

The Advent Review and Sabbath Herald



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No. 41

THE GOSPEL TO ALL NATIONS

In God I Trust

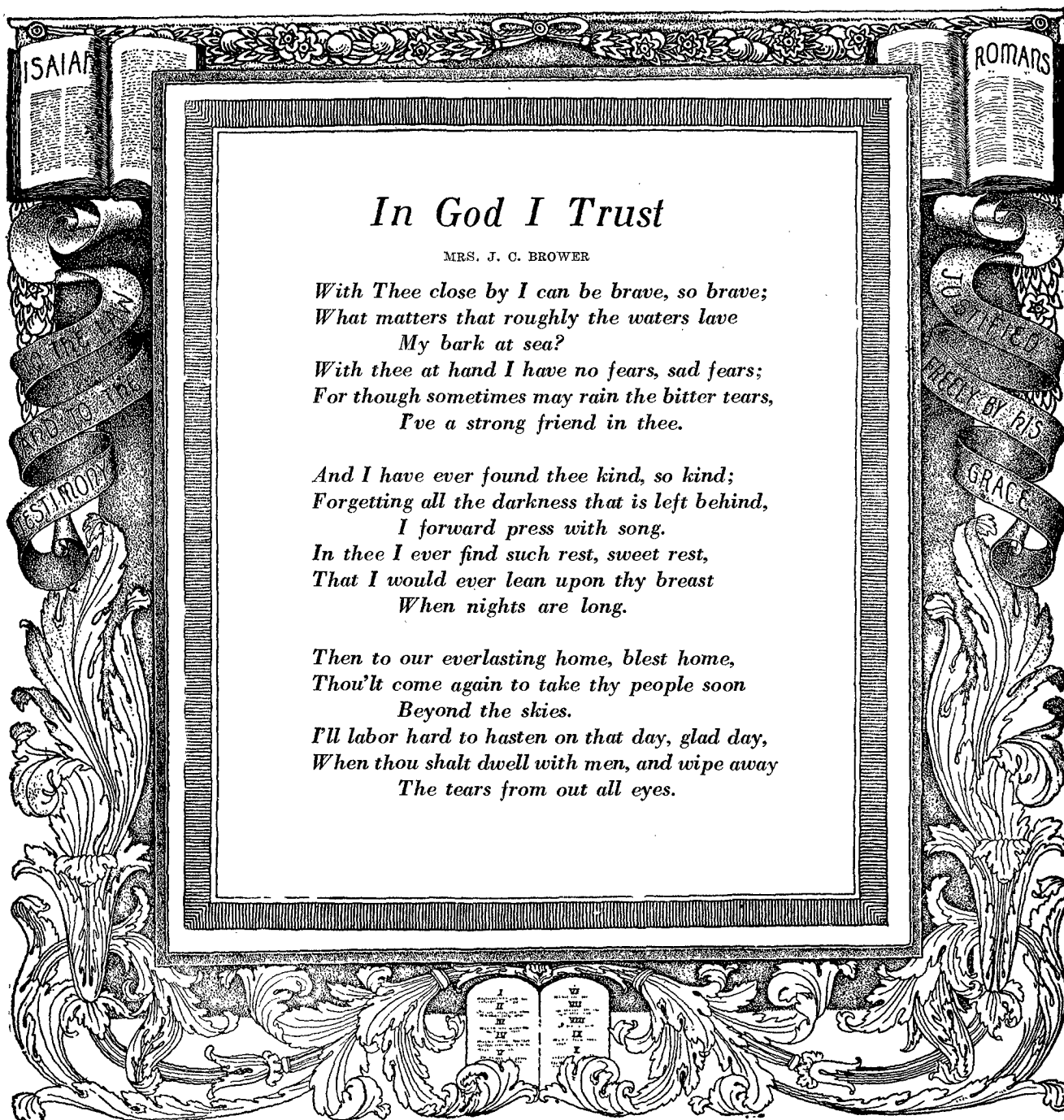
MRS. J. C. BROWER

*With Thee close by I can be brave, so brave;
What matters that roughly the waters lave
My bark at sea?*

*With thee at hand I have no fears, sad fears;
For though sometimes may rain the bitter tears,
I've a strong friend in thee.*

*And I have ever found thee kind, so kind;
Forgetting all the darkness that is left behind,
I forward press with song.
In thee I ever find such rest, sweet rest,
That I would ever lean upon thy breast
When nights are long.*

*Then to our everlasting home, blest home,
Thou'lt come again to take thy people soon
Beyond the skies.
I'll labor hard to hasten on that day, glad day,
When thou shalt dwell with men, and wipe away
The tears from out all eyes.*



The Mandarin Colloquial Bible

MARY ALICIA STEWARD

SURELY the way of the Lord is being prepared in this the day of his power. As John the Baptist made straight a path for Christ at his first advent, so have the servants of God, during long years of toil and effort, made plain his way by the translation and circulation of the Bible in our day.

One of the latest achievements, and one of the most difficult, is the translation of the Bible into the Chinese vernacular, so that now China has a Bible that all her people can read. The story is told in the *Bible Society Record*, by Rev. Chauncey Goodrich, D. D., the only surviving member of the seven who began the work twenty-five years ago. He says:

"When Morrison came to China, he must needs bring with him the world's great Classic. For a centennial since, as men have gone up and down China preaching the glad evangel, this Book has been their joy and song, and its words of life their inspiring message. Again and again, to missionaries preaching in a new dialect, the same insistent call has come as to Morrison. Is not the Bible, once the gift of the Orient to the Occident, now the most precious gift of the Occident to the Orient? And so there have been sundry renderings of the Book into the various dialects of this continental land.

"But, oh, for one mother tongue and one Bible in China, as in the dear homelands! Alas! that we must be forever multiplying versions. Well, in the north we have the Mandarin Colloquial, which has seemed to be spoken over quite an extent of country, with, of course, a multitude of variations. In the long years, I have myself traveled and preached in seven provinces of China, using as far as possible language everywhere current. Others have gone much farther, until finally the marvelous discovery has been made that the Mandarin Colloquial is almost a continental language, embracing all of China save the southeast segment (south from Shanghai), and including the whole of Manchuria.

"A Great Venture

"It remained for the Shanghai Missionary Conference of 1890 to make a great venture, and vote that a committee be chosen to translate the Scriptures into a universal Mandarin Colloquial. And so the Mandarin Committee was born. The men were chosen from localities distant from one another, that so we might hope to discover the language everywhere spoken. What this has cost of time and toil and patience and discussion, not to speak of the translators' normal work of word weighing and word tasting, it is not easy to put down on paper.

"Imagine, if you can, a translator and his pundit from Peking, another pair from Chefoo, another from the southwest province of Kweichow, another from near Nanking—all this miscellaneous assortment of workers, Chinese and foreign, meeting together in our 'Jerusalem Chamber.' The first morning of three hours together . . . gave a result of three or four verses, to be afterward twice criticized, with a final touching up at the end. That is the beginning, with long trials of patience to follow in the coming months and years.

"Fundamental Rules

"After this fundamental rule of translation,—that the language must be universal, not local,—our committee also adopted four other rules, to each of which close attention was constantly paid:

"1. The rendering must be truly colloquial, like our King James Bible, easily understood by all who can read.

"2. The style, while easily understood, must be high enough to be chaste.

"3. The translation must be a close rendering of the original.

"4. The illustrations must be as far as possible translated, not paraphrased. Previous revisions had employed much paraphrasing.

"A serious difficulty in the work has been the frequent loss of valued translators, till 'I, even I only,' am left of the original seven who began the work.

"All our sittings before 1912, excepting only the Boxer year, were held during the summer vacation, with a month or more added. In 1900, while Satan was doing his worst in wrecking our stations, like Luther we did our best toward demolishing

his kingdom. At length we finished and twice revised the New Testament. . . .

"For the last five years all provision has been made for us by the great Bible Societies, and we have given our time, our strength, and our love to the work, and have now come to the hallelujah period. I wish I could write how some of the books of the Old Testament have taken hold of us—such as the Psalms, the world's great hymnal; Job's wonderful drama; Isaiah, the poet-prophet; Ezekiel and Zechariah, with their marvelous visions! By the goodness and discernment of the Bible Societies we have had time to see the vision of these books, dream their dreams, and sometimes catch the glory of their message. And we have done our best to render the language of the world's divine Classic into the tongue of the Celestials.

"The Mandarin Colloquial, a Language

"During these years of toil together we have learned what to us has been a wonder and a great gladness,—that the Mandarin Colloquial is a *language*, worthy to stand alongside the great languages of the world. Unlike the dialects of southeast China, it is written; and under the hands of a master, both for prose and poetry, is nearly equal to all the demands that may be made upon it.

"I wish here to give thanks for a Bible so susceptible of being translated. To me it has been a constant marvel that the Bible, as it has been now rendered, both in the classical style and in the Mandarin Colloquial, is so near an approach to the original languages of the Scriptures. Just here we may be grateful that the language of the Bible is almost free from abstract terms, so foreign to the genius of the Chinese tongue.

"I think it is also a reason for gratitude to God that the principal aims with which the committee entered upon the work have been substantially achieved, and that China has now a Bible that can be read by three hundred millions of her people in their mother tongue.

"May I add a personal word—that it is the thought of what such a translation means to this great land, with its vast population, which has held me to the task for more than a quarter of a century. And now I pray that the good Lord will pour into the hearts of this people a great hunger for his word and for himself.

"How China needs the undergirding of the Scriptures!"

So wonderfully has God gone before his people to prepare the hearts of men for the reception of his message! With the open Bible in their hands and the Holy Spirit to direct their minds in reading it, how easy it will be for these peoples who have been so long shut up in heathen darkness, to learn and accept the true message of God to the world! And how they will rejoice as the plan of salvation, with its loving Saviour, its free pardon for sin, and its hope of a real home in heaven, not the Nirvana of

(Continued on page 7)

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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.

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The Cobbler-Precacher of Yunnanfu

EVERY new foothold gained, however slight, is good news to the watchers of the progress of this message.

Evidently we may now count Yunnan as on our list of fields the advent message has entered. At the time of the West China meeting we rejoiced to have with us the first Sabbath keeper from the Kweichow Province, a man of the Miao hill tribes. We had hoped to hear from Yunnan Province also. But months had passed, and no word was in from a group that had professed the truth in Yunnanfu, the capital; so we considered the possibility that they had dropped out.

But now Elder M. C. Warren writes from up the Yangtze:

"We have received a good letter from our little company in Yunnanfu, along with their offerings for the quarter. I hope we shall be able to get some canvassers off on that trip soon."

The leader of this group is a Chinese cobbler. I had heard of him before, as I talked with Brother Warren on our way up the Yangtze, asking questions about that thousand-mile walk of two years ago through the western borderland.

"How did you find the man?" I asked.

"First he got the paper from our canvasser," said Brother Warren. "Then Dr. J. N. Andrews and I came walking into Yunnanfu from the southwest, on our homeward turn. We had the names of some there who had corresponded with me. The man I had hopes of did not seem to have any conviction. But in our studies I noticed that this cobbler spoke up most intelligently of all.

"I said to myself, 'He'll soon come to the end of his knowledge.' But our colporteur, I found, had left with the man a book of Bible readings and a book on Daniel and the Revelation, and he had certainly mastered these books.

"He was an unassuming-looking man, even rough in appearance; but he has a keen mind. The interest was such that, after a few days with these inquirers, we left with them our young native evangelist who had traveled with us. He remained some weeks; and when he came home he made a good report of the cobbler brother's faith and devotion. 'One day,' said the evangelist, 'I was on the street, and noticed a crowd gathered round the front of the yamen [the magistrate's court or residence]. Pushing my way through the crowd, I found in the midst this cobbler brother, standing on his cobbler's stool, facing a group of Mohammedans. They were crowding round and arguing and trying to corner the brother. But he would answer them well every time; and finally they were silenced; and one by one they went away and left him.'"

Now, by this word that Brother Warren sends, it is evident that after nearly two years the little group, with its itinerant cobbler-leader, is holding out, and sending on money to help spread the truth. There is a weak side to this matter of having imperfectly instructed people in regions away beyond the reach of supervision. But the springing up of these Sabbath keepers in far Kweichow, and farther Yunnan, on the Burmese border, is certainly a challenge to us to push on.

W. A. S.

Shanghai.

* * *

Not to Be Orphans

"I WILL not leave you orphans." John 14: 18, margin.

These are the words of Jesus, given to comfort the disciples after he had made it known to them that he was soon to leave the world. He had been with them in a very personal way. He had strengthened, instructed, and comforted those whom he had chosen. Naturally, they were sad at the thought of his departure, and a feeling of loneliness crept into their hearts, something akin to what the child feels when father says, "Good-by, my son, I am leaving now." The Saviour responded to this feeling, and said, "I will not leave you orphans." As his personal representative, he promised to send them "another Comforter," who would abide with them forever. John 14: 16. Concerning the word here translated "Comforter," Rev. G. Campbell Morgan says:

"This word 'Comforter' conveys the first thought concerning the character of the Spirit. It is indeed impossible to find a translation that will reveal everything contained within the great word 'Paraclete.' It is conceded that originally the word had what may be spoken of as a passive meaning. It indicated one called to the side of another, and therefore one who, by his coming, annulled the condition of orphanage or desolateness. But then, in its use, both in classic and New Testament Greek, the word passed into another realm, becoming active, and suggesting the thought of intercession, advocacy, pleading. The word is peculiar to the writings of John. It occurs four times in his Gospel, once in his epistle. In the Gospel it is translated 'Comforter;' in the epistle, 'Advocate.' In the Gospel it is used of the Spirit; in the epistle it is used of Christ. The use of it in the epistle, is that of Christ standing in the presence of God, as the advocate of the believer, the representative, the intercessor, the pleader. That is the word and idea used of the Spirit in these discourses of Christ. It is, first, one called to the side of another. That surely was the first thought in the mind of the Lord. He had ever been accessible to these men. They had been able to approach him with their questionings and perplexities. He was about to leave them, but they were not to be deserted. Another was to take his place, and annul the condition of orphanage. The Spirit is therefore the Spirit of love, banishing the sense of despair and desolateness."—*"The Spirit of God," pp. 113, 114.*

This great Advocate, or Pleader, is to come into the world as the successor of Christ in his church on earth. The Master was very explicit in this matter. He said, "If I depart, I will send him unto you."

