character, but the outshining of the glory that belonged to that character was suppressed in order that man might not be destroyed, and might learn to choose God from the real worth and beauty of his character rather than from the fear of insufferable glory.

The Great Test of Righteousness

The power to live in God's unveiled presence is the great final test of character. Man could live in the presence of Jesus upon this earth, for the divine glory was tabernacled in humanity. The glory was there, but it was the veiled glory of righteous character, and only the eye of faith could see it. Thus we read in the gospel by John:

"The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1: 14.

And yet the eye of unbelief saw nothing there but the human. As the prophet declares:

"He grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not." Isa. 53: 2, 3.

And yet he was the manifestation of the love of God and the righteousness of God to men.

But sometime he will come again. He has a right to come. The world is his, for he has purchased it with his own blood. He will wait till the last hope is gone that another sinner shall be gathered in, and then he will come, and then will come the great test of character among the living in this world.

It has been taught—but the very teaching originated in that first falsehood of the enemy, "Ye shall not surely die"—that it mattered not what material agency was brought against humanity, the soul could not die. And Infinite Wisdom has allowed the falsehood to go on and on. He has warned us of it in his Word. He has told us of the inevitable outcome. He has given us examples that ought to teach us the

inevitable destruction of those who are outside the fold of Christ, and he waits for man to accept the truths of the lesson. But the time will come, as recorded by the apostle Paul, when the great test will be brought to bear, when the foundation and superstructure will be tested.

The foundation of character is Christ Jesus:

"Other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." 1 Cor. 3: 11, 12.

That fire when the Lord comes will be a mighty glory that shall set the whole world on fire, a fire kindled by his presence. An illustration of this is seen in his descent on Mt. Sinai, of which we read in Exodus 19: 18 and in Hebrews 12: 18,—of the "mount burning with fire;" no flesh could live upon it. Therefore we are told in the last verse of the twelfth chapter of Hebrews that "our God is a consuming fire," and this is quoted from Exodus 24: 17, where the glory of the Lord's presence is spoken of as a "devouring fire." This glory shall set the very world on fire. The prophet declares:

"A Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it." Isa. 30: 33.

And the thirtieth verse speaks of his glory as "the flame of a devouring fire, with a blast, and tempest, and hailstones." His presence will be destruction to the wicked in that day when his transcendent glory shall be revealed.

The apostle Paul refers to the same thing in Second Thessalonians, the second chapter, and the eighth verse:

"Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming [literally, "of his presence"]."

Then it will be that the Lord will "do his work, his strange work, and bring to pass his act, his strange act." And this appeal is made to the scoffers: "Be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth." Isa. 28: 21, 22. Till the time when he appears in glory at his second coming, he has allowed the wicked to go on in their own way, except in the cases of the great object lessons which have been left us; but at his coming no sin will endure his glorious presence.

In the Bible we have two striking examples of God's hatred of sin and his destruction of those who identify themselves with the sin—one in the Old Testament, and one in the New. After the dedication of the sanctuary, as recorded in Exodus, we find in the ninth chapter of Leviticus, the offering for the sins of the people; and we read in the last part of that chapter that the final offering embraced the very closing work of expiation for the people. When their sins were laid upon the altar, they had passed from the sinners by confession, and the fire of the Lord came from heaven and consumed all that was upon the altar, and the people rejoiced and fell upon their faces. They had separated from the sin, and the glory of the Lord had destroyed the sin and preserved the people. But in the very next chapter another picture is presented. God had given very faithful instruction as to how his offerings should be made,

and concerning the holy fire that should be offered. But Nadab and Abihu, sons of Aaron, had benumbed their consciences by drink, and offered strange fire before God, contrary to his commands. They identified themselves with sin, and when they came before the Lord with that incense and strange fire, the glory of the Lord flashed forth and destroyed them. Thus God showed his hatred of sin.

The other instance is recorded in the fifth chapter of Acts. Under the mighty power of the Spirit of God offerings were made by the people, and in some cases, like that of Barnabas, who sold his field and gave it all to the infant gospel cause, they received honor from the people because of their generous gifts. There were two others who evidently were ambitious to be honored, and they sold all they possessed and brought an offering from it to give to the apostles, and presented that offering as if it were all they possessed. The apostle Peter was led to ask: Sold ye the land for so much, and is this all the price? And Ananias said it was. But the Spirit of God, so great at that time to save from sin, destroyed the one who spoke the falsehood. A short time after that his wife came in, and the same question was asked her: Sold ye the land for so much? She and her husband had agreed upon their course, and so she declared that they had; and immediately she fell down under the power of the presence of God, destroyed with her sin. It was her privilege even after the bargain she had made with her husband, to save herself from sin. She chose to identify herself with it.

When the Lord Jesus Christ comes in all the glory of the Father and the holy angels, sin will perish in his presence, and all who have identified themselves with sin will perish with the sin. No one can accuse God of injustice in the great transaction. The Father gave the very best Gift of heaven to save man from his sin. The Son gave himself, and through all the centuries the Father and Son have pleaded with mankind to separate from sin that they might be saved and sin be destroyed. But when in the last great day men refuse, they can find no just fault with God for leaving them with the sin which they themselves have chosen in the destruction which belongs to it. Prov. 1: 29-33.

But that glory which destroys sin and sinners who have identified themselves with the sin, will have the opposite effect upon those who have separated from the sin and given themselves to God. The mighty baptism of glory will gather the wheat into the garner and will burn up the chaff with unquenchable fire; it will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3: 21. Thus speaks another apostle:

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." 1 John 3: 1-3.

We are changed from glory to glory by his presence. It will be a glad day for those who have separated from sin when the great glory of God shall envelop the earth. Then they will say:

"Lo, this is our God; we have waited for him, and he will save us; this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation."

Studies in the Testimonies

Pleasures -- the Genuine and the Forbidden

(Continued)

TYLER E. BOWEN

1. WHAT is said of those whose duties compel them to labor indoors?

"I saw that but few realize the constant, wearing labor of those who are bearing the responsibilities of the work in the office. They are confined within doors day after day, and week after week, while a constant strain upon the mental powers is surely undermining their constitutions, and lessening their hold on life. These brethren are in danger of breaking suddenly. They are not immortal, and without a change they must wear out and be lost to the work."—*Testimonies for the Church,* Vol. I, p. 515.

2. What relief for such is suggested?

"On such occasions [excursions into the country] parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation. Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease."—*Testimonies for the Church,* Vol. I, p. 515.

3. What instruction is given managers of sanitariums regarding amusements?

"Those who bear the responsibility at the sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients."—*Testimonies for the Church,* Vol. IV, pp. 577, 578.

4. What do such entertainments do for those who engage in them, or attend them?

"As soon as these entertainments are introduced, the objections to theatergoing are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier."—*Testimonies for the Church,* Vol. IV, p. 578.

5. What is said of the theater as a resort for pleasure?

"Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Testimonies for the Church,* Vol. IV, pp. 652, 653.

When this was written the moving picture shows had not been extensively introduced. But these shows are nothing less than theatrical performances photographed, revealing to the beholder the questionable "gestures" and "attitudes" of the theater itself. It is the theater multiplied, with the admittance fee reduced to a few cents, that many may attend.

6. What call is made to the children of God?

"Come out from among them, and be separate, saith the Lord, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom."—*Testimonies for the Church,* Vol. II, p. 592.

7. What must the children of God ever count as impossible?

"The apostle Paul declares that it is impossible for the children of God to unite with worldlings: 'Be not unequally yoked together with unbelievers.' This does not refer to marriage alone; any intimate relation of confidence and copartnership with those who have no love for God or the truth, is a snare."—*Testimonies for the Church,* Vol. V, p. 13.

8. What does the Lord require of the children of the light?

"The children of the light and of the day are not to gather about them the shades of night and darkness which encompass the workers of iniquity. On the contrary, they are to stand faithfully at their post of duty, as light bearers, gathering light from God to shed upon those in darkness. The Lord requires his people to maintain their integrity, touching not—that is, imitating not—the practices of the ungodly."—*Testimonies for the Church,* Vol. V, pp. 13, 14.

9. When pleasure is seeking to lead in the opposite direction, what is the consequence if we neglect to heed the counsel and pleading of the Spirit?

"By once neglecting to comply with the call of God's Spirit and his Word, when obedience involves a cross, many have lost much—how much they will never know till the books are opened at the final day. The pleadings of the Spirit, neglected today because pleasure or inclination leads in an opposite direction, may be powerless to convince, or even impress, tomorrow. To improve the opportunities of the present, with prompt and willing hearts, is the only way to grow in grace and the knowledge of the truth. We should ever cherish a sense that, individually, we are standing before the Lord of hosts; no word, no act, no thought, even, should be indulged, to offend the eye of the Eternal One. We shall then have no fear of man or of earthly power, because a monarch, whose empire is the universe, who holds in his hands our individual destinies for time and eternity, is taking cognizance of all our works. If we would feel that in every place we are the servants of the Most High, we would be more circumspect; our whole life would possess to us a meaning and a sacredness which earthly honors can never give."—*Testimonies for the Church,* Vol. V, pp. 69, 70.

10. In commenting upon the choice of the rich man, in the parable of the rich man and Lazarus, who thought himself a son of Abraham, what admonition is given us?

"The great gulf fixed between him and Abraham was the gulf of disobedience. There are many today who are following the same course. Though church members, they are unconverted. They may take part in the church service, they may chant the psalm, 'As the hart panteth after the water brooks, so panteth my soul after thee, O God;' but they testify to a falsehood. They are no more righteous in God's sight than is the veriest sinner. The soul that longs after the excitement of worldly pleasure, the mind that is full of love for display, cannot serve God. Like the rich man in the parable, such a one has no inclination to war against the lust of the flesh. He longs to indulge appetite. He chooses the atmosphere of sin. He is suddenly snatched away by death, and he goes down to the grave with the character formed during his lifetime in copartnership with Satanic agencies."—*Christ's Object Lessons,* pp. 269, 270.

11. To those who develop a love for amusements, for amusement's sake, what is sure to result?

"The youth are swept away by the popular current. Those who learn to love amusement for its own sake, open the door to

a flood of temptations. They give themselves up to social gayety and thoughtless mirth. They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness. Their religious aspirations are chilled; their spiritual life is darkened. All the nobler faculties of the soul, all that link men with the spiritual world, are debased."—*Testimonies for the Church,* Vol. IX, p. 90.

12. Why cannot the truly converted enter into unprofitable amusements?

"Every hour, every minute, is precious. We have no time to spend in self-gratification. All around us there are souls perishing in sin. Every day there is something to do for our Lord and Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world."—*Testimonies for the Church,* Vol. IX, p. 48.

13. In view of the golden hours of probation lent us, what exhortation is given believers?

"The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field?"—*Testimonies for the Church,* Vol. IX, p. 117.

Along Lines of Least Resistance

GEORGE D. BALLOU

THE true educator and reformer approaches those he wishes to win at those points where there is the least chance for developing antagonism. In a work like ours, involving both "the life that now is, and . . . that which is to come" (1 Tim. 4:8), the delicate question of developing a desire for godliness in hearts that are naturally carnal, seems to demand that we work from the known toward the unknown, from the simple toward the more difficult problems.

The future life depends on this. Why not begin with the simplest things—the physical things of this life—and lay the foundation for a secure knowledge of the life to come? Here we occupy common ground with all mankind. We all want to live and keep well. Why not meet our fellow men on this platform and get in close touch with them, so that if they believe us when we tell them of earthly things they will have that much more ground for believing us when we show them the heavenly things?

Jesus used this method in all his ministry. He began by blessing men physically. He gave them first of all that which they most desired. He revealed the tender care and love of God by lifting the physical curse. And by this course of conduct he won their confidence, so that they were ready to believe anything he told them concerning his spiritual mission. Read John 9, especially verses 35-38. This man who had been born blind, was ready to believe anything his Healer told him. In our time Satan has stolen this method, and is teaching the pure principles of hygiene to win the confidence of men and women, and is then indoctrinating them with Hinduism and other heathen beliefs.

In "Testimonies for the Church," Volume IX, page 127, we read:

"Christ's example must be followed by those who claim to be his children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts."

And on page 130 we read:

"God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that he carried on."

God's methods and principles do not change. They may be modified, but the principles remain the same. We may not be commissioned to work miracles indiscriminately, but we may teach obedience to natural law and do an even greater work. Knowledge of proper methods of cooking might save one from a thousand ills for a lifetime, while a miracle might only relieve the sufferer for just once. The Lord has ordained for our time—

"that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, from both the higher and lower classes. The way for this work is best prepared by the efforts of the faithful canvasser."—*Id.*, p. 172.

On pages 116-119 and page 259 of the same volume, we find earnest pleas not to hinder but to promote this kind of effort.

These are portentous times. God's judgments are abroad in the land, and this is a good time to teach the people righteousness. Isa. 26:9. Can we not, in preparation for this great work, say with the prophet, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early"? This same thought is expressed in the Testimonies, on page 130 of Volume IX. Shall we be obliged to look back eight or ten years hence to some week of prayer and bemoan ourselves over our failure to obey this call to service? May Heaven forbid it!

* * *

HE CARETH

WHAT can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music, and happy psalms,
And bliss unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be.
When the lights die down from the path I take,
When the strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to silent prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er the whole day long,
And my spirit is bowed with shame and wroth,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong;
He stills the sigh, and awakes the song.
The sorrows that brought me down he bears,
And loves and pardons because he cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stooped from his throne above
To soothe and quiet us with his love;
He leaves us not when the storm is high;
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!

—Selected.

IN MISSION LANDS

Our Work in East Bengal

ELMER E. ANDROSS

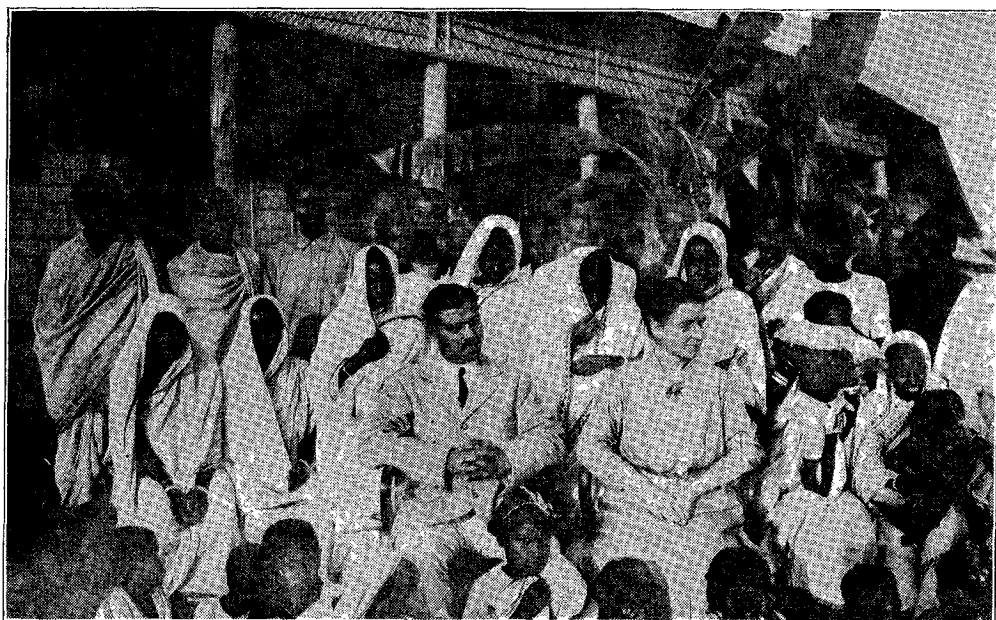
IN company with Elders C. W. Flaiz and W. W. Fletcher, the writer left Calcutta Monday evening, January 13, for a week's visit in East Bengal. Tuesday, 5 A. M., found us at Khulna, the end of the railway line, where we met Elder L. G. Mookerjee. He came into our compartment and found us fast asleep; but by this time we had become accustomed to getting out of our berths on the trains of India at any hour of the night, and dressing and rolling up our beds in about ten or fifteen minutes. Once or twice we had accomplished this feat after the train arrived at the station where we were to make the change,—put our trunks, rolls of bedding, tiffin baskets, surahis (water bottles), suitcases, handbags, and all the other luggage that a traveler carries in India, out of the windows; a half dozen coolies were off with them on their heads, and we stood some little time waiting for the train on which we were to leave, before the one we had just left was ready to depart.

This morning we transferred to a river steamer, and enjoyed a thirty-eight-mile ride to Gopalganj, where we arrived about 2:30 P. M. We were met by a number of our brethren, who, with a choir, cymbals, and drum, gave us a very hearty welcome. The entrance to the compound and church building was tastefully decorated with palms and flowers. In the evening the believers and friends gathered in the little church till it was crowded, and a very interesting meeting followed. Since we could hold but the one meeting, we were each urged to speak, our audience assuring us that they would not be wearied with a long meeting. After three of us had spoken at some length, and the benediction had been pronounced, we expected the people would quickly pass out, but to our surprise they remained, and soon one of the believers arose and spoke of their great appreciation of the precious truth that had been brought to them at such great sacrifice, and of our visit. He was followed by others, who spoke of the wonderful deliverance that had come to them through the truth of the third angel's message. One man of good standing in his community, who had known the truth for some time, arose and publicly declared his intention to obey the truth.

Among the Bengali speakers was a brother (whose exact age is not known, but who we were told was between eighty-five and ninety years old) who spoke at some length, telling us of his experience in

coming into the truth. He was a devoted Hindu. By the time he was forty years of age, he was severely afflicted with leprosy. On his left hand the fingers were entirely gone, while on his right hand they had been eaten away to the second joints; both feet had been eaten away till only about half of them were left. A missionary gave him a Gospel, and in it he read of how the Saviour while on earth heard the cry of the lepers and healed them, and he was thus encouraged to commit his case to the Great Physician. God heard the prayer of this man who had once been in the darkness of heathenism, and he was completely healed. The news of his healing soon spread abroad, and many came long distances to see the wonderful miracle that had been wrought for this man of faith.

In 1906 a tract, "Jesus Christ a Sabbath Keeper: What That Means to Us," with a picture of the footprints of Jesus for us to follow, fell into his hands. At first he took no interest in the tract, but later he carefully read it. At once he was convinced that it was truth, and he decided to obey. He could not refuse to obey the One who had so graciously healed him of the loathsome disease leprosy. After his healing, he with power preached the glorious gospel of the blessed God; and when the greater light of this message of mercy came to him, he began to proclaim the good news of the speedy return of his Saviour and to urge all to be obedient to God's commandments. Though of such great age, he still preaches this message. It was worth much to me to have the privilege of looking into the face of that aged servant of God who for more than forty years has been a living witness of the power of God to heal the worst of all diseases which afflict humanity, and who was for about twenty-five years its victim. The dark face, once clouded with the despair of Hinduism, the most degrading of all heathen religions, now shines with the light of the gospel of the blessed Christ. With this case of healing before them, how could any say that our heavenly Father does not hear the cry of his children and send them help in time of need?



Brother and Sister L. G. Mookerjee, with other Sabbath Keepers at Gopalganj, East Bengal



Brother and Sister Mookerjee and three Indian Workers. The old man in the center is the one healed of leprosy.

After this good testimony meeting, our Bengali brethren sang some of their songs for us. It is impossible to describe on paper the experience of listening for the first time to their songs, so expressive of the fervor with which they devote themselves to their new-found faith. Our minds reverted to the experience of David when he sang and danced before the Lord. There was no fanaticism, but great earnestness and fervor.

It was a great pleasure to meet Brother and Sister Mookerjee once more. Some years ago, Sister Mookerjee began her work in this cause in the North England Conference office while I was serving as president. I had often stayed at her father's home in Kettering, England. Later she was sent out to India as a missionary from the home of Mr. Carey, the pioneer missionary to Bengal. She was married in Carey's old church in Calcutta to the grandson on the father's side, of Carey's first Brahman convert to Christianity, and on the mother's, a descendant of another of Carey's converts. They are successfully laboring in East Bengal, near where Carey's grandson is stationed as superintendent of the Baptist mission.

A house-boat is now being built by a firm in Calcutta, and will soon

be ready for use by the workers in this mission. The only means of travel in that district is by water, and this boat will be a great blessing to our missionaries who will work in that field. The house-boat is about forty-five feet long and ten or twelve feet wide, containing a deck in front and a bedroom and dining-room in the middle and stern of the boat. It is so arranged that the missionaries can take their work and live on the boat for two or three weeks at a time, while they visit various villages. After a brief visit to East Bengal, and especially after a few days spent among the villages, one is forcibly impressed with the absolute necessity of some such provision as this for the missionary who is to work in that field. No amount of money spent in necessary equipment to safeguard the health of our workers laboring in these unhealthy climates is wasted.

Some day, and that very soon, thank God, we shall rejoice that we have made these investments. We shall see our faithful missionaries who have toiled and sacrificed far beyond what many of us who live in the homeland have ever thought of doing, placing their lives in jeopardy every hour; and as they surround the throne, with the precious jewels they have gathered from all the dark lands of earth, we shall then appreciate the wisdom of the choice we made when we decided to sacrifice all our earthly possessions that we might help to save the lost. The true value of this world's goods has appeared to me in a new light as I have looked into the serenely happy faces, and have heard the joyful sound of praise from the lips of those who were once absolutely without hope and without God in the world till our sons and daughters brought to them the glad news of salvation. The gifts our dear brethren at home are making, first of their children, and second of their means, are making the blessed work possible. May these precious gifts never for one moment cease to flow till the last soul in the darkest land of earth has had an opportunity of hearing the joyful news of salvation and the way is prepared for the return of our glorious Redeemer.

* * *

"It is on prayer and sacrifice in Christendom, but, above all, on the personal spirituality and zeal of every missionary whom it sends forth now, that the future of the church of India and the East depends."



Home of Brother Leonard Bengtson

A Brand Plucked from the Burning

HENRY F. BROWN

THE case of Brother Leonard Bengtson illustrates how God watches over the honest-hearted through all their wanderings. Brother Bengtson is a native of Sweden; he was born there fifty years ago. When a boy of sixteen he immigrated to the United States, and obtained work in New England at various occupations for three years. Then during a fit of despondency, because of a disagreement with an older brother, he went to New York and contracted with a railroad company for a term of years in construction work in Costa Rica. There he found the work not altogether to his liking, and ran away to Nicaragua. From there he drifted into Honduras and became a miner. Being only a boy, and unsettled in his ways, he took up with the barbarous practices of the natives with whom he was associated, living as they did, drinking, fighting, and committing wickedness. He associated himself with an Indian woman and raised a family. Later they appropriated to themselves all his savings and deserted him. He took part in a revolution or two, and refused the offered reward of the position of governor. He got into a drunken fight and almost killed his antagonist. Then to escape punishment, he fled across the border into Nicaragua.