John 16:7. His coming is thus made as certain as the departure of Christ; and as surely as Jesus ascended as our representative at the right hand of God, the Holy Spirit descended as his representative in his church on the earth. And he is to "abide" with the church forever. We are not to pray to the Father to send us the Spirit. *The Spirit is here.* "He dwelleth with you." John 14:17. He is not a transient guest, but is *with* the church and *in* the believer. He is but waiting for us to recognize and acknowledge him as one with us, the representative of the Godhead, the vicar of Christ.

The Spirit has come to plead with men, to take the place of our ascended Lord, as a personal successor to be to the orphaned children of Christ all that Jesus would have been had he remained personally on earth with the church, and to do for them all that Christ would have done had he remained as the personal counselor of each.

Have you ever felt that you would have enjoyed being on earth when the Master was here, and accompanying him from place to place? Have you felt in your heart a hunger for Christ? Be encouraged. If you but yield to him, the Holy Spirit, the personal representative of Christ, will accompany you in all your daily conflicts with the enemy. Believers are not orphans, bless the Lord! We have one with us whose holy comradeship we should love and cherish, and be sure that no unholy thing is seen in our midst that will grieve him from us.

Observe all the Spirit is to be to the church on earth. Read John 14:17, 26; 15:26; 16:7, 8, 13.

1. He is to be with us.
2. He is to be in us.
3. He is to teach us all things.
4. He is to bring the words of Jesus to our remembrance.
5. He is to bring peace into the heart.
6. He is to bear witness of Jesus.
7. He is to glorify Christ.
8. He is to declare unto us the things of God.
9. He is to convict of sin.
10. He is to convince of repentance and judgment.
11. He is to guide us into the truth.
12. He is to show us things to come.

These are but part of the things the Holy Spirit is to do for us. Truly those who believe are not orphans in this world, but have a companionship more excellent than that of any potentate on earth—even the Spirit of truth, which the Saviour has sent into the world.

G. B. T.

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Deliverances in the Scottish Covenanter Days

OUT of those times when the Covenanter folk worshipped in the fields and amid the mountain glens of Scotland, "when the minister's house was the mountain and wood," there comes to us many a story of delivering and sheltering providence.

By the law of 1663 the Presbyterian minister who failed to conform to the new order of Episcopacy being imposed upon the country by force of arms, was to be ejected from his manse, and if he preached anywhere in Scotland he was to be treated as guilty of sedition. Then began, nevertheless, the "field preachings." The people followed their pastors into the wilds to hear the word, although it was made

sedition on their part to absent themselves from the regular Episcopal service. Then the dragoons were let loose, and ministers and those who sheltered them were hunted down;

"Were dragged by men, to every pity steeled,
From rocky fastness or sequestered field,
The western vales unbounded murder fills,
And Scotia wails o'er all her heath-clad hills."

Men who loved their God found grace to endure trial. Hunter says:

"It is told of one young Scottish martyr that, looking up to the hills of his native Nithsdale, he cried out, 'I could pass through these mountains were they clothed in flame if I could only be sure that God loves me.'"

And then, again, as always in the hour of need, the hand of Providence was stretched forth to deliver the servants of God until their witness had been fully borne. (Most of the following incidents are taken from Howie's "Scots Worthies.")

Forewarned

Donald Cargill, a minister of Glasgow, was ordered arrested in 1662, and for years was hunted over west Scotland. One day he was going to Woodside to preach.

"As he was about to mount his horse, having one foot in the stirrup, he turned about to his servant, and said, 'I must not go yonder today;' and in a little a party of the enemy came in quest of him; but missing their mark, they fell upon the people, apprehending and imprisoning several of them."

Searchers Restrained

The record shows that at times these hunted ministers had laid upon them the gift of a prophetic spirit, guiding and comforting in hours of peril. Alexander Peden, of Ayrshire, was ordered arrested in 1666, and for persisting in holding meetings was the next year declared a rebel, with life and goods forfeited.

"While riding in company with Mr. Welch and the laird of Glenover, they met a party of the enemy's horse. The laird fainted, fearing they should be taken; Peden, seeing this, said, 'Keep your courage and your confidence, for God hath laid an arrest on these men, that they shall do us no harm.' When they met, they were courteous and asked the way. Peden went off the way, and showed them the ford of the water of Titt. When he returned, the laird said, 'Why did you go? You might have let the lad go with them.' 'No,' said he; 'they might have asked questions of the lad, which might have discovered us; but, as for me, I knew they would be like Egyptian dogs; they could not move a tongue against me, my time not being yet come.'"—*Scots Worthies*, p. 600.

Praying for Wind to Fill the Sails

Peden fled to Ireland for a time, but when the "killing time" began in Scotland, in 1685,—when armed forces were running down ministers and people,—he felt that he must get back among the torn and scattered flock. A ship was secured.

"After he and twenty Scots sufferers came aboard, he went on deck and prayed,—there not being then the least wind,—when he made a rehearsal of times and places when and where the Lord had helped them in the day of their distress, and now they were in a great strait.

"Waving his hand to the west, from whence he desired the wind, he said, 'Lord, give us a loof-full of wind; fill the sails, Lord, and give us a fresh gale, and let us have a swift and a safe passage over to the bloody land, come of us what will.'

"When he began to pray, the sails were hanging all straight down, but ere he ended they were all blown full, and they got a very swift and safe passage over."—*Id.*, p. 602.

Now began a perilous existence for Peden, the record states, but adds that "he met with several remarkable deliverances from the enemy."

"One time, fleeing from them on horseback, he was obliged to ride a water, where he was in imminent danger. After having crossed, he cried, 'Lads, do not follow me, for I assure you,

ye want [lack] my boat, and so will drown; and consider where your landing will be;’ which affrighted them from entering the water.

“At another time, being also hard pursued, he was forced to take a bog and moss before him. One of the dragoons being more forward than the rest, ran himself into that dangerous bog, where he and his horse were never seen more.”—*Id.*, p. 602.

The psalms of the hunted David were a comfort to the souls of these harried servants of God. At one home, where, for safety, Peden slept in the sheephouse, they tell how he went up a burnside for meditation. On his return he sang the thirty-second psalm, from verse seven onward, and then repeated that verse,

“Thou art my hiding place, thou shalt
From trouble keep me free;
Thou with songs of deliverance
About shalt compass me,”

saying to his friends, “These and the following are sweet lines, which I got at the burnside this morning.”

The presence and care of a living God were realities to these men of the moors and the moss bogs—those cave recesses overhung with moss that veiled the place of refuge.

The Covering Veil

Still continuing the narrative of Peden’s perilous ministry, the record of this time says:

“He met with another remarkable deliverance; for the enemy coming upon him and some others, they were pursued by both horse and foot a considerable way.

“At last, getting some little height between them and the enemy, he stood still, and said, ‘Let us pray here; for if the Lord hear not our prayers and save us, we are all dead men.’

“Then he began, saying: ‘Lord, it is thy enemy’s day, hour, and power; they may not be idle. But hast thou no other work for them, but to send them after us? Send them after to whom thou wilt give strength to flee, for our strength is gone. Twine them about the hill, Lord, and cast the lap of thy cloak over old Sandy, and their puir things, and save us this one time; and we will keep it in remembrance, and tell it to the commendation of thy goodness, pity, and compassion, what thou didst for us at such a time.’

“And in this he was heard; for a cloud of mist intervened immediately betwixt them; and in the meantime, a post came to the enemy, to go in quest of Mr. Renwick, and a great company with him.”—*Id.*, p. 603.

One of Peden’s mottoes was: “Pray meikle, for it is praying folk that will win through the storm.”

Abide in the Ship

One more of Peden’s experiences we must give, recalling the apostle Paul’s command of the situation on board the ship bound for Italy, and his counsel to the ship’s company to “abide in the ship” and await the deliverance of the Lord.

Peden, with sixty others, Covenanters like himself, had been sentenced to be banished to America, “never to be seen again in Scotland, under pain of death.”

“After the sentence was passed, he often said that ‘that ship was not yet built that should take him or these prisoners to Virginia, or any other of the English plantations in America.’

“When they were on shipboard in the roads of Leith, there was a report that the enemy were to send down thumbkins to keep them in order; on which they were very much discouraged.

“He went above deck and said: ‘Why are you so much discouraged? You need not fear, there will neither thumbkins nor bantkins come here; lift up your hearts, for the day of your redemption draweth near: if we were once at London, we will all be set at liberty.’

“In their voyage thither they had the opportunity of seizing the commander of the ship and escaping, but did not choose to avail themselves of it without his advice. He said:

“‘Let all alone, for the Lord will set all at liberty in a way more conducive to his own glory and our own safety.’

“Accordingly, when they arrived, the skipper who received them at Leith, being to carry them no further, delivered them to another to carry them to Virginia, to whom they were represented as thieves and robbers. But when he came to see them, and found they were all grave, sober Christians, banished for Presbyterian principles, he would sail to sea with none such.

“In this confusion, the one captain refusing to receive them and the other not choosing to retain them on account of the expense, they were set at liberty.”—*Id.*, p. 600.

Speaking of these experiences that indicate the possession of the gift of the spirit of prophecy on occasions of need, Howie says:

“Although these things are now made to stoop or yield to the force of ridicule, the sarcasms of the profane, and the fashions of an atheistical age and generation, yet we must believe and conclude with the Spirit of God, that the secrets of the Lord both have been, are, and will be with them that fear him.”

A Sentence Reversed in the Dungeon

Thomas Hog, of Rosshire, was ejected from his pulpit in 1662, and preached for years in the open. He was arrested and sent to Edinburgh, where he was condemned to the old Bass Prison. After a time his health became so affected that the physician petitioned for his release, saying he would surely die if held in confinement longer.

“The petition being read, some of the lords interceded for Hog, and said that he lived more quietly and traveled not the country so much as the other Presbyterians did.

“Upon which, Bishop Sharp, taking up the argument, said that the prisoner did, and was in capacity to do, more hurt to their interests, sitting in his elbow-chair, than twenty others could do by traveling from one corner of the land to another; and if the justice of God was pursuing him, to take him off the stage, the clemency of the government should not interfere to hinder it; and it was his opinion that, if there was any place in the prison worse than another, he should be placed there. Which motion, being seconded by the prelates, was put to the vote, and carried, ‘to the closest prison in the Bass;’ which was speedily put into execution.

“When the keeper intimated this to Hog, he said it was as severe as if Satan himself had penned it. His servant, William Bulloch, being with him when the keeper carried him down to that low, nasty dungeon in the Bass, fell a-weeping, and cried, ‘Now, master, your death is unavoidable.’

“But the good man, directing his eyes up, said: ‘Now that men have no mercy, the Lord will show himself merciful; from the moment of my entering this dungeon, I date my recovery.’

“And so it fell out; for the very next day he recovered surprisingly, and in a short time was as well as ever. Yet afterwards, when speaking of the archbishop, he never showed any resentment, but merrily said, ‘Commend him to me for a good physician!’”—*Id.*, p. 637.

After three years he was liberated, in 1679, but a few years later was ordered from Scotland. Coming to London, and falling under suspicion as a Presbyterian refugee, he was put in prison again.

An Unknown Visitor

Thomas Hog’s man, William Bulloch, had stood faithfully by him, and this time in the London prison, by the payment of ten shillings a week to the jailer, he had succeeded in having Mr. Hog kept in quarters by himself. But now their means had given out, and unless the Lord intervened, it was evident Mr. Hog would have to go into the common room with thieves and felons.

“He said to his servant William, ‘I’ll set tomorrow apart for prayer, and see that no person be allowed to come in to interrupt me.’

“Accordingly he rose early, and continued close at meditation and prayer till twelve o’clock, when a person in the habit of a gentleman desired to speak to him. William Bulloch told him that his master was retired, etc.; yet he still interceded to see him. Upon which, William, seeing the man of a grave, pleasant aspect, reported his desire to his master, who ordered him to his room.

"Hog received him courteously. The other entertained him with a discourse about suffering for a good God and a good cause, and showed that 'our light afflictions, which are but for a moment, are not to be compared with the glory that shall be revealed.' After which he arose and embraced Hog most lovingly, exhorted him to continue in well-doing, and then took out of his pocket a white paper, and gave it to him.

"Hog, finding its weight, understood it to be money, and said to the stranger: 'Upon what account, sir, do you give me this money?'

"The stranger answered: 'Because I am appointed by our great and exalted Master to do so.'

"Hog asked his name; and upon his refusing to tell it, Hog said: 'Sir, it is not curiosity that prompts me to ask, but I hope to be enlarged, and then I shall account it my duty to call for you at your dwelling in this city, for I suppose you are a citizen of London.'

"The other replied: 'You must ask no questions; but be faithful to the death, and thou shalt receive a crown of life.'

"Then he retired, and Hog never saw or heard of him any more. When Hog opened the paper, there was £5 sterling in it, which to the good man was sweeter than if he had got one hundred pounds settled upon him yearly." [FOOTNOTE: "This relation was attested by William Bulloch, who was his faithful servant nearly thirty years, who was eye and ear witness, and was inclined to think he was an angel".—*Id.*, p. 638.

After a time Hog was freely released, and was later called by King James to see him, the king having heard of his gift in counsel which had given him the repute of possessing the spirit of prophecy.

The Need Supplied

How often, in times of distress, has God shown his watchcare by impressing some unknown agent to act as his messenger to a child of his in need! Andrew Duncan, of Scotland, had been regent of St. Leonard's College. He was once banished to France for his religious convictions, and now, in the days of 1621, as a minister at Crail, he was banished from the Scottish kingdom for nonconformity. He went, with his family, over the English border to Berwick.

"They were reduced to great hardship. One night in particular, the children asking for bread, and there being none to give them, they cried very sore: the mother was likewise very much depressed in spirit.

"The minister himself had recourse sometimes to prayer, and in the intervals endeavored to cherish his wife's hope, and please the children, and at last got them to bed; but she continued to mourn heavily.

"He exhorted her to wait patiently upon God, who was now trying them, but would undoubtedly provide for them; and added, that if the Lord should rain down bread from heaven they should not want.

"This confidence was the more remarkable, because they had neither friend nor acquaintance in that place to whom they could make their case known.

"And yet before morning a man brought them a sackful of provision, and went off without telling them from whence it came, though entreated to do so. When the father opened the sack, he found in it a bag [purse] with twenty pounds Scots, two loaves of bread, a bag of flour, another of barley, and such like provisions; and having brought the whole to his wife, he said: 'See what a good Master I serve.'"—*Id.*, p. 279.

"Again, when Mrs. Duncan was sick and in sore need, and they knew not where to turn, a lady came, — a "gentlewoman," the old record says, — evidently of means, bringing needed supplies and comforts with her, and herself rendering the help so sorely needed in the hour that brought another little one into the family. The messenger of mercy left them, leaving no hint of her identity, or of the means by which she had been led to come to their aid. Andrew Duncan could only leave on the record his testimony to God's care for his children in distress.

The old writer Wodrow, historian of the Covenanter times, tells of James Hamilton, minister at Edinburgh, who was "outed," and reduced to "very great straites" at Mortounhall.

"One night his wife and family and he had no more meal than they got their supper of, and yet he still kept up his confidence in God. That night Sir James Steuart, of Gutter, who lived not far from him, but knew nothing in particular of his present straits, told his lady, when in her bed, that he was troubled in his mind about Mr. Hamilton; and again and again it was borne in upon him that he was in straits; and caused his lady to rise out of her bed and give orders to the servants early next morning to carry a load of meal to Mortounhall, which was accordingly done, and it came most seasonably."—*Analecta*, Vol. I, p. 91.

"Such were the men thy hills who trod,
Strong in the love and fear of God,
Defying, through a long dark hour,
Alike the craft and rage of power."

— *Struthers*.

Who can follow the story of these men and women who witnessed amid trial, in those sad times of mistaken and cruel zeal for state-enforced religion, and not recognize again the hand of watchful Providence, stretched forth in hours of human extremity and need? Even so in gentler times may the same dear hand lead us on,

"O'er moor and fen, o'er crag and torrent, till
The night is gone."

W. A. S.

* * *

Foreigners in the Homeland

WITH the aggressive work being done in the publication of literature for foreign-speaking people in this country, the attention of the denomination is being called to the need of working for the foreigners at home. A number of articles dealing with the needs of this work have already appeared in the REVIEW, but it may be of interest to our readers to consider for a little the number of foreigners of the respective languages, comparing the same with the number of Adventist believers of these same nationalities. The following table has been prepared to show this comparison. In the first column is given the number of these persons of foreign origin in the United States according to the census of 1910; the second column gives the number of Adventist believers according to the statistical report for the second quarter of 1919; while the third column gives the number of Adventist believers per thousand of those speaking the foreign language.

	Population in United States	Adventist Believers	Number per Thousand
German	8,817,271	5,300	.60
Danish-Norwegian..	1,456,327	2,700	1.85
Swedish	1,446,869	2,400	1.66
Russian	95,137	482	5.04
French	1,357,169	326	.24
Bohemian-Slovak...	824,836	132	.16
Italian	2,151,422	126	.06
Rumanian	51,124	123	2.42
Spanish	448,198	72	.01
Serbian	26,752	55	2.05
Portuguese	141,268	47	.03
Finnish	200,688	31	.15
Syrian	46,727	25	.53
Magyar	320,893	22	.07
Dutch	324,930	...	...
Greek	130,379	...	...
Polish	1,707,640	...	...
Slovenian	183,431	...	...
Croatian	93,036	...	...
Lithuanian	211,235	...	...
Yiddish	1,676,762	...	...
Armenian	30,021	...	...

This tabular study is, however, misleading in some respects, inasmuch as the number of foreigners of the nations of Southern Europe especially has greatly increased since the census of 1910. Also in the count of Adventist believers, the data covers the believers both in the United States and Canada. This doubtless explains why in the third column in some cases the number per thousand is so large. In the case of the Russians especially, it is probable that a large number of these Adventist believers live in Canada, while the Russian population given in the table is for the United States only.

The figures for Adventist believers cover all foreign nationalities that have distinct churches. In some cases where we have no figures there are isolated Adventist members, but the figure for each separate nationality does not appear in the report of our statistical secretary.

Inspection of the table shows that in the case of four languages there is less than one person for every ten thousand. These languages in which so little work has been done are in the ascending order, — Spanish, Portuguese, Italian, Magyar (Hungarian).

Shall we not arise as church members everywhere to the opportunity afforded us of circulating literature among the people of these nationalities for whom so little has yet been done? Surely there must be many honest hearts among those speaking the Spanish, Portuguese, and Italian, and we hope that the near future may see a great harvest of souls in these languages in which as yet our membership in this country is so meager. The workers of the Bureau of Home Missions cannot do it alone; let us arise and help them in their varied lines of work.

L. L. C.

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“On the Right Hand and on the Left”

THAT old apostolic motto (2 Cor. 6:7) is being adapted to many varying conditions in our work. Here in China our brethren have their Present Truth Series in the form of “broadsides,” thin sheets of fair size, printed on one side in the Chinese characters. Thousands of these are being scattered among the millions. In some parts they are being pasted up on walls along the streets or on rocks by the footpaths.

In a way, it seems superfluous to mention details that read like the ordinary reports of home missionary work. But to hear these new believers talk of their activities, in some far-away corner of the earth, gives one a vivid sense of the oneness of this work. For example, our brethren in China publish a wall calendar, with much instruction regarding the truth about the margins. It gives a truthful weekly calendar of the days also, as a corrective to the calendar in general use, which, it will be remembered, begins the week with Monday, and so makes Sunday appear as the seventh day.

“I pasted up our calendar by my door,” said a Chinese brother at an early morning meeting in far Chungking. “As people stopped to look at it, I called to them, and invited them in to hear about it—how it differed from other calendars. So one day a man came in to talk, and now here he is with us in this meeting, keeping the Sabbath.”

The brother reporting was as joyful as any of us could be in winning a soul to the truth. “The man

he refers to,” said my translator, “is paying tithes and seems fully established. He is an umbrella maker.”

So these new believers are getting the idea of the home missionary campaign, and round about these narrow alleys of their compact cities they are scattering seeds of truth, and seeking for souls “on the right hand and on the left.” On the human side, it is what thousands of Chinese believers can do in warning and entreating their fellows that gives hope for compassing the work among the swarming millions.

W. A. S.

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Suggested Remedy for Influenza

IN view of the possibility of a renewed outbreak of the influenza epidemic, a suggestion which comes in a letter from one of our subscribers may be of interest to our readers. We do not know whether this remedy will prove helpful in all cases, but this subscriber says she has tried it with good results. She says:

“When one begins to take a cold and the nostrils hurt and ‘water,’ as we call it, take a pinch of common sulphur and put it on a live coal of fire or on a hot stove. It will make a blue flame which makes the fumes rise in a little cloud of smoke. This the patient sniffs up into his nostrils. The tears dry up and the nose stops running, and the hurting is gone in five minutes. I treated my little two-year-old child the same way, only I allowed her to carry a live coal around in the room on the fire shovel. The fumes are carried back to her little nose and make her cough, but she likes to see the blue flame, it is so pretty; and, too, I tell her to smoke the room for me.

“We have used it, our neighbors and friends have used it, and we would not do without it. Not one has suffered ill effects from its use. On the contrary, it has helped in cases of hay fever and catarrh. And if the cold gets such a hold that it cannot be checked (as it will sometimes, when one cannot get the sulphur at once), the use of sulphur will ameliorate conditions, and we use it all through the cold.”

It should be remembered that in inhaling the smoke of sulphur, too much might be dangerous. However, the odor is so strong that it is not likely that any one will take too much.

L. L. C.

The Mandarin Colloquial Bible

(Continued from page 2)

their Buddhist aspirations,—how they will rejoice as all these glorious possibilities open to their understanding and become real to their believing hearts!

Verily, God is calling to the heathen to awaken, not only to the things of this world,—to trade and commerce and war,—but to the marvels of redemption and the high destiny of being called the sons of God.

And just at this time, too, our own people are pushing the work of printing in China. No greater blessing could have come to China than this truly marvelous translation of the Scriptures. May God help us to make full use of his opening providences.

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DELIGHT, enthusiasm, hope, content—these are the true conditions of a Christian life, just as song is the true condition of the bird, or color of the rose. But just as the bird is still a bird although it cannot sing, and the rose is still a rose although its red grows dull and faded in some dark, close room where it is compelled to grow, so the Christian is a Christian still, even though his soul is dark with doubt, and he goes staggering on fearing every moment that he will fall, never daring to look up and hope.—*Phillips Brooks.*

Impregnable Fortresses

C. S. PROUT

In a message to the General Conference in 1893, from Sister White, we read:

"The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery." — *General Conference Bulletin, 1893, p. 409.*

To whom are God's people an impregnable fortress? To Satan, the mighty prince of the powers of darkness; to him they are "incomprehensible mysteries." Jesus is effecting this amazing transformation of character on the hearts of human beings, once held captive by Satan's sophistries and delusions.

To the Christian warrior this message is most encouraging; to the discouraged soul it brings new inspiration. The very contemplation of such possibilities through the transforming power of Jesus, brings hope. It presents to every man the privilege of the consciousness of Christ's indwelling presence. In the face of Satan's triumphant boasting, the promise of this indwelling presence and transforming power is assured to us:

"Lo, I am with you alway, even unto the end of the world." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

Christ is a victor, and his ever-abiding presence in the heart assures victory.

As an example of the practical outworking of this presence in the heart, the apostle Paul bears testimony at the close of a most trying life experience:

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

What an impregnable fortress Paul was to Satan's wiles! How Satan must have looked upon him as

an incomprehensible mystery! Nevertheless he assures us that this experience is not for him only, but that God would draw all men into it.

Paul's life stands as a monument of what Jesus wants to make of every man. Your surroundings may seem forbidding; the trend of every circumstance may to you seem downward; but, friend, does your heart cry out to God for an experience like Paul's? Do you long to become an impregnable fortress? Listen:

"Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become."

"There is no limit to the usefulness of the one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart." — *"The Desire of Ages," p. 250.*

Here is the secret of the success of such a life.

We become impregnable fortresses to Satan's sophistries and delusions only as we close every door to sin, for no man can have this experience and cherish known sin in the life. Every sin to which we cling is an avenue for Satan's incoming. Yes, even the little sins, indulged, mean surrender to the enemy. More professedly Christian people are suffering defeat today by yielding to little apparently harmless sins than we imagine. It is the little foxes that spoil the vines; and Satan is pleased with these little entrances into human hearts.

May the prayer of God's people be, "Lord, give me a hatred for sin; yes, the little sins." God hates sin, and it is only by loathing a thing that we will shun it.

"The life that Christ lived in this world, men and women can live, through his power and under his instruction."

"The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven." — *General Conference Bulletin, 1893, p. 409.*

Thank God, this marvelous work is possible to each one of us, and is going forward in the earth today, amid all the prevailing wickedness. Thus Jesus is preparing a people to stand the most awful crisis ever staged in the annals of human history. Is the daily preparation of your life such that you will stand?

Los Angeles, Calif.

God's Cleansing Love

GRANT A. ROBERTS

"My God, how endless is thy love!

Thy gifts are every evening new;
And morning mercies from above,
Gently distil like early dew."

The love of God is indeed like the dew or rain. The rain comes from the clouds pure, as pure as heavenly distillation can make it, and falls in all sorts of places. It falls into the heart of the pure white lily, where it remains pure, and enters the lily's very being, keeping its whiteness and purity fresh, and shines back in the lily's purity, for the pleasure of mankind. It also falls in the most filthy places imaginable, and is seemingly contaminated beyond all hope of ever being pure again. But not so; its

continual falling, even in an old pigsty, when aided by the bright rays of the sun between times, will eventually wash even that place clean, and the last vestige of filth will be gone; and that same moisture is taken up, by the distilling laws of nature, as pure and sweet as when it fell in the heart of the lily, again ready to be sent on its refreshing or cleansing mission.

So the love of God, falling into the soul of a forgiven, cleansed sinner (now a saint), will enter his very being, and shine back in all the whiteness of the robe of Christ's righteousness, to God's glory; and, falling into the haunts of vice and sin, defiling though they may be, if welcomed by any sinful heart, it will,

with the influence of the Sun of Righteousness, eventually wash that heart of the last vestige of sin, and, going back through that soul to God, will return again from him as pure and sweet, to its refreshing, cleansing mission.

"Life from God flows into our life; and from our life, purity and holiness flow back to God." — *"Steps to Christ,"* p. 102.

God imputes to us freely the righteousness of Jesus, in which we had no part whatsoever, and then reckons us righteous; and he refuses to impute to the repentant sinner, or to allow Satan successfully to

accuse him of, the very sin with which he is actually filled, choosing rather to give him a change of raiment, and then, imputing no sin, but reckoning him to be without sin, to call him, in anticipation of the final victory, a "son of God." Without such a revealing of God's unfathomable love, Satan's charge that our garments are "filthy" would stand true, and we should be his rightful prey. "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33.

Jamaica, B. W. I.

Broken, Snared, Taken

FRANK D. STARR

THE great day of the Lord will come as a snare on the vast multitudes of earth's inhabitants.

"As a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35.