But to secure funds he had to dispose of his property. He desired to sell a cow to an American, but as he was in hiding, he was forced to write him a note. He had not learned to write English, and could read but little. The old mine shed in which he was hiding contained some old English mining journals; and from these, by diligent work, in three days' time, sufficient words were copied to let the American know that he was in trouble. The American went to him, accompanied by a young man who was selling books in that community. Brother Bengtson wept as he told of his predicament, and the young man put his arm around his shoulders and told him of Christ. After fifteen years the words of that young man, who is now known as Elder A. N. Allen, have borne fruit.

Brother Bengtson had not been under any religious influence except the Roman Catholic. He persistently refused to join with them in anything except their carousings and follies. At last, through a native who was accepting the truth, he learned of us. He had a little store about thirty miles from Tegucigalpa, and consequently could not go into that city often. The native believer told me about him, and I sent him literature. He read with avidity all I sent him, and watched for the weekly mail to see if it brought anything from the mission. I did not visit him for several months, but he studied on. He quit his tobacco immediately on reading that the use of it was wrong, and all the village noticed the change. Whereas before he had been a jolly good fellow, now he was the "crazy foreigner." When I did visit him, we studied



Brother and Sister Hardt and their first School Building in process of construction near Siguatepeque, Honduras

a day and a night together. He purchased more books, and after two months of preparation presented himself for baptism. He sold his little store and went to connect with our school. Professor Hardt, the principal, says that he is now a permanent fixture, and that they cannot do without him. The photograph shows Brother Bengtson and his wife in their little home on the school property.

Brother Bengtson, after thirty years of wandering in a wild country, cannot thank God enough for hunting him out and saving him as a brand plucked from the burning. He has misspent the major portion of his life, but claims God's promise, "I will restore to you the years that the locust hath eaten." As soon as he was saved, it became his chief ambition to be of service in the salvation of others who like himself had wandered from their Father.

Laredo, Tex.

* * *

Conditions in South Honduras

LENA M. HARDT

HAVING been literally shaken out of our school in Guatemala City by the terrible earthquake of Dec. 25, 1917, we arrived in Honduras to assist in the work in this most needy field. As far as we can judge, the conditions and needs here are about the same as in all the other Latin-American fields. First of all we need men — God-fearing, consecrated men. It is an utter impossibility to reach the scattered populations of these countries without more help. We have

to travel as did our ancestors in days far gone by. In this valley the people have never seen a train, or an automobile, or a flying machine, to say nothing of all the modern conveniences with which you are so abundantly surrounded in the homeland. When we want to take a trip, there is nothing to do but to go on foot or on horseback.

There is great darkness and superstition among the people, and it is only within the last few years that the rays of the gospel light have begun to shine into their darkened lives. Only a few days ago I attended the funeral of a young woman. Only the women are present on such occasions. The friends and relatives sat around mourning, with their faces covered with their black shawls. After hours of soul torture, the men arrived with the coffin, into which the deceased was placed and carried away to her last resting place. Not one word of comfort was spoken, no attempt at any kind of service was made. The priest was nowhere to be seen, having no words of consolation to offer at such a time. Surely such scenes are sad, for we know that the people are dying without hope and without God. After the men had left, I tried to speak a few words of comfort to the sorrowing mother and sisters; but the attempt seemed almost hopeless, for they knew just as well as I that their loved one had gone into a hopeless grave. We must awaken to our responsibility, and carry the message of a soon-coming Saviour to those who have been in ignorance so long.

A few days ago a poor ignorant woman was talking against us. Among other things she said: "Those Protestants at the Palace are terrible folks. They have the devil shut up in a room over there; all that they do in their services is to read out of a book. They prohibit smoking and drinking." So she went on with her accusations. Men, women, and children

all smoke, and drink more or less. Consequently these practices are some of the most formidable foes to the progress of the message.

There is great need of means — money to carry the work in new parts of the field, and also money to build homes for the workers, so that their health can be preserved in these unhealthy tropical lands. As we go into the homes, we wonder that the people do not all die. Their houses are made of mud; sometimes sun-dried bricks are used, and sometimes the mud is plastered onto sticks placed close enough together so that the mud will not go through. The latter kind of house is by far the safer one in earthquake countries. The roofs are tile or thatch, and the floors are mother earth.

As a rule, as little clothing is worn as will possibly answer the purpose, and often it is ragged and dirty. The small children are often clothed in only that which nature gave them. Times are harder here now than before the war.

Just at present we are especially interested in getting a school started in which young people can be trained for service. Such an institution will do much toward the advancement of the work here. This cannot all be done in a minute. It will take hard work, patience, money, and much prayer. We most earnestly plead with our brethren at home to remember our great need in their prayers.

Siguatepeque.

* * *

The Message Established Where Inca Sun Worship Prevailed

ERNEST F. PETERSON

THE Inca Union comprises four mission fields; namely, Ecuador, Peru, Lake Titicaca, and Bolivia. The reports for 1918 show increasing gains for that



Seventh-day Adventist Church Members at Siguatepeque, Honduras. All but one of the adults have been baptized.

year. The membership increased from 1,128 to 1,700. Six hundred twenty were baptized during the year. Tithes increased from \$2,033 to \$3,326; offerings from \$397 to \$959; book sales from \$6,071 to \$12,692. Three new churches were organized, with memberships of twenty-five, twenty-nine, and two hundred, respectively. Each field is calling loudly for help. We are making every effort to develop native workers. We plan to start a training school in Lima soon, and we hope this will help to provide workers for these fields.

Ecuador is giving evidence of more rapid development. Brother John D. Lorenz, the superintendent, has been practically alone in that field, having had only one native licensed missionary, and one colporteur, for some time. An able native minister was sent there January 1 of this year, to develop some of the many interests presenting themselves. Plans are under way for other help to be sent to Ecuador this year. We expect good results from the work in that field.

Bolivia, too, has been slow in yielding results. Elder W. R. Pohle, superintendent, and Brother L. G. Beans, the field secretary, constitute the foreign working force. Besides these, there are three or four regular colporteurs, who have done remarkably well the past year in the sale of our literature, books having been sold in localities where ten years ago a Bible society agent had to flee for his life. There is an excellent opening among the Indians in Bolivia, and we hope soon to fill this. Through proper efforts we believe we shall reap fruitage here equal to that of the Lake Titicaca field.

The Peruvian Mission, under the direction of Brother L. D. Minner, is rapidly advancing. Last year seventy were baptized, the membership increasing from two hundred forty-six to three hundred fourteen. Substantial gains were also made in tithes and offerings and book sales. Not a week passes but we receive letters, asking for help, from different parts of Peru where little companies are awaiting baptism and instruction in the truth. It is difficult to receive money from the interior, as it cannot always be remitted through the mails with safety; consequently the believers and churches must await the visit of a worker, or the sending of some one to Lima with the money. All that is needed in Peru, as in the other fields of this union, is more workers to develop the many interests. It seems to need but the touch of the hand, as it were, to produce splendid results. We depend much in these countries on the faithful colporteur, who, as he journeys in the valleys and over the mountains, combines evangelistic work with the sale of literature. In this way good seed is sown, which later brings forth fruit.



Mita, our Indian Sister who was instrumental in establishing the Pomata Mission

Recently a request came for some one to visit Cañete, Peru. Upon investigation, it was found that ten or twelve persons were awaiting baptism. Further inquiry revealed that these people were brought into the truth through the efforts of a colporteur now in Bolivia. He sold copies of the Bible, "Coming King," and other literature, and held Bible studies when possible. Nine persons were baptized in this place. Others were unable to be present at the service on account of the high floods in the rivers at that time.

The Lake Titicaca mission field, situated in Peru but organized into a separate field, shows the largest results of any in the union. During 1918 five hundred forty-eight persons were baptized, and one church of two hundred members was organized. We now have five mission stations in the Lake Titicaca field. The elevation of Lake Titicaca is about twelve thousand five hundred feet above the level of the sea. The climate here is very trying to our workers on account of the high altitude. Last year three families had to leave the field on account of ill health and were unable to return. We hope to replace these three families soon, as they were needed in the work in that field.

It is wonderful, the way the Lord is going before us here. At the five stations; namely, Plateria, Peninsula, Llave Pampa, Pomata, and Moho, twenty-six schools were conducted last year. Many more might have been conducted had the teachers been available. About fifteen hundred students were enrolled. A new school means an opening for other work, as it always results in accessions to the faith. It is interesting to note the eagerness of the natives to receive the medical and spiritual help given them by our workers. More than three thousand treatments were given by our workers in the Lake Titicaca field last year.

Plateria is the largest and oldest station, having a membership of five hundred sixty-eight. Work began, with native help, in some new places during the year. Two of the most promising are at Copanya and Lake Titilaca. Two of our native evangelists

were recently attacked while en route to Copamya, and severely beaten. Notwithstanding, the work continues to develop. At Peninsula station, the membership is ninety-nine. This station is fifteen miles from Plateria. Here a native is in charge, and the outlook for the future of this mission is promising. The membership of the Llave Pampa station is one hundred sixty-eight. Here buildings will be erected as soon as a superintendent is secured to supervise the work. Here in the great *pampa*, from eight to ten miles wide, and twenty to twenty-five miles long, there are thousands of Indians, hundreds of whom are eager for our message. Schools were conducted there last year with good results. A native evangelist is now in charge, developing the work as well as he can. At the Pomata station we have one hundred eighty-five members, ninety-two of whom were baptized last year. A large number in this place now await baptism. The buildings at this mission are just about completed. Here, as at the other places, a great interest is shown in all phases of our work.

The work at the Pomata station was started by an Indian sister named Mita, who came to Plateria to get help for her husband, who was imprisoned by the officials, and who finally died as the result of injuries received in the prison. After about two weeks in Plateria, she accepted the message. For many months she would make the journey to Plateria, some sixty miles distant from her home, on foot, and remain over the Sabbath. She cannot read or write, but would listen to the songs and instruction, and walk back to her home, and tell her neighbors of the things she had heard, and also sing to them as much of the songs as she could remember. She is still very active in missionary work, and is a real true home missionary worker. Her face fairly shines in her joy in the Lord. Surely her zeal and activity are to be commended.

In the Moho district, where the work is comparatively new, marvelous results are being obtained. Here our work has met severe opposition from ecclesiastics and other enemies. However, the Lord is causing his work to triumph in spite of these things; and in the Huaneane district near there, the public officials are asking us to open our work. It means much here to have the support of public officials, as too often we must carry on our work even against their opposition. In one place an Indian told us of a locality a few leagues distant, where about forty persons were keeping the Sabbath, and patiently waiting for some one to instruct them further in the truth. This interest will be investigated as soon as possible.

The movement among the Indians in the Lake Titicaca field in favor of our message certainly reveals the marvelous working of the Lord. Now is the time for us to press in with more workers, and reap the waiting harvest. It needs but faithful work to bring forth a large fruitage. We trust that the believers in the homeland will remember the work in this entire field.