The conditions of this time are vividly described in Isaiah 8:14-22:

"He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Many shall "be broken, and be snared, and be taken." A stone of stumbling, a rock of offense, a gin and a snare beset the path of this unfortunate class. The blessed Lord and his everlasting gospel will serve as a stumbling stone to those who "stumble at the word, being disobedient." 1 Peter 2:8.

First comes, perhaps, a breaking down of moral rectitude in some way, through spiritual pride, worldly ambition, or something else; then a blind stumbling into the snare of Satan; then the captivity at his will, by him who is seeking whom he may devour. Then is one broken, and snared, and taken. Questions, doubts, and criticisms about the fundamental truths for this time will be entertained, strange theories be adopted, and so shipwreck concerning the faith once delivered to the saints, be made.

Instead of walking about Zion to mark well her bulwarks and consider her palaces (Ps. 48:12, 13), to see how firm a foundation the saints of the Lord have in the true message for this time, some seem to try to spy out some breach in the wall, some fatal weakness. In reference to the first angel's message of Revelation 14:6, 7, the idea is suggested that it has no reference to the gospel of salvation from sin through the death of Christ. The "judgment" is made to refer to the future judgments of God that fall upon the wicked. It would be just as consistent to apply the term "judgment" as found in Matthew

12:36 or 1 Peter 4:17 in this way. The judgment warning must not thus violently be disconnected from its plain and logical association with such texts as Daniel 7:9, 10; Acts 17:31, and many others. That the first angel's message is a message of salvation is proved by the fact that it is the "everlasting gospel," or, "eternal good tidings," as the Revised Version correctly renders the passage: "I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth." The converting power of God is to attend this message, to cause men to fear God and give him glory and worship, which of course could not be the case if the retributive judgments of God were being poured out, following the close of probation.

Concerning the second angel's message, explanation is offered that the term "fallen" has no reference to the moral condition of Babylon, but to her destruction, her doom. Beware of this idea. If this be not a moral fall spoken of in Revelation 14:8, how shall we understand Revelation 2:5: "Remember therefore from whence thou art fallen"? The original word for "fallen" is from the same Greek root as is the original word for "fallen" in Revelation 14:8. The same is true of Galatians 5:4, "Ye are fallen from grace." "Fallen" is here derived from the same root word. It is objected that the announcement of a spiritual fall among professors of godliness could not possibly be good news, and therefore that the second angel's message cannot be a gospel to save men from sin. But was not Jonah's warning, "Yet forty days, and Nineveh shall be overthrown," a gospel message that caused men to be saved? Yes, "the men of Nineveh . . . repented at the preaching of Jonas," and were spared.

To illustrate the use of the original word for gospel, we refer to 2 Samuel 18:19-22. Here the word "tidings" occurs five times. In the Septuagint the Greek word used is in every instance the identical word (*εὐαγγέλιον*) rendered gospel in the New Testament. The message was not good news to David, because it announced the death of his son; but to the people it was good news, or gospel, because it meant that the rebellion was put down and the war was over. Other similar instances of the use of the word for "gospel" might be cited. As the Bible plainly indicates to us that the second angel's message includes a saving gospel by means of its warning, so let us recognize the fact, otherwise we may be led, like the Galatians of old, to substitute something that is not the true gospel at all. Gal. 1:6-9.

Doubts concerning the third angel's message quite naturally follow the misapplication of the first and second messages. But as well might the Sadducees deny the resurrection of the dead after Lazarus came forth from the tomb. The fact that he was moving around among the people was evidence that no theory could overthrow. As the Saviour said concerning the prophecy applying to his work so long ago, so may it be said concerning these messages: "This day is this scripture fulfilled in your ears." The movement is living and active. Its presence and progress prove its existence in an undeniable manner. The species of futurism that would place in the indefinite future this work now being accomplished, is very foolish.

The rejection of the true application of the symbols of the beast and his image, as well as of the three messages of Revelation 14, is followed by the prediction that the beast represents a federation of nations to be formed in Europe at the close of this frightful World War; this to be followed by a like federation in America—the image. The flames of the terrible war have now subsided, for which we

are all devoutly thankful to God, but no such federation—"beast"—has been formed. The inaccuracy of this prediction indicates the fallacy of the structure on which it rests, and naturally drives us to the old landmarks, established on true Scripture interpretations. The information on these subjects to be found in such books as "Thoughts on Daniel and the Revelation" and "The Great Controversy" will give us the true explanation, and help to keep us from reaching erroneous conclusions.

"Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Prov. 19:27.

The admonition found in Acts 13:40, 41, is very applicable at the present time. Let us read it:

"Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

These inspired words were written in love; and they are here repeated from the same motive, lest any should fail to recognize the work God is doing in our day, accept a false gospel, and so, alas, "be broken, and be snared, and be taken."

Obeying God

TYLER E. BOWEN

No one ever started for heaven without soon meeting a personal test as to whether or not he would obey the Lord. It is the "willing and obedient" who are to enter in through the pearly gates into the city.

Remember Saul, Israel's first king. He started out well. He was filled with the Spirit of God, and the record says he was "turned into another man." But soon God tested him to see whether he would obey him, even amid difficulties. Saul failed.

God's instructions to the new king, through Samuel, were these:

"Thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do." 1 Sam. 10:8.

No one ever learned what God planned for Saul to do on that occasion, for the king could not endure the test of "tarry, till I come to thee." God did not foretell what the circumstances would be while he waited. He did not point out that the Philistines would be gathering their forces for battle, and that Saul's own men, in fear of them, would be forsaking him and hiding among the rocks. No, all this was left out of the Lord's orders; but he was to "wait until" Samuel came down to him—seven days, or longer—to offer peace offerings and to tell him what to do. Saul knew the orders well enough, for the peace offerings were offered, but not by Samuel; Saul presumptuously offered them himself. He did not *obey* his God.

God mercifully tried him again. After this failure one would think that Saul would have been very careful to carry out God's directions explicitly, but again he failed,—he did not "*utterly slay*" the Amalekites, with all they had. No, he saved the best of the flocks alive, also their wicked king.

When the servant obeys his lord, the responsibility for the success or failure of an enterprise rests with the master. Deviation from the master's orders involves the servant in responsibility.

Remember Jonah. He had orders to go to Nineveh. Instead he purchased a passage by boat to Tarshish. And he did not get right with his Lord until he started for Nineveh, even though it was by way of the open sea, the fish's belly, and a stretch of shore over against this great doomed city.

One evening Jesus commanded his eleven disciples to go down to the shore of Galilee, get into their boat, and go over to the other side, while he should dismiss the great multitude. This was immediately following the miracle of the feeding of the five thousand. They did not want to go. Instead, they had it in mind to proclaim their Master king. The time had not yet come for Jesus to be made king. This event—his receiving his kingdom (which includes the world, not simply the Jewish nation)—was then far in the future—the next great event just before us. Jesus knew this, hence his command. But the disciples *reluctantly* obeyed. They went down to the lakeside and got into their familiar fisherman's boat and started for the other shore. They were not in the best humor likely; for their fondest earthly hope of proclaiming Jesus king had by this command been foiled. After sending the multitude away, Jesus betook himself alone into the mountain overlooking the sea, to pray and to await the crisis he saw ahead.

A terrible storm arose as night settled down upon sea and land and that Galilean boat was well away from the shore. Satan hoped that night to sink in the clear waters of Galilee those men upon whom rested the responsibility of establishing the true gospel in the earth. But Jesus' eye was upon that fisherman craft battling with a raging sea. All Heaven's power was back of Jesus' command for them to go to the other side. They were in the way of obedience, and no power of earth could pluck them out of Christ's hand.

At the storm's height, when to them it seemed they *must* be swallowed up by the angry waves, as the lightning flashes lighted up the sea, they beheld a form walking calmly over the billows. What could

it mean? Who was it? They thought a ghost had appeared. Possibly John, about the second or third flash, suggested that it might be the Lord. How their hearts must have leaped for joy as they heard above the roar of the storm that blessed familiar voice, "Be of good cheer; it is I; be not afraid."

Peter wished to make sure that it was Jesus, so he called out, "Lord, if it be thou, bid me come unto thee on the water." The answer came back, "Come." Overboard went Peter into that raging sea, and sure enough, instead of sinking, as men usually do, he began to walk toward Jesus. That word, "Come," covered all the distance from where Peter was in the boat to Jesus out on the sea. But Peter walked only a portion of the way.

His faith failed. He got on nicely until he began to realize what was really going on; then a wave, and a glance around to see if his fellows in the boat were really observing closely what he was doing, and down he began to go into the sea. No one here need begin to commend himself, for neither you nor I would have done better.

But think of this. Peter's walking on the sea demonstrated this one thing. He had been held up by the power of that word, "Come," even as he, with all the rest, had been thus far preserved through that storm by those other powerful words, "Go to the other side." They had all thus far been held up by that command, while *apparently* the boat was doing it. It was demonstrated by Peter's walking on the

water that God was not altogether dependent upon the boat to preserve them alive through that terrible storm, expressly sent by the enemy to swallow them up.

When Jesus and Peter had entered the boat, "the wind ceased: and they were sore amazed in themselves beyond measure, and wondered," and "came and worshiped him, saying, Of a truth thou art the Son of God." And while they wondered and worshiped, "immediately the ship was at the land whither they went." That command, "Go to the other side," put them across despite the terrible storm that arose to prevent it. It upheld them, whether in the boat or out, and it took them at least a portion of their way without their own efforts at rowing.

What a lesson in obedience, in faith and trust in God and his word, this night's experience was to the disciples! How it must have encouraged and cheered them in all their later labors as they encountered opposition and trials! And how our own hearts now may also be cheered by this record of God's preserving care while in the pathway of obedience!

It is safe to follow God's biddings. They may lead us into great difficulties, only to test our faith in God. But these only give God opportunity to manifest his great power and demonstrate his love for his obedient children. Our part is carefully to study our orders. God is able to do the rest. If in the way of obedience, for us is this assurance of Jesus, again and again repeated, "No one is able to snatch them out of [my hand, or] the Father's hand." John 10:29, A. R. V.

"Speaking Against"

FLORENCE WELTY MERRELL

It took but a moment to feel the chill and darkness of enchanted ground. The radiance of the landscape and the splendor of the sunshine suddenly lost their glory for me. My heart was pained. My neighbor unconsciously spoiled an otherwise delightful and profitable ride by forgetting to watch and pray, as through yielding to a suggestion of the enemy she attacked the character of a mutual acquaintance. How innocent seemed the remark that fell from her lips, but how insidious! I knew its origin by the pain it inflicted — just like a rankling dose of poison; and I knew it by its after-effects, for it poisoned the fountain of my joy for several days, whenever it came to mind. I began to analyze the nature of the attack, and the more I looked at it the more I saw to condemn and to shun in my own life. The one against whom the words had been spoken, a mother in Israel, seemed to me to have no faults. Her life was so full of helpfulness and deeds of self-sacrificing love, that if she had any faults they were not apparent to me. After this, I reasoned that the most perfect are only relatively so; all have come short of the glory of God; but love is seeking the things that are true, and if there be any virtue and any praise she is thinking of these things, for love "thinketh no evil." The mind of the flesh may be raking around in the rubbish, like the man with the muckrake, but the mind of love is all the while seeking to redeem and glorify the dark corners by bringing to light and cultivating therein the things which are lovely.

It is not of so much consequence what others say to us, as what their words lead us to say to ourselves, when in secret sessions we commune with our own

souls. The question that came to me was this: When I am tempted to speak disparagingly of another, do my words pain the heart of God as these words pained me? He is the greatest friend and lover, and every struggling soul is more dear to him than my dearest friends can be to me, for he gave his only begotten Son to die for such. Was it not his Spirit in me that was grieved at that which worked injustice to another?

Many of the souls about us have worked and prayed almost a lifetime to perfect that priceless possession, a perfect Christian character; and shall those engaged in the same stern battle with self, fighting under orders from the same Captain, turn from the word of God and use carnal weapons on their comrades, piercing their armor with poisoned arrows to deprive them of their power? "God forbid!" And God has forbidden.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." James 4:11.

"Thou shalt love . . . thy neighbor as thyself." Luke 10:27.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

But some would justify their course by saying, "But the report is true." Some evil reports are true, but the way to overcome evil with good is not to talk about it, but to talk about the things that are lovely, instead. Evil is a negative power which only the truth with its positive nature can overcome, and what an invincible power the armies of Prince Immanuel would always have if every soldier in the ranks refused to talk negatively, or to take up a reproach against his neighbor!

With what love and assurance we approach the person in whom we can repose unshaken confidence, and with whom we know our characters will be perfectly safe! Such are Christ's ambassadors, the saving element of a fermenting world, the salt of the earth. Should I confide my sorrows and perplexities to such a friend, she will lock the matter in her heart and hide or throw away the key; she will never betray my confidence.

"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11: 13.

One test we can apply when in doubt as to the right or wrong of our words is this: "What kind of heaven would it be if these words were indulged in there?" No Christian should speak words on earth that would alter the holy, peaceful character of heaven. Since earth is the school in which we are to learn the language of heaven, and gain a character

that will entitle us to admittance and an inheritance there, then any practice of evil-speaking, whether "by words," "talking against," or whatsoever is contrary to sound speech, should be forever dismissed from the life.

There is little to comfort in the sad truth that offenses will come; but there is consolation in the blessed fact that divine love covers, and that we may have this priceless gift for the asking. If it has been our unpleasant lot to be the mark for some thoughtless one's unfriendly words, let us know that "hatred stirreth up strifes: but love covereth all sins." Prov. 10: 12. The following scripture shows how the mind of God relates itself to all such experiences, and we may well study to be like him, and pray, "Let my mouth be filled with thy praise and with thy honor all the day." Ps. 71: 8.

Rialto, Calif.

Those Lead Pencils

J. M. HOPKINS

Yes, and the lead pencil has an eraser on its top end, and the eraser is soiled and discolored by use.

And there lies the sheet of paper, so pure and clean and white.