Lima, Peru.

* * *

From Australia to India

JOHN E. FULTON

AFTER nearly six months spent in Australasia, Mrs. Fulton and the writer left our many dear brethren and sisters living under the Southern Cross to make our way to India. These were most pleasant months,

although much that we desired to do was necessarily left undone, owing largely to the outbreak of Spanish influenza and the strict quarantine enforced by the government to check that dread disease. After these regulations and restrictions went into effect, it became very difficult indeed to pass from place to place, and a number of general meetings were either canceled or indefinitely postponed.

We were glad to have the company of Brother and Sister G. A. Wood, who, after a well-earned furlough, were returning to their work in Java, and also of Brother A. G. Fletcher, formerly secretary-treasurer of the Malaysian Union, returning to Singapore. It was very enjoyable to be together, and we sought to make our association as profitable as possible by having seasons of prayer and study of the Bible as often as the weather permitted.

On account of influenza regulations no stops were made by our steamer along the Australian coast. This made a very long run, from Sydney, Australia, to Macassar in the Dutch East Indies. Besides many passengers and a full general cargo, we had also nearly a hundred horses for Java and Singapore. As many of these were race horses, they were of course very valuable. Not long after leaving the Sydney harbor, our ship ran into a severe storm, and it was a question for a time how many of these horses would weather the storm. Horses get very seasick, and of course very much frightened when the waves break over the ship and come tumbling about them. Sometimes they slip, fall, and get trampled by other horses. For many hours our captain slowed down the steamer; in fact, we drifted back a distance of fifty miles. The captain was very considerate through the storm, and all but four of the horses were saved. It was a trying time for all. How true is the Word? "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble." And as the Word further indicates, some of us cried unto him in our trouble, and he brought us out of our distresses. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet." Cargo had been swept off the decks and lost, horses killed, steps broken, and windows smashed, and when it was all over and the sea calm we certainly were glad that it was quiet. And we thought of John's statement: "There was no more sea."

After leaving the northern coast of Australia we were soon among the rich and populous islands of the East Indies. We ran along the northern end of the island of Timor, one part of which belongs to the Dutch, the other to the Portuguese. We were thus reminded of days long since past, when there were severe conflicts here between the Dutch and the Portuguese over the possession of these islands. Only a little is left now to the latter, while the lion's share is possessed by Holland.

Macassar, before referred to as our first port of call, is the principal city and port of Celebes, one of the four great Sunda Islands. This island has a population of about two million. In the northern arm of this octopus-shaped island are said to be two hundred thousand native Christians, the largest number in any part of this great archipelago. We think

of the unwarned people in this important center. The message must go to them as well as to every other part of the world.

From this port our steamer sped across the Straits of Macassar to Balik Papan; on the east coast of Borneo. Here our steamer had come to "oil" instead of to "coal," as the fuel used in our steamer was oil and not coal. At this port there are immense oil wells, and many thousand people are here engaged in preparing the oil for various purposes, in varying degrees of refinement. There are great wharves here, and steamers were loading with this valuable cargo for various ports. After leaving Balik Papan in the early morning, we were skirting the coast of Borneo all of one day, and then saw but a small part of this, the largest island in the world.

At Batavia (Java), the capital of the Dutch East Indies, which we reached a few days after leaving Borneo, we parted with our dear Brother and Sister Wood. They have labored long and faithfully in Java, and now are returning to their work with much enthusiasm. As soon as we reached Macassar and Balik Papan these faithful servants were ashore and busy about their Master's business, taking orders for our Malay and Chinese magazines, and selling papers and books. At Batavia we were glad to meet Elder I. C. Schmidt, in charge of the work in this part of the field. He reports encouragingly of the progress of the work. We were very sorry, however, to learn of the severe illness of Sister Petra Tunheim. As we were hurriedly transferred from one Dutch steamer to another to complete our journey to Singapore, we were unable to visit her. Long years of untiring and unselfish service have told upon her constitution. It is very hard for Sister Tunheim to lay aside her work after laboring so long for the people of these islands, whom she loves so much.

After a few days' run we reached Singapore, and were soon at home with our missionaries at the headquarters some four miles from the center of the city. Here, on an elevated plot of land covered with beautiful shade trees, temporary cottages have been erected. While it is intended to erect permanent buildings, these that have been hastily put up to save the exorbitant city rents, are wonderfully comfortable and homelike. We were entertained in the pleasant home occupied by Brother and Sister J. W. Rowland. The new press building was in process of erection; the roof timbers were being placed on the brick and cement walls when we were in Singapore. We are glad that our workers were so fortunate as to secure this favored location.

It was at Singapore that we heard the distressing news of the death of Elder C. F. Lowry, superintendent of the Burma Mission. It does seem so sad that our dear brother, who had become so well acquainted with the field, who had acquired the language, and become endeared to his workers, should have so suddenly fallen under the hand of death. May the God of missions quickly raise up another leader for this important field!

We waited at Singapore about two weeks for a steamer in which to complete our journey. The war has greatly affected the shipping in these parts. At last we secured a steamer for Madras. After starting on this last part of our journey, we sailed along the coast of the Malay Peninsula, stopping here and there at some of the greatest rubber and tin shipping ports of the world. Here vessels of various tonnage

were loading these products for far-away parts of the world. Thence we sailed across the Bay of Bengal to Madras. And now we are in India — yes, in India, with all its millions.

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Experiences Related by Chinese Students in Our Training School at Shanghai

HUBERT O. SWARTOUT

LI GWEI FUH: "I was reared a Christian. I heard a great deal about Adventists. I did all I could to ridicule and slander them and their church. Finally I made up my mind to visit their chapel and see for myself just how foolish they were. But I could find no fault with them nor see any foolishness in what they preached. About this time I was taken sick. The Lord raised me up, I believe to work for him, though I feel unworthy to do it. My wife and mother are much opposed to me. They did not want me to be an Adventist, nor to go to an Adventist school; but I have been helped so much in the few weeks I have been here that I know it is God leading me."

Rao Shou Djung: "I have always wanted an education more than anything else. Because my parents were so poor, I had to leave school when I was only a small boy. The preachers of the truth came to our village. I heard and felt that I must obey. Then the way opened for me to go to a Christian school. The education I want now is a Christian education, for I want to use whatever talent I have to glorify God."

Chen Ming Dao: "My parents were heathen. After I grew up, my father became a Catholic. I went to a Protestant school for a time. While there I saw a copy of the *Signs of the Times*. I began to compare it with my Bible to see if what it said was true. Soon a Seventh-day Adventist evangelist came to our city. I began to study with him. I noticed how earnest he was about his work. He made his visits to the homes of the people regularly, no matter how cold the weather might be. His example moved my heart as much as the words which he spoke. Finally I accepted the truth, was baptized, and went out to canvass. God helped me to take six hundred subscriptions in three months. Then he opened the way for me to go to school, an unexpected blessing."

Li Yu Djang: "My father and mother worshiped idols. I heard of Jesus and Christians when I was a boy, but I was told that Christians had been led to China by those demons who were trying to harm and destroy our country by leading men away from the old, safe paths; so I grew up with no other idea of Jesus than as one whom I should oppose as much as I could. I passed the door of a chapel many times. But one day I went in to see what was inside. A man was standing up in front talking about where men came from and where they would at last go. This interested me and moved my heart, so I came to the chapel again and again. As soon as I understood what Jesus really meant to me, I believed in him. Since that time God has greatly blessed me in selling books. He has led me to this school, where I can learn more about him."

Shanghai.

(To be continued)

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ONE on God's side is a majority.— *Wendell Phillips*.



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."

MOTHER'S FACE

THREE little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the show —
I wanted him very bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."

— Selected.

* * *

Watch, Mother, Watch

MRS. E. M. PEEBLES

"WATCH, mother, watch the little feet
Climbing o'er the garden wall."

And the watching must begin before the little feet have begun their climbing, even before the owner of the feet has found them at all or discovered their use. The watching must begin at the very beginning of the little life. The mother's habits of life, of thinking and speaking, are perpetuated by being transmitted to her offspring. She has in her hands the making or marring of a new life. Her tastes, her likes and dislikes, are almost sure to determine to a large extent the tastes of the child.

If the mother's strong points of character are pride, self-will, ambition, and love of the world, or if a low train of thought prevails in her mind, her child will be almost sure to develop the same traits of character. If the mother has high ideals, if she is ever looking toward the true, the pure, the beautiful, ever striving to attain to a higher standard, to reach a higher plane, never satisfied to live in the lowlands of thought and experience, her child will very early in life develop a beautiful character. Even if the mother, through physical infirmities or discouraging outside conditions, fails to meet her own ideas of what she ought to be (and who does not?), she may even yet look on the bright side, ever keeping a hopeful view, and an unconquerable desire for that which is best, and truest, and noblest, and holiest.

The home may be bare and plain; there may be a lack of many things considered by those in better circumstances to be the necessities of life,—even these very conditions may make for the future advantage of the child. Even the soul hunger of the mother, if not allowed by her to work dissatisfaction and rebellion, may turn to account in the natural ability of the child to absorb mental and spiritual food. The ungratified tastes and desires of the mother create a longing in the child, and in due time she will live over again her own life in that of

her offspring, and will have the satisfaction of knowing that she has given to the world and humanity that which is of inestimable value—a lovely character.

While the babe is yet too young to receive oral instruction it may nevertheless be influenced for good. The manner in which it is cared for, the tones of voice it hears, the habits it is allowed to form even in early life, count for good or ill. Now is the time to plant the precious seeds of truth and love. Even before the child is old enough to understand words it is nevertheless receiving impressions. The little mind is as plastic as clay in the hand of its mother, and is molded by her for time and for eternity.

The child should not be allowed to form the habit of crying, and as a rule it will not if the natural wants are attended to at the right time. To wait when the child needs attention until it becomes impatient, and begins to remonstrate vociferously, and protest in an angry manner, is all wrong. The child has a right to expect that its natural wants and needs will be attended to, and it will acquire the habit of impatience if it is allowed to conclude that the only way to obtain this care and attention is to cry for it.

It is true that a mother with several in the family for which to care, meals to get on time, older children to prepare for school, and many other duties, may not be able to give the little one immediate attention always, but the tone of her voice and the smile on her face may be soothing and cheerful and encouraging. A bit of cheery song may be the means of keeping up the spirits of the little waiter in the cradle. A little running conversation will be entirely understood in spirit and appreciated, and will serve to establish a bond of mutual love and confidence.

Mother and baby share the burdens of life, and each contributes to the joy and happiness of the other. A very simple device which it will take but a moment to adjust, such as the suspending of a red ball or tassel above the cradle with a string attached for the little one to grasp, will amuse the baby for a long time. Care should be taken, however, that the object is not placed so near the face that the eyes become crossed in looking at it.

The child should not be allowed to become the plaything of the family. A frequent delightful romp is all right, but this should never be continued until the little one becomes weary and nervous, especially at night.

And never tuck the little ones away for the night without tender, loving words and a good-night kiss and a word of prayer. The baby should not ordinarily be left to cry itself to sleep, nor be ignored when it awakens in the night and cries from loneliness. It may be terrified by the dark, and a few calm, loving words will soothe it off again into quiet slumber. This is better than to leave the little one to work itself up into a spasm of grief, and when, at last, it is completely exhausted, to drop off into a restless sob-

bing unconsciousness which will give neither the rest nor refreshment which it needs. The child should be cared for and made comfortable, and if it still persists in crying it should have medical attention, for something is surely wrong.