And you wish to write some word or message upon that clean white paper. You want it to look neat and beautiful, free from mistakes in all respects.

So at the first you write very carefully, slowly, following the lines evenly.

But likely you have not written many pages, or perhaps lines, or possibly words, until you discover an error. You have not spelled a certain word correctly, or have omitted a word, or have failed to capitalize.

And then you reverse ends of your pencil, and try to erase. Or perhaps some thought is not expressed clearly, and you interline. And when the once clean white sheet of paper has been written full, it is so marred and soiled and spoiled from the repeated use of the dirty eraser and the interlineations that you really are ashamed of it. Isn't it so? "Yes," you say.

Well, isn't that about the way it is in our poor lives? We would be so glad if every day's life page were all clean and pure; so glad were there no dark, soiled spots, no erasures, no omissions; so glad if the recording angel had discovered no errors, no wrongs to write upon the pure white pages in the ledger above.

But those stains of character are there, written upon memory's tablet, and try never so hard, we cannot so fully erase them as to leave no trace. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. 13: 23.

"O thou who from crime and pollution art free,
Watch well the temptations that throng around thee;
A character tarnished ne'er loses the stain —
The wound may be healed, but the scar will remain.

"Tis true that forgiveness the vilest may earn;
The sorrowing lost to the fold may return;
But sad recollection will bring with it pain —
The wound may be healed, but the scar will remain.

"The misty bloom brushed from the cheek of the plum,
No more to its delicate surface can come;
And the pure heart polluted ne'er freshness regain —
The wound may be healed, but the scar will remain.

"The slave of vile appetites, touched by remorse,
May weep o'er his follies, and alter his course;
But still on life's tablet his record is plain —
The wound may be healed, but the scar will remain.

"Then shun ye the tempter, and seek ye the goal
Which promises peace to the world-weary soul;
If ye sin, ye will strive to forget it in vain —
The wound may be healed, but the scar will remain."

But, bless God, beloved, there will come a glad day when all the scars and stains and recollections of wrongs committed,—all these will be eternally past; "the former [things] shall not be remembered, nor come into mind;" "come upon the heart," margin. Isa. 65: 17.

And then there will be that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues"—just like you and me, with our lead pencils. Those stains and scars,—they all once had them, as we, but they "washed their robes [of character], and made them white in the blood of the Lamb." Rev. 7: 9-17. Read these blessed words, all, and take courage. Make each lead pencil stain upon memory's page, an object lesson—a sad one, no doubt. Make every one a pointer, an index, to a purer, holier, happier life, ever rejoicing in the blessed fact that over there, there will be no such stains.

Roseburg, Oreg.

* * *

THE TRUTH

No one need ever be afraid for the truth. The truth is going to survive. In the very nature of things, truth stands, and error passes. It is often necessary to fight for the truth, but it is absurd to fear that no matter how hard the fight is going, truth can be defeated permanently. If we are with the truth, we are forever on the winning side.—*Selected.*

* * *

"To be able to rejoice whole-heartedly, without even a trace of envy, in the good fortune of one's friends—there lies a secret of real enjoyment."

* * *

EVERY duty we omit obscures some truth we might have known.—*Ruskin.*



BIBLE STUDIES



A Great Prophetic Chapter

A Verse-by-verse Exposition of Matthew 24

CALVIN P. BOLLMAN

The Setting of the Prophecy

WHILE this is primarily a study of the twenty-fourth chapter of Matthew, it will be necessary to a perfect understanding of the subject to have reference also to at least parts of the twenty-third and twenty-fifth chapters, since the three form practically one discourse.

The Kingdom

Indeed, the keynote of the twenty-fourth chapter is struck in the twenty-first; namely, the kingdom. For many weary years the Jews had been waiting for the coming of the promised Messiah, who, as they fondly believed, would break from their necks the Roman yoke and re-establish the throne of David in even greater wealth and glory than characterized the reign of Solomon.

This was the hope of every descendant of Abraham, the undying ambition of every Jew: for this they longed, and lived, and labored; for it many thousands of them had died, and other thousands were willing to die if only their death might bring again the halcyon days of Israel's departed glory. For centuries the prayer of the devout Jew, as voiced by the sweet singer of Israel, had been:

"Oh that the salvation of Israel were come out of Zion!
When God bringeth back the captivity of his people,
Then shall Jacob rejoice, and Israel shall be glad."

Ps. 53: 6, A. R. V.

They Overlooked His Humiliation

While the Jewish prophets had foretold the humiliation, the suffering, the death of the Coming One, they had said very much more about the glory of his kingdom, the universality of his sway, the unending duration of his reign. Following the bent of their natural inclinations, the Jewish leaders, and with them the people, had apparently come to overlook such scriptures as the fifty-third chapter of the prophecy of Isaiah, as also the lessons of the whole sacrificial system, and to dwell upon what was to them the more pleasing picture presented in Isaiah 9: 6, 7, and in similar passages.

In overlooking the sacrificial feature of the Messiah's mission, the Jews very naturally lost sight also of the spiritual preparation which is a necessary qualification for citizenship in the Messianic kingdom, and thought and spoke of it as they might have thought and spoken of a merely temporal kingdom in which they were seeking citizenship and position.

Of the extent to which this view obtained, and its influence over both Jews and Gentiles, Wharey, in his "Sketches of Church History," testifies thus:

"A general expectation existed, not only among the Jews, but throughout the East, founded upon the predictions of the Jewish prophets, that a very extraordinary personage should arise in Judea, about this time, who should establish a kingdom over the whole world. Hence the alarm of Herod, when it was said that Christ was 'born king of the Jews;' and the consequent murder of the children of Bethlehem. Tacitus, Suetonius, and Josephus speak very expressly of this expectation as being very general throughout the East; and as being founded on predictions contained in the sacred books."—Page 16.

Results of False Hope

It was because of this expectation and of their failure to comprehend the spiritual nature of the Messiah's kingdom, that the Jewish rulers of that generation rejected the claims of the humble Prophet of Nazareth to the Messiahship. Thus Harris E. Kirk, D. D., puts it in his book, "The Religion of Power:"

"At the time of the advent it was practically impossible for the Jew to think of a spiritual experience apart from political freedom. He wanted a Messiah whose kingdom was of this world, and this secular aim was responsible for his tragic failure."—Page 28.

A political conception of the nature of the Redeemer's kingdom resulted logically in a political conception of religion and a consequent dearth of spiritual power and godliness. Their eyes were upon the world and the things of the world, rather than upon heavenly things. As a result, pride, formalism, and hypocrisy characterized much of their worship. It was because they had lost the spiritual power out of their religion, retaining little more than the empty shell of mere ceremonies, that the Master denounced the religious leaders of that generation as "blind guides," likening them to "whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also," said he, "outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23: 27, 28.

The Eight Woes

The climax of our Lord's denunciation of wrath against the false teachers and selfish rulers of his day is reached in the eight woes of Matthew 23: 13-29, concluding with these just but terrible words recorded in verses 33-38:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

The Measure of Responsibility

No generation ever had greater light than the generation that was privileged to hear for themselves our Saviour's words as they fell warm from his loving lips. Truly "the people which sat in darkness saw great light;" but they did not receive that light; they did not believe those gracious words.

The degree of human privilege and opportunity is the measure of human responsibility, and of condemnation. All the light of both the patriarchal and Levitical dispensations was concentrated upon the generation that rejected Christ; and upon them was to "come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias," whom they "slew between the temple and the altar." In like manner the

light of all the past is focused upon the last generation, the generation that shall see the second coming of Christ; and with this flood of light comes a corresponding weight of responsibility, and of divine judgment upon those who in this generation reject the light and turn from God's message for today, even as did that wicked generation of nineteen hundred years ago. And it is especially with these two generations that our Lord's great prophecy has to do, the generation then living and the generation that shall witness the second advent.

Many heard Christ's words of merited rebuke and awful threatening as he reproved the scribes and Pharisees for their hypocrisy and self-righteousness, but not even his disciples fully comprehended their terrible import. What did these things mean? When would the threatened calamities come? Anxiously the disciples awaited an opportunity to learn the real meaning of the terrible words of warning the Master, usually so gentle and so kind, had uttered, not in anger but in sorrow.

Christ's Prophecy

"There Shall Not Be Left Here One Stone upon Another"

"Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24: 1, 2.

In the light of the closing words of the twenty-third chapter, this statement by the Master could not but startle those who heard it.

"As he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Verse 3.

"When Shall These Things Be?"

The Jews thought the temple would stand forever, and doubtless the disciples shared in this belief, as they did also in the national pride in the beautiful building which was constructed of massive blocks of white marble, beautifully polished, and so perfectly fitted together that it is said the seams were scarcely discernible.

With the thought still in mind that the temple was to stand until the end of probationary time, it was only natural that in their question the disciples should associate together its destruction and the end of the world. This was of course a misconception on their part, but the time had not come for them to fully understand these things. Therefore,

"Jesus did not answer his disciples by taking up separately the destruction of Jerusalem and the great day of his coming. He mingled the description of these two events. Had he opened to his disciples future events as he beheld them, they would have been unable to endure the sight. In mercy to them he blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When he referred to the destruction of Jerusalem, his prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of his place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—*"The Desire of Ages,"* p. 628.

The experiences of the people of that generation, who first rejected the message of John and then rejected and crucified Christ, were typical of the experience and work of the last generation, who, rejecting the message of the second advent, and thus rejecting Christ himself, crucify him afresh, put him to an open shame, and bring upon themselves and

the whole world the final judgments of God, described in Revelation 14:10 as the "wrath of God, which is poured out without mixture into the cup of his indignation."

As the Jews sinned away their day of grace, until there was no remedy; as they rejected Christ in his first advent, and so within a single generation brought upon themselves the terrible end of their city and nation, foretold by Christ; so the world would reject him in his second advent by rejecting the message of his coming, and so in a single generation, the last of the present age, bring upon themselves the judgments of God and the end of all things earthly.

This prophecy by our Saviour had to do, therefore, both with the generation then living and with the last generation, the one that shall see the coming of the Lord in the clouds of heaven. But between the two lay many centuries of tribulation to the people of God. The history of this period of strife and commotion our Lord sketched very briefly, before telling of the signs that should more immediately precede his second advent.

Timely Warning

And because the time was to be longer than his disciples could then realize, in response to their question recorded in Matthew 24:3, the Master gave them timely warning, thus:

"Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Verses 4, 5.

Because the disciples still shared to some extent the Jewish view of the Messiah's kingdom, they would continue to be exposed to the danger of being deceived by false messiahs; hence our Lord's caution to them: "Take heed that no man deceive you."

Christ had not yet accomplished in his first advent, nor would he accomplish at that time, that which they were expecting. He was about to die upon the cross, not to be elevated to an earthly, temporal throne. And as he was to leave his work unfinished, as it would seem to the disciples, they might very naturally expect his speedy return to complete his mission as they understood it, by fulfilling the prophecies which spoke of the glories of the Messianic kingdom. But this glorious consummation was yet far in the future. and Jesus warned them that many would come in his name, saying, "I am Christ," and that they should "deceive many."

False Christs

And many did come saying, "I am Christ." Buck's "Theological Dictionary" gives a list of twenty-four false christs who appeared between the first half of the second century and about the same period of the seventeenth century. And because they came as would-be political deliverers, thousands were deceived by them, and followed them to their own destruction.

The world was at peace—the peace of despotism—when Christ was born, and continued at peace in a sense until after his crucifixion. But following that event—a mere incident, as the world viewed it, but of the greatest possible moment from the Christian viewpoint—there was ushered in a long period of strife and commotion that has continued more or less intermittently from that time down to the present. And this period was thus foretold by our Saviour, especially that part of it which, beginning in Judea before the destruction of Jerusalem, re-

(Continued on page 18)

IN MISSION LANDS

A Letter from North Borneo

MRS. ROY MERSHON

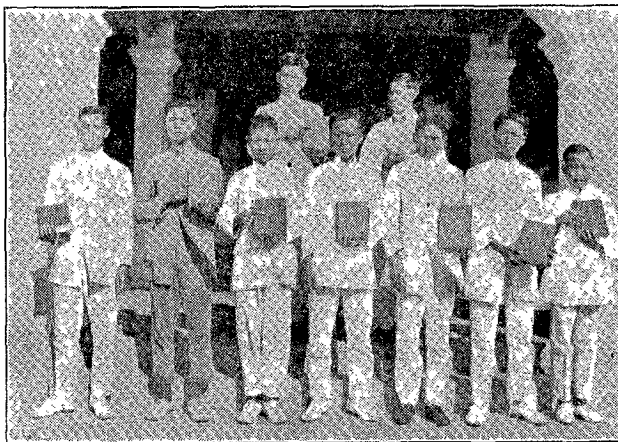
OUR work here is confined to the Chinese people, who comprise about one fifth of the population of Borneo. We have two churches, one at Sandakan, the other at Jesselton. The members of these two churches voted that another church (Chinese) be organized at Membakut, about forty miles from Jesselton. In this place there is a large number of natives, — the main tribe, or people, known as the Dusuns or Sundyaks, who constitute the chief portion of the population of British North Borneo. We are hoping to get a Malay worker to enter this place to learn the language, and to begin work among these people. So far, no Protestant denomination has begun work among them. The Dusuns have no written language. They are a shy, peace-loving people, and possess, as one authority has said, "good work-a-day, knock-about qualities."

We have just returned from the west coast. Brother M. E. Mullinex, field secretary for the book work in Malaysia, and his wife spent three weeks visiting Borneo on their way from Shanghai to Singapore. While they were with us, the first canvassers' institute in Malaysia, excepting those at the Singapore Training School, was held in Borneo. The institute was held at Jesselton, seven boys taking the work. There was an excellent spirit manifested throughout the meetings. The Spirit of God was there in a marked manner. I am inclosing a picture of the boys; two of our workers, Ng Shu Kong, of Mengattal, and Tsen En Fook, of Jesselton, are standing behind the boys. The boy in the dark suit, Yong Sui Hin, came from Kudat to learn the truth. He is attending our school at Mengattal. It is probable he will enter the canvassing work in a few months. When Brother Mullinex left, he took four of the boys with him. These will canvass in Singapore for a time, and then go on to the Malay States. These boys are planning to earn a scholarship for the Singapore Training School.

On the last two days of the institute, during worship, an opportunity was given the boys to express

themselves in regard to their Christian experience. It was very impressive to have each one of these keen young Chinese boys stand up and testify. It made us feel that it is worth while to leave home and friends to engage in the work of winning such young men for the Master's service.

On the Sabbath Mr. Mershon held a special service in the church at Jesselton. Members from Putatan, Mengattal, Papar, Rayoh, and Beaufort were in attendance. Some of these people had to walk a distance of from six to eight miles in order to get there;



Colporteurs' Institute at Jesselton, British North Borneo

others came by train from far-away towns. After the meeting we all went down to the seaside, where thirteen Chinese — five women and eight men and boys — were buried in baptism. The rain came down in torrents, but that did not hinder. Crowds of Chinese from town came down to watch the ceremony. The sea wall was also crowded with Chinese and Malays.

The next day Brother and Sister Mullinex, Mr. Mershon, and myself boarded the train to visit some of our people along the railway. Our first stop was at Lumat, a distance of fifty miles from Jesselton. The station master, whose wife is an Adventist, received us very kindly. His wife prepared a Chinese meal for us, which was greatly enjoyed. We had a very good visit with these people. In the past, this man has opposed his wife. Now a great change has come over him, and he is very kind to her. As we were leaving, Brother Mullinex told him we had a deep interest in him and that we cared for his soul. Great tears welled up in his eyes, and he hastily left us. We hope to win this man for Christ.

The same afternoon we took the train for Beaufort, six miles from Lumat. Here we had a good visit with an Adventist sister. Our plan was to go to the end of the line to a place called Tenom, thirty-seven miles from Beaufort; but we learned that a washout of twenty-two feet of railway track had occurred the previous day, and consequently we were unable to make the journey. Mr. Mershon felt impressed to go back to Papar. He felt that there was something for him to do there. While in Jesselton he had learned that an Indian and his wife were asking for baptism. One account of the intended visit to Tenom, he thought he would see these people on his next visit



Director R. B. Mershon and Native Workers

to the coast. We returned to Papar to visit these people. We found that their home was out on a rubber estate, seven miles distant. No boat could be hired to take us, and it seemed that the only thing for us to do was to walk. It looked like a big undertaking to tramp fourteen miles under the tropical sun, with the prospect of heavy rain falling some time during the day. We were favored by meeting one of the railway officials, who said we could have the government trolley to take us a distance of three miles to the end of the track.

This was a very interesting experience for us. Two chairs were put on the trolley for the ladies, the men standing behind. In Borneo we do not have up-to-date trolleys such as you have in the States. Four men, one sitting at each corner, propel the trolley with their feet. This works all right when the country is level. On coming to a hill, the men have to get behind and push. When it comes to the down grade, things are very exciting. The men lift their feet, and down the trolley runs at great speed. The tracks are not level by any means, neither is the gauge exact. In some places the trolley skips the track or falls between the rails. During our journey of three miles we skipped the track three times, and I believe we all breathed a sigh of relief when we reached the end. From here we had to walk four miles. The sun beat down as it can only in the tropics. We passed paddy fields, cocoanut palms, native villages, and sago factories on our way. Just before we got there, it began to rain. However, we reached the rubber estate safely, and soon found Mr. and Mrs. Isaiah, our Indian friends.

Mr. Mershon questioned these people on many points of our faith. We found that our Chinese had been doing faithful work with them. They had a good understanding of the truth. Mrs. Isaiah was very keen and bright in answering the questions and referring to Bible texts. As they did not understand the tithing system very well, a Bible study on this question was held, and it was made clear to them. Mr. Mershon also gave them a study on the wearing of jewelry, which made the subject clear to them. After prayer, we left the dear people.

We walked back to the trolley through the mud and wet grass. Shortly after reaching the terminus, the trolley came out and took us back to Papar. We trollied back through the dark. Most of the way we had thick jungle on both sides. There was not the sign of a light for a long time, and we had none on the trolley. It was a rather risky ride. We reached our resthouse safely, footsore and weary, but very glad that we had visited Mr. and Mrs. Isaiah.

Little did we dream as we said good-by to these people, when Mrs. Isaiah stood on the top of the hill waving her hand to us, that in a week she would be laid to rest. She contracted black-water fever and was taken off very quickly. We have thought about this experience very often since our return, and we feel that the Lord permitted that washout of the track to turn us back to this dear soul. We believe she will be among the saved.

Our work in Borneo is growing steadily. We need more workers. We should have a man in Kudat, another at Membakut. The attendance at church is increasing so that we shall have to have a larger place in which to hold our meetings. We really should have a church building. At present, we hold the Sabbath school and church in a shop house. During

the week, church school is held in the same place. Last Sabbath we were simply packed. During the Sabbath school I had sixteen children in my class, and we had to sit in a dark corner in order to get a place to hold our class.

We have started to hold meetings in a fishing village about a mile and a half from town. Ku Hyuk Min and Pan Ki Heng will lead out in this effort, under the direction of Mr. Mershon. Both of these young men are working very hard. The Lord is working also, and ways are opening before us. At Sandakan we have about ten persons ready for



Graduates from the China Missions Training School

baptism, and twelve more on the coast. Our hearts are here, and we love the Chinese people. Of all the Eastern races, I believe these Chinese belong to the finest. We are keeping well, and are glad to be here.

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The China Missions Training School

H. O. SWARTOUT, *Principal*

THE China Missions Training School, from now on to be known as the Shanghai Missionary College, closed a successful year's work June 1. The blessings of God have been greatly manifest in the school throughout the entire year. The student body has shown a high degree of earnestness and devotion to duty. Several times during the year, at students' prayer meetings, every student responded to the call to give himself to God for service.

The enrolment reached 132, a 53-per-cent gain over that of the previous year. The average of scholarship has been better than ever before. The students have entered heartily into Sabbath school and Missionary Volunteer activities. Fifteen students earned Standard of Attainment certificates. Much literature has been sold in the city. Six young people were graduated from the highest course offered by the school. Many students have gone out into the Lord's work. Others will return for more study.

The year's results show that our Chinese young people are not behind their friends in other lands. God's true children everywhere are actuated by the same spirit, are working to accomplish the same ends, and are looking for the same reward.

* * *

"A TRULY noble character will not stoop to resent the false accusation of enemies. Every word spoken falls harmless, for it strengthens that which it cannot overthrow."

The West Indian Training School

GRANT A. ROBERTS

AFTER many months of searching by train and automobile, a most beautiful property at Mandeville, Jamaica, consisting of 171 acres of land and a good substantial two-story building, with three smaller buildings, was secured. Possession was given on April 1, 1919. Our school had opened January 15 in a near-by rented property, and students and faculty moved to our property in April, where regular school work was continued until the close of the term, July 28. Nineteen were in attendance at that time, nearly all of whom look forward to entering school again September 10, when the new term begins.

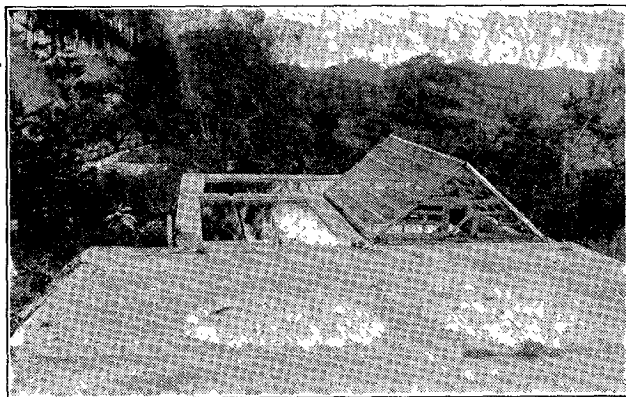
Prof. C. B. Hughes is in charge of this school. The present faculty consists of Professor Hughes, Mrs. C. B. Hughes, and Miss Johannah Daw of Pacific Union College. Prof. and Mrs. W. H. Wine-land, of the Broadview Swedish Seminary, have accepted the call to connect with this school, and a Spanish teacher is being sought. Prospects for our next school year are good, as we have a large number of bright, truth-loving young and middle-aged people in this union, who are seriously and earnestly looking for the Saviour's soon return, and who will make real sacrifices in order to receive a Christian education that will enable them to bear a part in proclaiming to this needy field the last message to the world—that of a soon-coming Saviour.

Modest buildings are in course of construction, to accommodate the increased attendance expected in September, and also to provide homes for the teachers. One building on the former school property has been taken down and shipped by dray and train to our present location, a distance of about sixty miles. Another, a five-room cottage, is now en route; and another, a fifteen-room two-story building, will soon be taken down and shipped. All this, together with the many other things incidental to opening, conducting, and establishing a new school enterprise of this character, takes much time and effort. It is the purpose to take graduates directly from this school for ministerial and other denominational work. The laborers here are few, and the requirements of this new enterprise varied and many; but the statement, God "will bestow upon his faithful servants the measure of efficiency that their need demands" ("Prophets and Kings," p. 165), seems to meet its fulfilment, and the work goes on.

At the last General Conference, the West Indian Union called for eleven workers to fill important posi-

tions in this field, and later two more were asked for, nine of these to fill positions at that time vacant and to man new fields, and four to replace others who are still in the field awaiting relief. Only four have arrived since then, while two, possibly three, others have been definitely arranged for. Every effort has been made by the Mission Board to fill these calls. This makes plain the scarcity of workers in this, and in the home field, and emphasizes the importance of the work which has been begun—that of training workers here.

While our field is semitropical, and foreign work-



Water System West Indian Union Training School

ers (our missionaries from America) generally have not been able to remain long and continue to work in the lowlands, our school is differently situated. It is high in the hills, at an elevation of some 2,200 feet, and the climate is most attractive and healthful, so that we have no fear that our school workers will break down from climatic causes. We hope some day to establish a hill station here, that the workers who must labor in the lowlands, may have a place in which to recuperate.

Some scholarships have been furnished by interested, liberal-minded brethren; the colporteur scholarship plan is being followed by some of the prospective students; some are working part, and some their entire, way in the school; and some are able to pay.

We solicit the prayers of our people, that God will wholly direct in all that is undertaken in connection with this effort.

* * *

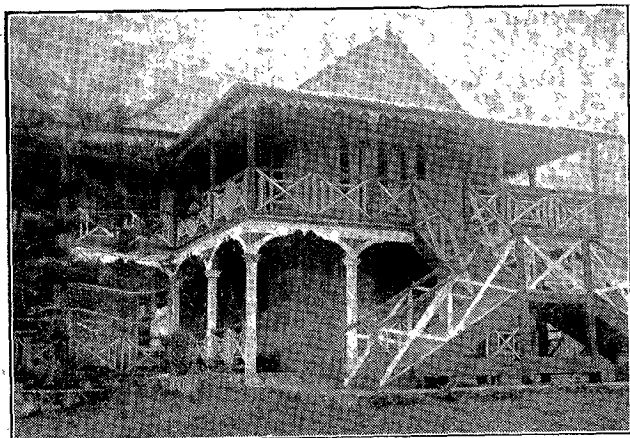
Faith in the Church of China

O. B. KUHN

God's promise concerning heathen lands in the last days is now being manifestly fulfilled. Great changes in China's national life give evidence of God's will and work; multitudes freed from the bonds of heathenism, seeking truth and salvation, witness to his light and love; opportunities to preach the word, and the response of converts, prove his providence and power. In China's national affairs, and in the growing experience of the church, may be seen the hand of God and his superintendence.

The Lord's presence with his people should be recognized, his nearness to his work acknowledged, and the extent of his influence in China realized. The importance of the hour, and the greatness of the opportunities and possibilities before the church, should be fully sensed.

Persons who have inherited a pessimistic disposition, are inclined to skepticism, disposed to discount



Front View West Indian Training School Building

values, underestimate possibilities, and sow seeds of doubt,—those whose tendency is to cast a shadow over the lives and work of others who are advancing the interests of God's cause and taking possession in his name,—should take heed lest that besetting sin, unbelief, lead them finally to reject all.

In missionary experience today there is much to invite, encourage, and increase faith. The fulfilling of God's unfailing promises, the guidance of his Holy Spirit, the Macedonian calls from the people, the numbers being steadily added to the church, all provide for a larger, more abundant faith.

Those faithful words, "Expect great things from God; attempt great things for God," should today find a broader application than ever before. The strengthening of stakes and the lengthening of cords should be on a larger and more extensive scale than heretofore. Our plans, policies, methods, and efforts should be sufficiently strong and broad to comprehend the needs and possibilities of the work and to insure the greatest measure of success.

To those engaged in the upbuilding of the church in mission lands in these last days, the Saviour's question, "When the Son of man cometh, shall he find faith on the earth?" has increasing significance. The ideal for China, as for America, is a self-supporting, self-propagating church society.

Individual church members genuinely converted, purified, strengthened, and prepared to meet the Lord, a constituency of faithful tithe payers, and self-sacrificing, liberal contributors; a church active in home missionary work,—this is not only within the range of possibility, but is also today embraced in an intelligent faith.

Let all exercise faith, express confidence, and talk courage.

Changsha.

A Great Prophetic Chapter

(Continued from page 14)

sulted, in the year A. D. 70, in the utter overthrow of that city, and in the final dispersion of the Jews within the generation that rejected and crucified the Lord of glory.

"Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Verse 6.