Proper food given at the proper time is essential to the well-being of these little morsels of humanity that are put into our keeping, and their reasonable wants should be well looked after.

The Christian mother will kneel before God, with her baby in her arms, and say: "Here, Lord, is this little one. He is not mine but thine. Take him now if for any reason I cannot so train him that he will be useful here in thy service and saved at last in thy kingdom." The baby is a treasure far too precious to be given to the tempter. He has cost too much in pain and watching, and in anxiety, and God will hear the mother's prayer. He has promised, "I will save thy children," and happy are the parents who can claim this promise in faith, believing.

* * *

Threatening

MRS. A. E. SCHANERT

"DON'T let me see you do that again! If you do I will surely punish you!" The two-year-old girl to whom these words were spoken looked really frightened at the mother's scowling face and harsh tone. She seemed to come to the conclusion in her baby mind that it would not be a safe thing to be caught doing just *that* again, but she was busy playing, and in a little while forgot, repeating the offense. She remembered too late, and looked for something to happen, but the mother did not say a word, although she must have noticed the act. The baby was surprised, but finally concluded to herself: "I dess muvver didn't mean it!" and dismissed all thought that she had been disobedient. Time passed, and she was punished severely for not telling the truth. But, really, whose fault was it? Clearly the mother was to blame.

A motto which has helped me a great deal is this: "Carefully think *before* speaking; *after* speaking, do what you said you would do." I have tried to teach our little one, now twenty-two months old, that mother means just what she says. It seems to me that it is our duty as parents to teach our children to love and respect us so much that they will obey because they love us and not through fear. I once heard the mother of a little boy say: "Henry, if you don't come here at once I will come after you with a stick." Henry did not act as if he had heard the call, but the instant his mother started in his direction he ran to her side. He was simply afraid of the promised whipping. How much better it would have been had he been taught to obey his mother's wishes because of his love for her.

If you wish your children to mind through love, you must first win their confidence. Show them that you love them, and exhibit an interest in their little joys and sorrows as well as in their work and play. As they grow older explain to them the love of Jesus, and help them to understand that we must all obey this Father, parents as well as children. It will help the children in matters of obedience and in decisions regarding right and wrong, to understand that Jesus is always willing to help them at any time when they ask him, and that he can give help beyond the sphere of earthly parents.

And above all, if you desire your children to be obedient do not threaten. If you promise a punishment, administer it in the fear of God; and your children will have more respect for you and a deeper reverence for the heavenly Father if they realize that you mean exactly what you say.

* * *

Critics and Their Works

S. H. CARNAHAN

THERE are two classes of critics. One class is able to discern faults in their brethren and kindly advise as to how to overcome them; the other class merely censures, and does not help. The truly critical are "careful in judging;" the unduly critical are "inclined to find fault."

What perplexities often come to us when we seek to occupy the judgment seat! How frequently we thus jeopardize the happiness of our own families, the happiness of our neighbors, and even the prosperity of the church!

We criticize our companions as if their rights were not equal to our own; we judge our children harshly and provoke them to wrath; and we pass adverse criticism on our neighbors, teachers, and church officers, and thus bring our children to the place where they lose confidence in others as well as in their parents.

The Lord says: "Who art thou that judgest another man's servant?" "Judge not, that ye be not judged." The Saviour was not a meddler in the concerns of his fellows; for when asked to pass such judgment, he replied, "Man, who made me a judge or a divider over you?" Those of us who either purposely or thoughtlessly engage in such criticism are hypocrites—"critical beyond measure or reason."

Let us recognize this tendency to which we are all so prone, and overcome it. The Word of God says: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

* * *

A CHILD'S EVENING PRAYER

I THANK thee, Lord, this night,
On bended knee,
For all the love and care
Bestowed on me.

Keep me through all this night
From every ill,
And in the morning light
Be with me still.

Forgive the word or deed
Of sin this day,
If I have grieved thee aught
In work or play.

Give me the heart to love
As thou dost me,
That I may hope some day
Thy face to see.

Lay thy dear loving hand
Upon my head,
And listen to the prayer
That I have said.

— Selected.

* * *

WE are put into this world to make it better, and we must be about our business.—S. C. Armstrong.



FOREIGN MISSION BAND AT UNION COLLEGE

FROM the opening of school last fall until the present time, there has been a lively interest in the study of foreign missions at Union College. The Foreign Mission Band was organized early in the school year. The applicants for membership were quick to recognize the importance that is coming to be attached to the organization, and responded with determination to make the Foreign Mission Band one of the most respected and effectual institutions of the college. There was a good representation of the student body at the initial meeting. The band was organized with a leader and a secretary, who were to have charge of the work for the entire year. The matter of choosing a field for study was carefully considered and decided upon by each member. Five study groups were formed from the band, varying in membership with the numbers interested in different fields. India, Africa, China, the Moslem world, and South America were represented. Japan and Korea were included with China, and the islands of the sea fell to the nearest large continental country. The Moslem world and China had the largest study groups. The number belonging to each was about thirty-five. The plan was that the study groups should hold a one-hour session on Friday night every two weeks. The object was not to furnish entertainment but to study in as practical a way as possible the real problems and conditions that confront the missionary to these heathen fields. Each study group chose a leader, an assistant leader, and a secretary. These three persons composed the program committee, whose work it was to outline a course of study and to select members to talk or prepare papers on different subjects. The geography given as map studies, the political situation, the economic problems, and the customs, habits, and educational advantages or disadvantages of the people, were some of the topics prepared for discussion.

At different times during the year the individual study groups gave a special program on their own field. This was given in the chapel, and the public was invited.

The total enrolment during the year was one hundred twenty-eight. Of this number 55 signed the foreign mission declaration card, which signifies that the person who signs it holds himself in readiness to respond to the call of God to labor in the foreign lands.

It is well at this time when the whole world is better prepared for the reception of divine truth than it has ever been before, that there should be in our colleges a marked interest in carrying the advent message to the world, and a definite dedication of young lives to the finishing of the work. Perhaps the encouraging reports of those already in active service have helped to heighten the enthusiasm of Union College students in mission enterprise, for they certainly do not lack inspiring examples in the former students who have borne the cross to

other lands. I am inclined to believe that the increased activity is due to the influence of the Holy Spirit, whose gentle teaching is drawing out the human mind to comprehend God's plan for the salvation of the unwarned.

MARIA HELEN HEYWOOD.



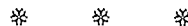
SECOND BAPTISM AT THE TABERNACLE, CHARLESTON, W. VA.

SABBATH, May 10, I had the privilege of baptizing the second company of converts from the Tabernacle effort, twelve in number. Three weeks previously we baptized twenty-five, so the total number baptized up to date is thirty-seven. Including those who have joined since a previous baptism, we have taken forty new converts into the church.

A new class of between ten and fifteen persons are studying and are about ready to join the church. At present one hundred nine have signed the covenant to keep the Sabbath.

The tabernacle is being torn down, a new \$3,500 lot has been purchased, and plans have been drawn for the new church building. May God add his blessing to the seed which has been sown by the faithful workers in the Charleston effort.

B. G. WILKINSON.



THE LOMA LINDA JUBILEE CAMPAIGN

THE growth and development of the College of Medical Evangelists during the past four years have been phenomenal. To meet the expense incurred through necessary expansion, has been a denominational problem of huge proportions. As each new demand has arisen, our people have responded in a way that has cheered the hearts of those chosen to direct the forward steps of our medical college.

Just now new problems confront us—problems that call for many thousands of dollars in order properly to solve them. Students are coming to us in numbers far exceeding the capacity of our laboratories. To date there are sixty applications in for the medical course alone. This will mean a class of forty, at least. We cannot, with our present facilities, accommodate them. We feel it incumbent upon us, furthermore, to strengthen our courses in dietetics and in physiological therapeutics. This will necessitate more space, and added equipment. There is no question but that the strongest course in these subjects found anywhere, should be given in the College of Medical Evangelists. We must provide superior facilities in these important branches of medical science.

Another item which will mean quite an outlay is a water system for Loma Linda. The whole hill must be repiped, and in order to insure pure water, free from disease-carrying organisms, we have found that it will be necessary to pump from our own wells.

It is estimated that the total expense of these improvements will be \$16,500. The students, nurses, teachers, and work-

ers who comprise the institutional family, are pledged to raise the sum. The personnel of the institution is divided into twelve teams, each team striving to make the best showing on a huge score board erected on the lawn back of the sanitarium. The first twelve days of the campaign has brought in \$3,750 in cash, with the faculty team leading. We are having rallies, tag days, letter-writing bees, and, most effective of all, earnest consecration services in which the blessing of the Lord on our effort is sought. The first-year nurses, on their meager pittance, have pledged to give the wage of two days a week for five months. This will total \$200. Self-sacrifice is marking the progress of the campaign. We are under it, heart and soul and pocketbook, because we believe that the Lord is with us in it.

The effort has been on since May 1. It closes June 1. On this day we expect to sing a victory song, and to give praise to our heavenly Father for the concrete evidence of his helping hand.

ARTHUR N. DONALDSON, M. D.



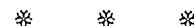
A SPECIAL OUTPOURING OF THE SPIRIT

ONE Monday evening recently, our little company gathered for the usual weekly prayer meeting with the boys from Camp Devens (Ayer, Mass.). I say "little" because our numbers have been reduced from twenty-four to four, since the discharge of soldiers began. These twenty young men have been released from Uncle Sam's service, and have joined God's great army. Most of them are working enthusiastically for the salvation of souls. The few boys who are left are anxious to enter the fields that "are white already to harvest," and the Lord is working in their behalf, and we believe they will soon be discharged.

It was raining hard that prayer meeting night, and as each newcomer entered, he was greeted with a hearty handshake, and an expression of surprise that he would venture out in such a storm. But God was waiting to meet with us, and we came away so refreshed that we felt more than paid for the effort of a long walk through the mud and rain. Truly it is a blessed privilege that we all have of being soldiers of the cross.

Although our company is small in numbers, God does not deal out his blessings sparingly. As I think of the many small companies that gather for worship, I pray that each may receive such a special outpouring of the Spirit as has come to us. Truly God is merciful and long-suffering. His coming is near, yes, "even at the door." In order to receive this blessing we must be found often upon our knees alone, pleading for the blessing. We are praying for our brethren and sisters, and we need the prayers of God's children that we may continue faithful.

MRS. IRVING CARLYLE RIVERS.



THE baptism of eleven persons is reported from Sheboygan, Wis.

IMPORTANT CONVENTIONS IN OHIO

Two most interesting and profitable home missionary conventions were held during the month of April in the cities of Toledo and Cleveland. The Toledo convention was held April 11-13, and the Cleveland meeting April 18-20. Delegates from the near-by churches were present, so there was quite a full attendance at all the meetings.

Brother E. R. Numbers, the home missionary secretary of the Ohio Conference, was in charge of these meetings, and had a very full and well-arranged program outlined for both places. The Individual Responsibility of the Laity, Possibilities of the Home Missionary Work, Medical Missionary Work, Reporting, Harvest In-gathering, The Use of Magazines, How to Give Bible Readings, Tract Work, Missionary Meetings, Missionary Correspondence, Work Among the Foreigners, Organization, etc., were among the various topics discussed.