It seems evident that when the disciples put to the Saviour their question, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" the two events, namely, the destruction of the temple and the end of the world, were closely associated in their minds. The fact was, however, that much time would intervene between these events, and for this the Saviour's answer was designed to prepare them. They were upon the eve of troublous times, and the Saviour warned them that the judgments upon Jerusalem and Judea and even the great unrest that was to come shortly to the whole Roman Empire, would not bring the end of the world. "All these things must come to pass," said the Saviour, "but the end is not yet." Other scenes must be enacted, other events come to pass, other work must be done. Of that time Bishop Newton wrote: "To relate the particulars, would indeed be to transcribe a great part of his [Josephus'] history of the Jewish wars." Commenting upon this verse, Dr. Albert Barnes said:

"It is recorded in the history of Rome that violent agitations prevailed in the Roman Empire previous to the destruction of Jerusalem. Four emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths in the short space of eighteen months. In consequence of these changes in the government, there were commotions throughout the empire. Parties were formed, and bloody and violent wars were the consequence of attachment to particular emperors. This is the more remarkable, as at the time that the prophecy was made, the empire was in a state of peace."

Knowing from the prophecies of the Old Testament that the closing days of this world's history would be marked by war and commotion, the disciples might not unnaturally think that the war and commotion which would mark the closing days of that generation presaged the end of the world. Therefore the Saviour's caution; the end, he assured them, was not yet.

In studying our Lord's great prophecy we should remember that it had to do especially with two generations,—the one then living, that had as a generation heard the preaching of John and yet was about to reject and crucify the Messiah; and those who would hear the warning of the second advent, and who would reject it and see the destruction of all things earthly and the end of the world.

* * *

A SONG OF THE ROAD

MRS. GRACE C. WHITE

O THE road winds down from the sun-kissed hills,
Through the fir-clad slope, 'cross the concrete fills,
Past the fields and gardens the farmer tills,
To the river fed by the mountain rills.

Upon the hilltop standing high,
Their tips a-scape 'gainst the gray-blue sky,
The fir trees wave to the passer-by,
Like heavenly watchers standing nigh.

With gray-green moss their boughs are hung,
A bird's nest under their shelter swung.
The squirrels come chattering one by one,
To their hole by the tree when the day is done.

Then adown the winding road we go,
Past the spring, the fern, the violet low —
Down where the river, running slow,
Pierces the valley far below.

O the road winds up, and the road winds down,
And we follow its winding round and round,
Past the Indian headstone to the valley brown,
To the little house by the edge of town.

So the road goes winding in and through,
Past the old rail fence where the berries grew,
And the tangle of ferns whence the bobwhite flew,
And the old oak tree, where the swift wind blew.

O the winding road, with its winding ways,
And the future ever hid from our gaze,—
From the valley of sorrow and trouble's maze
To hilltops radiant with praise.

So we follow the road with its winding ways
To the end of the path, to the end of days,
To our Father's house and heavenly ways,
To the end of sorrow, the gate of praise.

Cornelius, Oreg.

* * *

God never fore-announces his examinations. What you are flashes out when you do not know any one is watching you.—G. Campbell Morgan.

* * *

"Is the church doing all it ought to?" reduced to its lowest terms equals, "Am I doing all I ought to as a church member?"



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."

FOR THE MASTER

BURTON CASTLE

OH, there's joy in faithful service
For the Master whom we love,
Who so kindly guards his children
From his place in heaven above!

There is naught that can befall us
That his love has not decreed,
And whenever we're in danger
He is sure to see our need.

He will guard his children ever
If they trust his love divine,
And the peace that passeth knowledge
Will be always yours and mine.

Why do we not trust him always?
Is the question we should ask
When we find our load is heavy
And our burdens are a task.

He has walked the road before us
And has smoothed the roughest way,
And if we but follow Jesus
All the path is light as day.

We must trim our lamps and fill them
If we find them growing dim,
And our load will seem as nothing
As we walk and talk with him.

* * *

Words to the Parents

MRS. E. G. WHITE

MANY parents fail to realize their God-given responsibility. They do not realize that the best missionary work they can do is to present to the world a well-disciplined, well-trained family. Upon such a family God looks with pleasure.

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, not leaving them to gather up their education as best they can. The youth should not be allowed to learn good and evil indiscriminately, the parents thinking that at some future time the good will predominate and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil which children learn may be eradicated after many years, but who would trust to this? If parents could be aroused to realize their fearful responsibility in the work of educating their children, they would devote more time to prayer and less to needless display. They would pray earnestly for divine aid in the training and education of their children.

The work of dealing with human minds requires careful study. The susceptible, expanding mind of a child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening food. But it is narrowed and debased by feeding upon that which is of the earth earthy.

Parents, you are the ones to decide whether the minds of your children shall be filled with pure, elevating thoughts, or with vicious sentiments. You cannot keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts.

Unless parents, by earnest, assiduous efforts, plant the seeds of truth in the hearts of their children, the enemy will sow the ground with tares. Good, sound instruction is the only preventive of the evil communications which corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered.

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel.

Parents stand in the place of God to their children. Their will, when in harmony with the divine will, is to be respected, honored, and obeyed. Let not children feel at liberty to disregard the wishes of their parents. God has spoken decidedly on this point: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There can be no safe departure from this injunction. The parents will, when it is in harmony with the will of God, is to be law.

If parents work as they should for their children, they cannot study nor imitate the fashions of the world. They cannot take time for gossiping or aimless visiting. The mother who lives to please herself places herself in bondage to the enemy of truth and righteousness.

God says, Take this child and train it for me. Form its character in accordance with the divine model. Parents should realize that by God's appointment they are the guardians of their children, whom they are to bring up in the nurture and admonition of the Lord. They should look their responsibilities fairly and squarely in the face. Remember that association with those of lax morals and coarse characters will have a detrimental influence upon your children. Do not leave them to the evil plottings of the enemy. Guard them carefully.

The mother who has children to train and prepare for the heavenly mansions should not place her responsibilities upon some one else in order that she may be a missionary. In her own home she can do the very highest kind of missionary work. Let her enter the school of Christ, that she may learn the lessons every mother needs to learn. Let her study Christ's way of dealing with minds. Let her seek to be a true mother, a queen in the household, guiding, controlling, counseling, putting all her tact and skill into her work. Let her study how to train her children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow

men, and prepared to shine in the courts of the Lord. If she does her work well, she will have the privilege of seeing her children serving God through the ceaseless ages of eternity.

There are some children who need more patient discipline and kindly training than others. Their unyielding traits of character were given them as a legacy, and they need much sympathy and love. But by persevering labor these wayward ones may be prepared for the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected.

Parents, if you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. Help them by your love and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character.

This principle should be carried out in the church as well as in the family. The day of judgment will show that those who have been faithful in helping the unpromising ones, so generally neglected, have many stars in their crown. Those who seem so defective may have valuable qualities, which need developing by patient love and untiring effort. Such ones often make the most successful missionaries; for they know how to help those who need help. Are the efforts made in behalf of these apparently one-sided ones of no avail? No; no. When the right chord is touched, the response comes. Only eternity can make known the good accomplished by such efforts. When we see as we are seen, and know as we are known, we shall realize how God regards this work.

When parents become depressed and discouraged, let them not go to human beings for solace and sympathy. Let them rather take all their cares and perplexities to Jesus. By the wrong advice given by human beings, Satan leads men and women to bind upon themselves burdens grievous to be borne. Parents who listen to the advice of those that are not on the side of Christ will make a terrible failure of their work. They will fall an easy prey to the enemy's temptations.

Human help is as a broken reed; but Christ knew that human beings would be inclined to depend on this help. Therefore he lifted up his voice and cried, "Come unto me, . . . and I will give you rest." He understands every phase of character, and to those who seek his counsel he will give that wisdom which comes down from above.—*Review and Herald*, Dec. 18, 1900.

* * *

The Round Table

WE give herewith suggestions which have come to us in answer to the questions published under this caption in our issue of August 28. We believe that this Round Table may be made one of the most practical features of the Home Department, if parents will co-operate to this end.

1. Small Thieving

Teach the child personal rights. Let him have his own clothes, books, toys, tools, and money, which no one may use without his permission. He must experience possession before he can understand about the rights of others.

A child usually copies what he sees others do, and does as he is done by. If when making pies or puddings, a slice of apple or a raisin finds its way into mother's mouth, you may be sure the child will feel at liberty to taste of things.

It might be well to give the child a small box of raisins for his very own. Some day when you are in his room and see the raisins, you may want to take one. Then when the quiet hour comes, you might tell the child that the raisins looked so tempting you nearly took one.

"Why didn't you take one?" the child will ask. "O because," you must answer, "they were yours, and mother had no right to take them without asking you first."

A child taught personal rights from babyhood, will seldom give any trouble about taking things without permission.

MARTHA E. WARNER.

Make it clear in a quiet talk with the child, first, that it is wrong to take things belonging to another; second, that eating between meals or overeating causes sickness; and third, that mother has been commanded by God to give her boys and girls the very best of care, and if she neglects her duty she will be punished as was Eli, the priest. Then, whenever an article is taken without permission, lead the child to the stove, furnace, or garbage pail, and have him throw away the article he has taken. Say nothing, or at least very little, but repeat until the proper impression has been made. It will not take long for him to learn.

MRS. W. T. LINDSAY.

2. Lying

Many times a mother takes the first step in making her child a liar. To illustrate:

To give a mother more time for work, I was in the habit of taking her little girl, who was just learning to talk, out for a ride. She could say cow, log, horse, and a few other words. One day I thought I would try teaching her two words; so when we came to a white cow, I stopped the horse and let her look at it, while I kept saying over and over, "White cow." After a little she repeated it after me. Then I drove on a way, turned around, and went back to the white cow, when we would go through the lesson again. She tried so hard to remember, that I took her home with me and gave her a cookie.

The next time I saw the mother she greeted me with, "What do you think Betty said after she came home from your house? I asked her what she saw over at auntie's, and she said, 'White cow. Cook, cook.' I told her she was a naughty girl to say she saw a white cow at your house, for you did not keep cows. The more I scolded her the more she would say, 'White cow.' I told her the next time you came to take her to ride she could not go."

Then I explained to the mother all about the white cow, and assured her that Betty was telling the truth.

It is a very serious thing to assume that a child is telling a falsehood. He lives in an imaginary world. Teach him the necessity of making it plain to you which he is doing—playing or stating a fact.

A child is always ready for stories. Relate those that have a bearing on truthfulness, emphasizing especially the story of the child who called for help many times, just for fun, and when real danger came, no one answered the call.

Last, but not least, be perfectly sure that you are always truthful with the child, and with others. Don't tell callers you are glad to see them, and when they are gone, say you wish they had stayed at home. A child will notice all those things, and very soon he learns that mother does not mean what she says. It will be hard for him to understand why he should be called a liar just because he faithfully copies his elders.

MARTHA E. WARNER.

3. A Divided House

I am not a parent, but a boy less than twenty years of age. I was reared in a divided home. My mother was a devoted Christian. My father was a church member, but not a true Christian. To the mother who asked if it is possible to bring up a child in the fear of the Lord under such circumstances, I want to say that I love the Lord with all my heart, and I attribute it largely to the influence of my dear mother. My mother never criticized father to me. She seldom told me what I should not do. She put forth every effort to fill my mind with pure thoughts and holy ambitions, and to keep me occupied with some good and useful work. She gave me to the Lord, as did Hannah of old, and led me to understand what that meant. Above all she prayed for me and with me. I thank God for my mother.

A THANKFUL SON.

With God it is possible. He says, "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 25.

It will take faith—and works; but there can be no failure if you work with God.

Now just a word about that hasty marriage. Don't mourn over it. Don't say you have made a mistake. It is done. God allowed it; and some way, somehow, the life you are now living, is teaching you lessons in development of character that you never would have learned in any other way.

Do your part faithfully, and then in faith commit your husband to the Lord. He is able to keep him, and will keep him if you will only trust him. Learn 2 Timothy 1:12. Say it over, and over, and over again.

The greatest work a woman can do is in her own family. If she prays her husband and children into the kingdom, great will be her reward.

MARTHA E. WARNER.

4. A Runaway

Take a long rope, show it to the small daughter, and tell her if she persists in running away like a little dog, she will have to be tied up like a little dog, until she can learn to stay at home. Increase the length of time for every disobedience. The time may come when you will find it necessary to keep her tied to the porch or a tree all the afternoon; but in the end she will learn the lesson.

MARTHA E. WARNER.

Make a simple harness of leather or heavy stitched cloth. This consists of a strap long enough to go around the body just below the armpits and buckle behind. At the middle front attach two other straps long enough to go over the shoulders and attach to the strap each side of the buckle in the back. Fasten by a ring to a long clothesline. When the child is let out for play, tell him just how far he may go. Do not merely point out the bounds, but go with him and show him just how far his limits reach. Explain that this line is not to be crossed, because the next yard belongs to some one else, or because permission has not been given to go farther. Then watch, and at the first transgression bring him back to the house and explain that you have something that will help him to remember what you have said. Adjust the harness and tie the rope securely to something near the house. Call immediate attention to playthings, which should already be near, and leave the little one alone, so that he will be by himself when he finds the limits of the rope. Leave the harness on till the close of the play period, and repeat until the habit has been broken.

MRS. W. T. LINDSAY.

5. Careless of Clothes

Whenever you are satisfied that it is a case of pure carelessness, slip off the garment and have the child remain in his own room until it can be washed and dried, or if torn, repaired. Do not scold. If it is possible sponge the soiled places, as the ordeal will be over more quickly than if the garment has to be washed all over. Ironing the garment when it is damp will hurry matters; for even a half hour seems a long while to a child.

MRS. W. T. LINDSAY.

* * *

A Trousseau Fund

A "TROUSSEAU fund," in place of a hope chest, is the proper equipment of the modern girl. Fashions in linens, as well as in clothes, change so quickly that storing away money, which increases itself by adding interest, instead of accumulating a questionable output, is real preparedness for the up-to-date bride. Thrift and War Savings Stamps offer an ideal method for acquiring a "trousseau fund." Thrift Stamps cost a quarter each, and sixteen of them, plus a few cents, are exchangeable for a War Savings Stamp, paying over 4 per cent interest.