Sunday morning, at each place, was devoted to a consideration of the field work in the English as well as in the foreign section of the city. At the Toledo meeting twenty-seven persons engaged in this house-to-house work, while in Cleveland fifty-one went out. The sales in the former place in one hour amounted to \$35; in Cleveland, to \$60. Practical demonstrations of how to use tracts and *Present Truth*, and of how to sell magazines and small books, were given during one of the meetings.

Those who engaged in this field work all gained most interesting experiences. In Toledo a man was found who had formerly been keeping the Sabbath. He attended the remaining meetings, and before the convention closed decided to be baptized and join God's people.

The Toledo church has for a long time been doing very systematic and effective work with *Present Truth*. The church is distributing about two thousand copies every month. Several members are selling magazines and other literature. A good work is also being done by the Cleveland church. Two strong literature and magazine bands were formed at each place.

The members of both churches responded readily to the calls that were made to enter the various lines of home missionary endeavor, and we are convinced that these two conventions were a source of much inspiration to our people in these two large cities. A Bible students' band of thirty-seven was also organized in the Cleveland church, and a club of more than two hundred weekly *Signs* was ordered.

A prominent feature of both these conventions was the splendid interest our people and our leaders took in the work among their foreign neighbors. Several hundred foreign magazines and scores of small books in foreign languages were sold during the field day by our English-speaking people at both places, and orders were received for one thousand magazines and small books. All seemed impressed with what can be done if the people have a mind to work. It was also demonstrated that Sunday is the best possible time for field work.

At the close of each meeting, a literature sale was held. The sales at the Toledo meeting amounted to about \$65, while the total literature sold at the

Cleveland convention, including what was sold during the field day, amounted to \$350 in cash and orders.

One of the most encouraging features of both meetings was the fact that quite a number of permanent workers were secured. These workers are planning to take hold of various lines of missionary work, devoting a regular time to it each day or each week.

Elder G. B. Thompson was present at the Toledo meeting, rendering excellent help and giving very timely instruction. The other workers present besides the conference and church officers and workers, were Elder H. K. Christman, Brethren Ernest Lloyd and C. E. Hooper, and the writer.

It is evident that we have entered the time of the "loud cry" and the "latter rain," and that the wonderful outpouring of the Holy Spirit is beginning to fall upon God's children. Unlimited possibilities are before the church of God. A thorough work must now be done to enlighten the hundreds of thousands who yet sit in darkness. Indeed, the time is here when our people are beginning to rally to the finishing of the work of the Lord in the earth.

STEEN RASMUSSEN.

* * *

HOW SHALL WE ADVERTISE TENT AND HALL MEETINGS?

WITH small men and large subjects, the proposition as to the manner of advertising would seem to be a simple one. Charged with a message to herald the coming of the King of the universe in such power and glory as human language fails to be able to describe, to announce the crash of all nations and the setting up of the kingdom of Christ, to proclaim the close of human probation and judgment of all men, a messenger having any conception of the greatness of such themes and the due proportion of his relation to them, it would seem, would not fail to make large the subject and small the speaker.

G. B. STARR.

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GLEANINGS FROM THE FIELD

FROM Elder S. A. Nagel, of South China, we have the following word: "After years of sowing, fruit is beginning to appear in our work among the Hakkas. During the last five months we have added by baptism ninety-three, and by letter two, making a total of ninety-five added to our membership. From the interest manifested in the different stations, I believe we shall have a still greater harvest of souls this present year. We organized one new church last month. Three more companies should be organized soon, which will make a total of seven organized churches in Hakkaland. We are now operating fourteen central stations. I returned last evening from a trip over the southern portion of our field. Twenty-five were received into the church by baptism, nearly all coming direct from heathenism. Our annual thanksgiving offering is just coming in; and in spite of a bad outlook, it is nearly three times as large as any received before, averaging nearly a dollar per member in the south, and about sixty cents per member in the north. Our present membership is two hundred seventy-four."

THE baptism of five persons is reported from Fairbury, Nebr.

A NEW Sabbath school has been organized at Beaverton, Western Oregon.

SEVEN new members were recently welcomed into the church at Kalispell, Mont.

NINE students of the Mount Ellis Academy, in Montana, were baptized on a recent Sabbath.

THE new church building at New Effington, S. Dak., was recently dedicated to the service of God.

ELDER J. W. RICH recently organized a church of fourteen members at Orland, in northern California.

ELDER U. D. PICKARD reports the organization of a church of twenty-one members at Rio, W. Va.

TEN new members were received into membership at the North Philadelphia (Pa.) church on a recent Sabbath.

RECENTLY twelve adults were baptized and united with the church at San Diego, Southeastern California Conference.

ELDER W. A. GOSMER reports the baptism of five believers at Barstow Colony, Central California Conference, on a recent Sabbath.

FIVE persons have begun the observance of the Sabbath at Alturas, Calif., and a new Sabbath school has been organized at that place.

A CHURCH of thirty-one charter members has been organized at Graylin, Colo., and their new church building has been dedicated to the service of God.

A SUCCESSFUL series of meetings recently closed at Blythe, Calif., with the baptism of twenty-six persons. All but three of these were new believers.

A NEW church, with a membership of twenty-three, has been organized in St. Joseph, West Michigan Conference, due to the earnest efforts of Elder A. E. Serns.

FROM the Tennessee River Conference we have reports of the baptism of six students at the Hazel Academy, fourteen new believers at Kingsfield, and eight at Fountain Head.

DURING the last two months twenty-four persons have been baptized in San Diego, Calif., as a result of the house-to-house missionary work carried on in that city the past winter.

ELDER W. C. YOUNG reports eight adults now keeping the Sabbath as a result of his efforts at Rivière aux Pins, Quebec. A Sabbath school of twenty-two members has been organized at this place.

THE Loma Linda College of Medical Evangelists has just launched a new journal called the *Medical Evangelist*, which is devoted to the promulgation of health principles. Dr. Arthur N. Donaldson has been chosen editor.

FROM Korea comes the word that the printing of the book "Patriarchs and Prophets," which has been translated into that language, is steadily progressing, and the workers there hope to have a stock on sale by June. More than three hundred paid-in orders have been received.

Medical Missionary Department

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

THE ST. HELENA SANITARIUM

THIS sanitarium is the second institution of its kind established by Seventh-day Adventists. It began its work early in 1878, twelve years after the opening of the Health Reform Institute in Battle Creek, Mich. At the time of the last annual meeting, March 12, 1919, it had been in operation forty-one years.

The meeting was favored with the presence of Elder J. N. Loughborough, who, although eighty-seven years of age, is still an ardent advocate of medical missionary work. With joy he recalls the experiences of 1866 and 1867, when he traveled from State to State, advocating health reform and gathering funds for the first sanitarium. And a few of the older friends of the St. Helena Sanitarium remember the years when he and his noble wife gave their best energies to the upbuilding of this institution.

At the opening of the meeting he gave a brief account of the selection of this site for a sanitarium. He also told of some of the struggles of the institution in its early days, and of the differences of opinion as to the advisability of trying to maintain it as a medical institution. At a time of much perplexity he received a letter from Sister E. G. White, who was then in Switzerland, from which he quoted, as follows:

"TRAMELAN, SWITZERLAND, Feb. 6, 1887.

"God has said that if the men connected with the institution walk humbly and obediently, doing the will of God, it will live and prosper; and from it will be sent forth missionaries to bless others with the light God has given them. These will in the spirit of Jesus demolish idols in high places; they will unveil superstition, and plant truth, purity, and holiness where now are cherished only error, self-indulgence, intemperance, and iniquity."

Elder Loughborough then led out in earnest prayer, thanking our heavenly Father for past blessings, and imploring his guidance during the meetings of the day, and throughout the future.

The report of the business manager showed that a marked degree of prosperity had attended the work of the institution during 1918, notwithstanding the many unusually perplexing and adverse circumstances that brought anxiety and burdens to every department of the institution.

He stated that during the twelve months ending Dec. 31, 1918, the institution had received 1,821 patients and boarders. This was an increase of fifty per cent since the installation of the new treatment-rooms.

Out of every one hundred arrivals at the sanitarium during 1918, ninety-five came from California. And of these, forty-eight came from the bay cities, and seventeen from Napa County. To care for these eighteen hundred people, the institution has employed five physicians, seventy-three nurses, twelve heads of departments, and ninety-two other em-

ployees. The net charges to patients for the year amounted to \$170,676.

Referring to the figures of which the above is a brief summary, Brother Charles E. Rice, the business manager, said:

"These figures are quickly given, but to us they mean more than merely dollars and cents. They represent the organized effort of nearly two hundred earnest Christian workers during the past year. They mean heavy burdens and weary feet. They mean long hours of anxious watching by the sick-bed. They represent careful and conservative planning. They stand for perspiration and prayers and tears; and yet the year has been a happy one. Not one of us but is glad we have had a part in it. We have seen the sick brought back to health, and many sin-sick souls have been pointed to the Great Physician—the one who alone can heal all our diseases. The principles of rational living have been widely disseminated; and with some adjustments in our organization we feel that we are in better position now than ever before to do real constructive work along rational lines.

"This accomplishment during a war year seems to us to be nothing less than wonderful, and especially so when we consider for a moment some of the obstacles that hindered our progress.

"Nineteen of our young men were drawn in the selective draft. The restrictions on food consumption have been very severe, and have been no small handicap to us. The unparalleled high prices of all supplies have necessitated very careful planning in our culinary and other departments.

"The shortage of labor has caused almost constant perplexity, and has thrown a very heavy burden on our department leaders.

"The influenza epidemic came upon us in the latter part of the year like a thunderbolt. Our nurses met the dangers bravely and willingly, but thirty-eight of them were stricken with the malady at a time when their services were most needed, and about the same number of workers in other departments were likewise stricken. One of our workers in the laundry died, but not one of our nurses succumbed to the treacherous malady."

The Medical Staff

The medical staff of the institution has been greatly strengthened by the addition of Dr. G. K. Abbott; formerly of Loma Linda. Dr. Abbott, during his sixteen years' medical practice, has had a broad experience in our institutional work. He was one year with the Glendale Sanitarium, ten years teacher of the practice of medicine in the College of Medical Evangelists at Loma Linda, and two years in charge of the Loma Linda Hospital.

Dr. Abbott was present at the annual meeting, and in a brief address presented his views regarding the high aims and sacred work of our medical institutions. At the present time the medical faculty consists of Dr. G. K. Abbott, superintendent; and Drs. Ida S. Nelson, Elsie B. Merritt, and Leslie H. Butka. They are assisted by Harold M. Walton, dietitian; Edwin F. Stow, X-ray expert; and Helen N. Rice, superintendent of nurses.

Improvements

One of the largest firms in a metropolitan city represents itself in advertise-

ments as a great wide-spreading live oak tree, with the motto, "While I live, I grow." And so it is with our sanitariums.

In 1907, soon after Dr. Howard Rand connected with the institution, it became necessary to build a surgical hospital. Beautifully situated and fully equipped, this hospital, with a capacity for thirty patients, has been a busy place, and the removal of the surgical patients from the main building gave room for other patients.

In 1914, with Dr. George Thomason in charge of the medical staff, it became evident that there was great need of better bathrooms, and also of more rooms for patients. It was finally decided to provide the bathrooms first. Plans were drawn, and funds saved up, and in October, 1915, work was begun. The building was to be of concrete construction, reinforced with steel. Its size was 40 x 80 feet, four stories high. It was just a year in building, and cost, when furnished, \$35,000. The first floor is occupied by the X-ray department, the pharmacy, and the laboratory. The second and third floors are occupied by the treatment-rooms; and the fourth floor, by the medical offices.

The space released by the removal of the physicians' offices and the treatment-rooms, was quickly remodeled for the use of patients, and the rooms were filled as soon as they were ready.

Then the management stood face to face with two very urgent demands,—better accommodation for patients, and a dormitory for the lady nurses. After much discussion, the decision was made in favor of the dormitory. The board of directors said: Our nurses, to whose faithfulness much of the success of the institution belongs, have never had satisfactory accommodations. After thirty years of waiting, let us surprise them with a good building.

Among the tall fir trees, just beside the crystal spring that gave the institution its first name, the Nurses' Home is situated. It is a good-looking building, 55 x 118 feet in size, three stories high, with basement for storage of trunks. It has a beautiful parlor, a reading-room, commodious bathrooms, a sewing-room, besides the thirty-five rooms for students and nurses.

Each of the thirty-five rooms for the nurses is supplemented with a roomy sleeping-porch. Each room, or suite of rooms, as it might be called, accommodates two nurses. As this is the most striking feature of the building, a word-picture will be given: From the hall we enter a room about 13 x 13 feet, beyond which is a screened porch, about 13 x 9 feet. The furniture in the main room consists of a large study table, with shelves for books, three floor rugs, chairs, two dressers, stationary washbowls, and two clothes closets. In the sleeping-porch there are two single beds.

This building, fully furnished, cost \$30,000. It was built slowly, carefully, economically, and, like the treatment-rooms, was wholly paid for from the earnings of the institution. Occupation of the building by the nurses began the first of August, 1918, and six weeks later it was formally dedicated by Elder I. H. Evans, shortly before he sailed to his great field in China. At the annual meeting, Miss Alma Graf, the preceptress, spoke of the home, as follows:

"The sanitariums that have gathered their scattered flocks into the fold of a nurses' home report that the closer companionship with the members of the training school is a positive factor in the uplift of the entire institution.

"One of the largest universities in our country investigated the moral standing of the student body and found appalling statistics. To improve the distressing conditions, it built large dormitories and placed as many of its young women as possible under proper and careful supervision. After only two years another investigation was made, and it was found that conditions had improved twenty per cent.

"In our educational centers the spirit of the school homes is largely the pulse of the school. Would a college give so large a per cent of consecrated young men and women to our work if its student body were scattered about in the community? The Christian standards of a school home shelter the youth from many temptations, and constant association affords countless opportunities for molding character and developing strong leadership.

"If we follow the many definite guiding principles which we find in the spirit of prophecy on how to conduct our institutional homes, the Lord promises to give us success.

"Our school homes have been established that our youth may not be left to drift hither and thither, and be exposed to the evil influences which everywhere abound; but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptations to immorality, and be led to Jesus. The family of heaven represents that which the family on earth should be; and our school homes, where are gathered youth who are seeking a preparation for the service of God, should approach as nearly as possible to the divine model."—*Testimonies for the Church, Vol. VI, p. 168.*

The School for Nurses

One of the features of its work of which the institution is justly proud, is its training school for missionary nurses. Its fifty or more students are given faithful instruction by twelve efficient teachers. Of the school and its work, Miss Helen N. Rice, its secretary, said:

"The work of training and molding our young people, and preparing them for active service for the Master, is not the least important work in our institutions. In fact, it is one of very great importance. It has been our constant effort and study to keep the work of our training school upon a high plane, and to give the students that come to us a thorough and comprehensive theoretical training, as well as a good, practical experience.

"At present there are fifty-seven students enrolled. About six weeks ago we were visited by the assistant inspector of nurses' training schools in California. She said that our institution gave a most thorough theoretical training, and that this was seen in the work done by our students who came up for the State board examinations.

"Since the organization of the training school, two hundred fifty-five nurses have been graduated, and ushered into the world's great work. Of these, seven are working in foreign missions; twenty-nine are engaged in various ways in institu-

tional work; five are conference workers; and a number of others are in partnership with conference work through marriage. Sixty-eight are engaged in private nursing. Many who are married, are doing a good work in their own vicinities. Especially during the influenza epidemic were many who had been long out of active work, of great service in their community."

The chaplain, Elder W. W. Steward, said:

"Many pleasant experiences come to those connected with the work of the sanitarium. The sick and afflicted come and go in a constant stream.

"One said: 'My friends tried to prejudice me against coming here, but I told them that I thought where the surgeons prayed for their patients before operating, it was a pretty safe place to go.'

"Chaplain," said one, 'I am a sick man, and I have come here to get well, but I feel that I need spiritual help. Will you not read from God's Word and pray for me?'

"I like this place,' said another, 'because of the strong Christian influence I find here. Every one is so kind. I have just spent about five months in a hospital, but, oh, what a contrast!' As he said this he handed me the price of a year's subscription to the *Signs of the Times*, unsolicited.

"Some admit that the principles governing the workers in the institution are heaven born, and decide to cast in their lot with us. We are crying to God for power so to adorn the doctrine of God our Saviour that many hearts now closed will be opened to receive the gospel message in the setting of the third angel."

W. C. WHITE.

Missionary Volunteer Department

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

VACATION STANDARDS

WE hear much concerning standards and standardizing these days. The various departments of our work are becoming standardized. Our standards are high. They must be. "Higher than the highest human thought can reach is God's ideal for his children."

During the school year our teachers and school boards and our field educational workers endeavor to uphold the high ideals of our educational work as set forth in the writings of the spirit of prophecy. These ideals are as broad as they are high. Every factor of life is embraced. The spiritual life, the mental culture, the physical training, and the social activities are all included.

Commencement day has come and gone. The student body has scattered. Preceptor and preceptress no longer direct. Bells are forgotten. Sweet sleep lingers and invites. Be careful! Stand guard! Those high and noble ideals instilled into the mind and woven into the warp and woof of character building must ever remain its foundation.

The spirit of the school will be judged by the vacation standards of its students. Guard the department. Be as polite, as courteous, as respectful, as unselfish, at

home as at school. Watch your language. Avoid slang. Keep your ideals of high attainment. Let nothing cheap enter the eye gate. Censor your amusements. Engage in no recreation in which you could not invite Jesus to join. Maintain your high ideals in eating and dressing. Surrender not one principle to selfish desire. Your school will be judged by you. Your religion will be judged by you.

"There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists, because it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldlyling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives."

At the home church, or wherever you may be associated with our people during the summer, manifest an active interest in all the activities of the young people's society. Bring the spirit of the school into the church. Tell them what the school has done for you and for your fellow students. Establish a student recruiting station where you are living. Attend the camp-meeting. Be a worthy and an active representative of the school there. Bring back to the school in the fall a company of young people who may be benefited by its uplift, as you have been.

Scores have entered the canvassing field for the summer. Your life will be watched; your motives scrutinized. Be true to principle. Your success depends not so much upon your ability as a salesman, as upon your living connection with heaven. Vacation standards in the canvassing field must be held high.

May our schools, our Missionary Volunteer movement, and our great cause for which they exist, be honored by the noble young men and young women who have gone out from our educational institutions for the summer vacation.

C. A. RUSSELL.

* * *

TESTIMONY OF TWO MISSIONARY VOLUNTEERS

WE are indebted to Brother Ernest Lloyd for the following stenographic report of short talks recently given in a bookmen's convention, on the value of the Missionary Volunteer movement. Brother Green is well known as a leader in the colporteur work among the Spanish-speaking people of Mexico and the West Indies. Brother Peugh has been a missionary in South India for several years.

J. A. P. Green said:

"The Missionary Volunteer movement has meant much to me. It really was responsible for my going to Mexico. I remember that while I was in the San Fernando Academy we studied in the Missionary Volunteer Society about the great Catholic countries, and the leader

at that time encouraged some of us to engage in Spanish work at home. And that is the best preparation for Spanish work in a foreign land. I believe it is a good thing to get the burden here, before you go over there.

"I could not speak much Spanish when at the San Fernando Academy; nevertheless, we would go to some Spanish-speaking homes and sing to them in English. They did not understand all the words, but somehow they could tell by our faces that we were there for their spiritual good. And I tell you, brethren, that work was the best preparation for me. When Brother H. H. Hall, of the Pacific Press, came to San Fernando and encouraged me to take up the work in Mexico, I well remember that both of us sat down upon the lawn in front of the school building while he made his proposition. He asked me if I would go to Mexico as a colporteur—a self-supporting colporteur. He said, 'There is another young man who will probably go down as leader.' I told him I would go, and the preparation I got in going to the Spanish homes in San Fernando, and the help and encouragement I got in the Missionary Volunteer Society, aided me in making the decision. I thank the Lord that I went. I wouldn't take a whole lot for the ten years I have spent down there—six years in Mexico and the other four years in Central and South America and in the West Indies.

"I am thinking just now of a group of twenty-five young people—members of the Missionary Volunteer Society—in Porto Rico. I wish they could be here to tell you what the Missionary Volunteer Society means to them—the little brown-faced boys and girls from eight to sixteen years of age. They have been studying the Standard of Attainment, and every one of them has passed. They can arise in a meeting, having only the Bible with them, and give a three-minute talk on religious liberty—a little fellow eight years old will get up and give it. Another one ten years old will give a talk on the second coming of Christ, or on the sanctuary question; another on capital and labor; and, friends, it is remarkable how those twenty-five, without a moment's preparation, will arise and talk three minutes (better than I am talking tonight) on religious liberty, capital and labor, and our doctrinal points. I tell you, brethren, the Missionary Volunteer Society is not only doing a great deal for you people here in the States, but it is touching the hearts and making workers in the West Indies. We hope to make teachers and colporteurs out of those youngsters, and not depend so much on the help from the States. We must learn to develop native help. So, let us do all we can for the Missionary Volunteer movement."

V. E. Peugh said:

"I want to tell you tonight, dear friends, that I thank God for this Missionary Volunteer movement. I remember well my experiences in San Fernando with Brother Green. I remember the foreign mission band of about a dozen students, who studied the different foreign fields. At that time my heart went out to Africa. I began to prepare for service there, and at that time Brother Green went to Mexico. I was still there in school, but my desire for the foreign field grew, and afterward I was called into it.

"I am glad to see the Missionary Volunteer motto and aim on the wall here, 'The Love of Christ Constraineth Us'; 'The Advent Message to All the World in This Generation.' Friends, that motto and that aim have stood by me out in India. They have helped me to reach down and put a loving arm around the poor black boys of India to raise them out of sin.

"The Missionary Volunteer movement stands for service, and it is training our young people to that end. The work is great. Millions are calling to us. Let us as young people consecrate ourselves anew to God for the finishing of the work."

Such testimonials as these concerning the lifting power of this Missionary Volunteer movement could be given by hundreds of workers now in the field. There is a great and ever-increasing demand for workers to proclaim this truth. From Siberia to South Africa, from Alaska to Cape Horn, and from the islands of the sea, come the most pressing calls to send workers to give this message. Let us co-operate to hasten the training of the raw recruits.

The place to begin is in the local church or school, where the young people are. Organize them for service, just as was done in Fernando, and the young people will get a taste of the blessedness of soul-winning which will ever after influence their choice in life.

M. E. KERN.

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference

Massachusetts, South Lancaster.....June 12-22
Western New York, Buffalo.....June 20-29
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, Winfield.....Sept. 4-14

Columbia Union Conference

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, Toronto.....June 19-29
Quebec, Waterloo.....June 26 to July 6

Lake Union Conference

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

Minnesota, Little Falls.....June 5-15
North Dakota, Jamestown.....June 19-29
Iowa.....Aug. 20-31

North Pacific Union Conference

Western Oregon, Portland.....June 3-15
Southern Idaho, Caldwell.....June 5-15
Montana, Miles City.....June 19-29
Southern Oregon, Marshfield.....Aug. 5-10
Southern Oregon, Ashland.....Aug. 12-17
Western Washington, Auburn.....Aug. 21-31
Montana, Missoula.....Sept. 5-14

Pacific Union Conference

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. 3-14

Southern Union Conference

Mississippi.....Sept. 1-7

Meetings for the Colored People

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

* * *

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.

* * *

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.

* * *

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.

* * *

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.

Walter Carlson, 2216 Routt Ave., Pueblo, Colo. Signs, Watchman, Life and Health, Present Truth, and miscellaneous small tracts; also books.

J. H. McEachern, Florida, F. C. C. A., Buenos Aires, Argentina, South America, is very anxious to secure two or three copies of the book "The Bible in Symbols," formerly published by Fleming H. Revell, but now out of print. The South American Committee has under preparation a book to meet the needs of the Aymara Indians of Bolivia, thousands of whom do not even know the alphabet, and they need these books to use as models in form and illustrations.

* * *

REQUESTS FOR PRAYER

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

A Kansas sister asks earnestly that we unite with her in prayer for her healing, if it be God's will.

* * *

ADDRESS WANTED

Information concerning the whereabouts of P. S. and Carrie Mulkey, formerly of Rifle, Colo., and Enterprise and Redmond, Oreg., is desired by the Red Seal Realty Company, 230 Kittredge Bldg., Denver, Colo.

OBITUARIES

Hammer.—Emmet J. Hammer was born in 1845, and died at his home in Lima, Ohio, March 4, 1919. He was elder of the Lima Seventh-day Adventist church at the time of his death. His wife is left to mourn, but she sorrows in hope of a soon-coming Saviour.
Joseph Shellhaas.

Moeller.—Sister Anna D. Moeller was born in Germany, Oct. 8, 1836, and died near Woodland, Calif., April 21, 1919. She was baptized July 30, 1909, and united with the Seventh-day Adventist Church, remaining faithful to the end of her life. She is survived by four sons and four daughters.
A. J. Osborne.

Cass.—Claud Cass was born near New London, Wis., March 14, 1888, and passed away April 26, 1919. About twelve years ago he gave his heart to the Lord and was baptized, uniting with the Seventh-day Adventist church at Clintonville, Wis. He sleeps in hope. His wife and two children, with his parents, three brothers, and six sisters, mourn.
E. F. Ferris.

Baker.—Sarah Melessa Baker was born in Stark County, Illinois, Feb. 2, 1862, and died at Pleasanton, Kans., April 15, 1919. The Baker family, in which were five daughters and three sons, accepted present truth more than forty years ago, and all remained faithful. The surviving brother and four sisters are comforted by the hope of the resurrection morning soon to dawn.
A. E. Johnson.

Winebrenner.—H. C. Winebrenner was born Nov. 24, 1839, in Westmoreland County, Pennsylvania. He was married to Anna Hoxworth, Jan. 13, 1867. In 1874 he accepted the truths of the third angel's message, and became elder of the Ligonier, Ind., church, where he served faithfully for many years. He came to Battle Creek, Mich., in 1890, and until his death was a devoted member of the church at this place. His wife, one son, two daughters, and five sisters mourn, but they sorrow in hope.
* * *

Jones.—Bessie May Jones fell asleep at the home of her parents in Indianapolis, Ind., May 2, 1919, aged twelve years. Little May had been an invalid practically all of her short life, but notwithstanding this was of a very cheerful disposition. She loved the Lord, and it was her delight to serve him. Her parents and one sister mourn.
T. F. Hubbard.

A Fulfilment of Prophecy

IN "Testimonies for the Church," Vol. IX, page 72, we read:

¶ "The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven."

¶ The great sale of the **World's Crisis Series**, especially of the latest number, "**World Peace in the Light of Bible Prophecy**," is a direct fulfilment of this command.

¶ Nearly **400,000 copies** have been ordered since March 3. Our presses have been running **twenty-four hours a day** to keep up with the demands. If every one will do his bit, we can easily distribute a **million copies** during the next few months. This book contains the doctrines of the Bible for this day and time in a pleasing setting.

¶ The book is printed on good paper and has 128 pages, with a large number of interesting half-tone engravings. It is a demonstrated seller.

Lay your plans to secure a supply at camp-meeting, or order of your tract society.

Review & Herald Publishing Association
Washington, D. C.

New York, N. Y.

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South Bend, Ind.



WASHINGTON, D. C., JUNE 12, 1919

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

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

DR. A. C. SELMON calls our attention to a mistake in the REVIEW of May 22, wherein we stated in an article by Dr. C. C. Landis that the fund being raised for our medical work in China was \$500,000. This should have been \$50,000 (Mex.), equivalent to \$25,000 American gold.

THE last of May, Brother and Sister J. R. Campbell and their three children, of California, left San Francisco, on their return to South Africa, going by way of India. After spending about two years in the States, having been detained because of draft regulations, both they and the workers in South Africa are glad conditions are such that they can again enter upon their work in that field.

L. C. AND MRS. SHEPARD, of Wisconsin, have for some months been under appointment by the Mission Board for India. Recently their British permits were received, so that they were able to sail on the S. S. "China," leaving San Francisco, May 27. Brother Shepard answers an urgent call from India for a man to assist in the publishing work as field missionary secretary in one section of the India Union Mission.

CONFERENCE ON CHRISTIAN FUNDAMENTALS

A CONFERENCE devoted to a discussion of Christian fundamentals was held in Philadelphia, May 25 to June 1. It was attended by a large number of delegates, representing nearly every State in the Union, with a number from other countries. Some eighteen different speakers, men prominent in the various Protestant denominations, appeared on the platform as teachers. The keynote of the conference was the protest against the inroads which modern infidelity is making in the great Christian church, and a reassertion of some of the old-time fundamentals of Christianity. Many excellent things were said at this gathering. A declaration of principles was adopted. A report of this convention will be given in the REVIEW next week.

THE LATEST GREAT ACHIEVEMENT OF HUMAN GENIUS

THE crossing of the Atlantic by seaplane, dreamed of for years by aerial navigators, became an accomplished fact during the month of May, when Lieut. Com. A. C. Read, of the United States Navy, starting from Rockaway Beach, L. I., May 8, completed on May 31 the last lap of his journey, at which time he landed in Plymouth, England. It is believed that this is but the beginning of transatlantic aerial service which will be established in the near future.

We have reached an age when the apparently impossible of yesterday becomes an accomplished fact today. Undoubtedly seaplanes and airships will play a prominent part in the world's commerce of the future, even as they have proved such valuable accessories to the contending armies during the last few years. And the same as other great modern improvements, they undoubtedly will be made to do valuable service in the spread of the everlasting gospel. For this reason primarily we rejoice in every human achievement which will serve to bring the ends of the earth near together in order that the gospel of the coming kingdom may be speedily carried to earth's remotest bounds.

A WORD FROM PERSIA

A COMMUNICATION recently received from F. F. Oster, written in January from Tabriz, Persia, gives a graphic description of conditions obtaining there during the time they were cut off from the outside world by the war. He says: "I believe that the year 1918 will go on record as one of the darkest periods of modern Persian history, unless the next half year exceeds it."

It is gratifying to know that in the midst of the massacres in cities and towns all about them, these horrors made still worse by famine in which many perished, God preserved the lives of these faithful servants of his, enabling them to rescue some who otherwise must have perished.

Brother Oster mentions having received something like eighty pieces of mail—letters and papers—that had been mailed by friends from five to thirteen months previously, but which had been held up because of the war. The feast of good things they had in reading all these after their long wait, can better be imagined than described. He mentions their joy in perusing copies of the REVIEW.

A LETTER from Elder J. N. Loughborough, regarding an article which he has written for our seventieth anniversary number, to be issued in July, says: "I am very pleasantly situated here at the St. Helena Sanitarium, and very tenderly cared for. I thank the Lord that I am not as some old persons, suffering pain of body. Of course, being four months in my eighty-eighth year, I am afflicted with the weakness of age, but am peaceful in the Lord." Brother Loughborough's article in this special number will be read with great interest, as will other special articles which are being prepared for it. We believe that this special anniversary number will be appreciated by all our readers.

ILLUSTRATING the interest believers in Cuba have in providing Christian education for their children, Brother Kellman reports that at one place he recently visited, the parents held a special meeting and begged him to provide them with a teacher, promising to pay a fair salary, also to provide a place for the school. This request has been granted, the teacher having been found in the States. So Cuba expects soon to have at least one Seventh-day Adventist church school in operation within her borders.

A LETTER from Elder J. E. Fulton, under date of April 14, written from the river Hugli, near Calcutta, says: "I am thankful that the long journey from Australia is about ended. We left there the first day of March, and here it is the middle of April. We were compelled to wait a long time in Singapore for a steamer. Shipping is very much disorganized. But we have been mercifully protected all the way by our heavenly Father. We have much to be thankful for. If now the Lord will only enable us to extend his work in this land of darkness! It is an awful thing, this heathenism."

A TELEGRAM from Prof. C. W. Irwin, of St. Helena, Calif., states that his mother, Mrs. G. A. Irwin, died Sabbath, May 31. A funeral was held at St. Helena the following day, after which Professor Irwin accompanied the remains to Washington, D. C. Final funeral services were held Sabbath, June 7, and then the body of Sister Irwin was interred by the side of her husband, in Rock Creek Cemetery. Sister Irwin was a faithful Christian woman, who by her earnest life and kindly ways endeared herself to all with whom she associated. Possessing considerable executive ability, she worked for years as matron in our various institutions. She stood as a faithful, efficient assistant to her husband in the heavy responsibilities which came to him as president of the General Conference and in other leading positions in connection with this movement. She truly rests from a life of earnest labor for the Master.

WE appreciate the kindly expressions we receive from our readers regarding the helpful character of our church paper, and the benefit they receive from the excellent reports and articles which are published from week to week. Many have expressed their appreciation of the typographical changes which have been made during the last few weeks. The larger type in which we print the first twenty to twenty-five pages of the paper is greatly appreciated. Although increased in size to thirty-two pages, this has not afforded us much additional space for articles, because of the larger type we are using. If you appreciate the REVIEW, pass it on to your neighbors, and make an earnest effort to get your brethren and sisters who are not now regular subscribers to enroll themselves in this class during the year to come.

HE who selfishly saves his life, shall lose it; but he who sacrifices his life for the Master, shall have life eternal.