"Nothing to show for it" is descriptive of that great swamp which absorbs thoughtlessly spent pennies, nickels, dimes, and quarters. The swamp can be drained and made into a fertile land by planting the pennies, nickels, dimes, and quarters in Thrift and War Savings Stamps.

Treat your money as a friend. By showing consideration of its value, by carefully spending it and avoiding all waste, some will stick by you, to be invested in War Savings Stamps. — *Selected.*

* * *

"As surely as violence makes enemies, so surely does love make friends."

A Neglected Child

MARTHA E. WARNER

"How do you do this morning?" I remarked in passing a seven-year-old boy playing near his grandfather's house.

A rude stare was the only response.

"And what are you playing?" I asked by way of making conversation.

"None of your business!" answered the young hopeful, as he turned away.

You say, "O well, he will outgrow such rudeness." I most sincerely hope so; but meanwhile he is a glaring specimen of parental neglect. Would it not be better for his mother to spend a little time teaching him the proper way to answer strangers? Some day we shall be sorry we have neglected the training of the lambs of the flock, intrusted to our care.

* * *

A Butter Substitute

FRANCES JOHNSTON

SINCE butter has become so expensive, and even the best that can be procured turns rancid in a short time, I have tried several substitutes. One of the most satisfactory as "a spread for the daily bread" is as follows:

Cut crisco in small pieces, and place in a deep bowl. Warm so that it will mix easily, but be careful not to melt it. Add salt to taste, and sweet milk double the bulk of the crisco a little at a time. Beat the milk in with a Dover egg beater, but do not beat the mixture longer than is necessary to emulsify oil and milk. Long beating makes it too frothy. Add vegetable butter coloring, and keep in a cool place.

* * *

Morsels

PHILIP GIDDINGS

THOUGH the lamp be filled with oil, what poor light with untrimmed wick! And though the wick be trimmed and the bowl be filled, what better light we would have, instead of partial eclipse, were it not for a sooty chimney! Be sure the heart is clean and full of grace, that the motives are right, but neglect not to suit the "how" to the "what."

Too far east is west. To overdo is to undo. He who helps his son too much, leaves him helpless.

* * *

IN MEMORIAM

R. HARE

Died March 23, 1919, my father, Joseph Hare, aged two and one-half months short of a century.

At rest! The day is done;
The century's setting sun
Kisses the golden west.
'Tis nobly won — thy rest!

The curtain falls; at last
The battle scene is past,
Life's hymn of praise complete.
Thy rest is sure and sweet.

Snowy the locks, but now
Storms cannot reach the brow
Where time has carved its page
For love's divinest age.

Sleep on in sweet repose;
Sleep, without dread of foes;
Love watches through the night,
With tearless morn in sight.



THE MISSOURI CAMP-MEETING

THE camp-meeting for the Missouri Conference was held this year at Carrollton, a city of almost four thousand inhabitants, situated sixty miles northeast of Kansas City. The date of the meeting was August 21-31. Coming from the Oklahoma meeting, I arrived on the ground Wednesday afternoon, some days after the meeting had begun.

The camp was in a beautiful grove, which afforded a pleasing shade for the tents. The weather was pleasant, an agreeable change from the heat of the preceding few weeks. There were ninety-three tents pitched for the campers, which contained three hundred ninety-one people. There were two pavilions for preaching services. Elder R. A. Underwood and other union workers were present. Besides the union and local workers, there were in attendance Elders J. L. Shaw and J. T. Boettcher, Brother C. E. Hooper, and the writer. There was a most excellent spirit on the ground. The people of the city came out in the evenings to hear Elder C. T. Everson.

The campers set themselves to seek the Lord; and when the call was made the last Sabbath morning, a large number responded, some for the first time, and others to a new and deeper consecration. Twenty-one were baptized the last day of the meeting.

The Sabbath school offerings were \$253.66. The total offerings for missions and the different home enterprises amounted to \$4,127.68. It is not possible at present to state the total value of the book sales. Of small books 13,800 were disposed of.

Elder D. U. Hale and his coworkers labored faithfully, with the aid of the general workers, to make the meeting a success.

Plans were laid for aggressive work in the field. A number of consecrated colporteurs went out from the meeting to scatter the books containing the precious truths of the message.

The camp-meeting was an inspiration, and will surely aid in hurrying on the work of God in the Missouri Conference.

W. F. MARTIN.

* * *

BATTLE CREEK, MICH.

It will be interesting to the readers of the REVIEW to know that the present evangelistic effort in progress in the old denominational center at Battle Creek is proving to be a remarkable meeting.

We pitched one of our large field tents in the eastern part of Battle Creek, well out on Champion Street. We soon discovered that we should have to "tear down and build larger," and therefore secured a better lot and pitched our large pavilion. The interest has continued to grow, with the attendance seemingly from among the best people of the city, until now the large pavilion will not hold much more than one half the congregation. The number in attendance some evenings has passed considerably beyond 3,000. And most encouraging of all is the fact that most of these people are deeply in-

terested. A large number have already signed the covenant to keep the commandments of God.

Elder A. E. Serns has charge of this effort. The Lord is greatly blessing him, and we feel that the work throughout in this effort is remarkable in that it has been so free from anything of a sensational nature and so marked by the evidence of a deep-seated interest and the deep moving of the Spirit of God. Though there may be evidences of the withdrawal of the Spirit of God from the earth in these troublous times, I believe that we may be assured that God is ready to richly bless the efforts of his faithful servants under such circumstances.

E. K. SLADE.

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EASTERN NEW YORK CAMP-MEETING

THE Eastern New York camp-meeting was held at Utica, N. Y., the latter part of August, with the largest attendance in the history of the conference.

We were not favored with very much ministerial help outside of our union conference men, but the Spirit of the Lord was present in a very large measure, and the feeling was unanimous that this camp-meeting was the best one ever held in this field. More than \$1,200 was given to foreign missions on the afternoon of the first Sabbath, in response to an earnest address by Elder R. D. Quinn on the urgent needs of the mission fields. This, with the Sabbath school donations of both Sabbaths, made an offering to foreign missions of about \$1,500. Several hundred dollars was subscribed to the Lancaster Junior College in response to an appeal by Prof. M. E. Olsen, president of the school; and more than \$1,200 was raised for the local work on the last Sunday morning of the meeting in response to a talk by Elder J. K. Jones, president of the Massachusetts Conference, who spoke of the obligation of each member of the conference to support the work within its own borders.

A baptismal service was held early on the last Sunday morning, when twenty-four persons were buried with their Lord in baptism.

While Eastern New York is not one of the larger conferences, and therefore cannot present the large figures which some of its neighbors are able to do, nevertheless there is a growing work in this field, and an earnest spirit among its members to do their part faithfully in connection with this great world-wide movement. As an indication of this, the following statistics may be of interest:

In 1916 the membership was 874; at the present time it is about 1,100. In 1916 the tithe was a little more than \$15,000; this year it bids fair to amount to nearly \$30,000, or nearly 100 per cent gain in three years. The offerings to missions in 1916 amounted to \$9,000; in 1918 they were nearly \$15,000, or a gain of about 66 per cent. While for some reason or other there was a dropping down of mission offerings during the first half of the present year, we are con-

fidently expecting to have our full quota at the end of the year.

We have succeeded in obtaining a number of new workers recently, and as a result have been able to divide the conference into five districts, placing a leader, or superintendent, over each district. Elder H. A. Vandeman, recently arrived from Colorado, has been placed in charge of the Albany district; Joseph Schnetzler, in charge of the Utica district; L. H. King, of the Syracuse district; Julius C. Oswald, of the Binghamton district; and Harold Snide, of the Northern district.

At the close of the camp-meeting the work for the Harvest Ingathering campaign was strongly organized in counsel with these leaders, and a goal was set to finish the work of this campaign by the first of October, practically every worker in the conference being relieved of every other responsibility during the month in order to devote his entire time to this work. It might be stated in this connection, that on the first Monday of the camp-meeting a field day was observed. The city of Utica was districted, and about 140 persons went out in bands of ten or fifteen, under the direction of suitable leaders. These workers averaged about three hours each, and as a result of their efforts, brought in nearly \$400. This practical demonstration of what can be done as a result of faithful, concerted effort, inspired confidence to believe that a quick work could be accomplished if every member of the conference would take hold of the work heartily and promptly.

H. C. HARTWELL.

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NORTH MICHIGAN CAMP-MEETING AND CONFERENCE

THE North Michigan camp-meeting and conference were held at Cadillac, Mich., August 21-31. The attendance of our people was excellent. Opportunity was given those representing the various departments of the work to present the needs of their respective branches. Special attention was devoted to the educational department. There was raised in cash and pledges for the educational work, \$1,250.76, and \$796.42 was raised for the foreign mission work, making a total of \$2,047.18.

The Missionary Volunteer meetings proved to be a great source of inspiration to our young people, and we believe that during the coming year excellent results will be seen because of the efforts of our young people in the various branches of our organized work.

The publishing department was given its share of attention. The labors of Brother J. W. Mace, the manager of the book department of the Review and Herald, were greatly appreciated. One student reported that since school closed last June he had taken orders for \$1,925 worth of books. More than sixteen students had earned scholarships during the summer. The colporteurs' rally and symposium on the last Thursday of the meeting was a signal success. After their inspiring reports concerning the success of

the colporteur work in the North Michigan Conference were rendered, Brother Mace sang the colporteurs' rally song, "Come and Join the Bookman's Army," the congregation joining in the chorus. During the singing of the song, a call was made for those who would leave their secular pursuits and join the "bookman's army." Ten persons responded by going forward and taking their places on the platform with the other colporteurs. It was indeed a real revival service in the interest of the colporteur work. It was stated that last year, through the efforts of one colporteur, sixteen persons accepted the truth.

One interesting feature of this meeting was the fact that there were present three ministers of other denominations, who had recently accepted the truth, a Methodist, a Baptist, and a Disciple. The last Sabbath of the meeting, the Methodist minister publicly announced his decision to obey the truth, and stated further that he should have made the decision six months before.

Elder R. J. Nethery was re-elected president of the conference for another year. We are confident that the work in this conference will, in the year to come, be attended with even greater success than it had last year.

The meeting was exceptionally spiritual, and we believe that the coming year will be one of great prosperity in the North Michigan Conference.

K. C. RUSSELL.

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ILLINOIS CAMP-MEETING

THE Illinois camp-meeting was held at Peoria, Ill., on the fairgrounds, August 28 to September 7. The prevailing opinion is that it was the best camp-meeting ever held in Illinois. The weather was delightful throughout the meeting. There was not even one shower of rain from the time the camp was pitched until the ground was cleared.

It was very noticeable that there was great willingness on the part of the people to attend the meetings.

While there was no regular conference session, yet five separate organizations held business meetings.

One new feature was that of holding a men's meeting. The church officers' meeting was also well attended. There were more than thirty church officers present, and they all set their Harvest Ingathering goal at \$10 a member. The young people's meetings were marked by deep spirituality, with about one hundred in attendance. Before the meeting closed every young person was converted to the Lord. On the last Sunday of the meeting twenty-three persons were buried with their Lord in baptism in the waters of the beautiful Illinois River.

The principal meetings of the camp were held in one of the large buildings on the fairgrounds instead of in a tent. Everything possible was done for the comfort of those attending the meeting.

The grounds are equipped with a fine dining hall, well screened. The food was all that could be desired. A special table was furnished for the visiting ministers, who are often obliged to be the last at their meals on account of their work for the people who are seeking their counsel.

The Sabbath school offering for missions, in cash and pledges, on the last

Sabbath of the meeting amounted to more than two thousand dollars.

A liberal spirit was also shown by the people in their endeavors to place the Fox River Academy in the very best condition possible to do its Heaven-appointed work. This conference has also shown its willingness to support the Emmanuel Missionary College, as was demonstrated by its being the first conference to raise the amount assigned it by the Lake Union Conference. It will also show its loyalty to the college this year by sending a fine class of students to the school to be trained for service in the Master's vineyard.

Great enthusiasm was manifested by both laborers and laymen in the Harvest Ingathering campaign, all setting their goal to raise a substantial amount toward the conference goal for missions.

A lively interest was manifested in the colporteur work, as was demonstrated at the colporteurs' rally on the camp-ground.

It was encouraging to observe the spirit of unity that prevailed. Elder W. H. Holden, the president of the conference, and his associates are of good courage as they enter upon another year of service.

K. C. RUSSELL.

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THE OHIO CAMP-MEETING

THE Ohio camp-meeting was held August 14-24, on the beautiful campus surrounding the Mount Vernon Academy. It was estimated that there were more than 1,600 of our own people in attendance. The remark was frequently made by some of the oldest members that this was the largest and best camp-meeting they had ever attended in Ohio. A large number of new Sabbath keepers were present. This was their first camp-meeting, and it proved a rich spiritual feast to them.

Special stress was laid by all the speakers upon the development of the spiritual life. The revival meetings were characterized by the deep movings of the Spirit of God. Quite a number of new converts took their stand for the truth during the camp-meeting. Victory over sin through Christ, the prayer life, the study of God's word, heart and home religion, and personal missionary work were made the true basis of the revival work. Practically the whole camp responded to this program.

Elder F. H. Robbins, the president of the Columbia Union Conference, gave special studies on the life of Christ, illustrated with stereopticon views, which were highly appreciated by all.

Elder D. C. Babcock presented the needs of the foreign lands, and told of his wonderful experiences in Africa, and of his remarkable deliverance from shipwreck when their boat was sunk by the German torpedoes. Many of the older members of Ohio esteemed it a great privilege to meet Elder Babcock again after a separation of about twenty-five years. It was in the State of Ohio that Elder Babcock first began to labor as a minister.

Elder F. M. Wilcox, the editor of the REVIEW AND HERALD, attended the latter part of the meeting and gave helpful talks on the spiritual life and home religion. He was a tower of spiritual strength in the camp.

The other outside laborers present were Elder I. D. Richardson, president of the

West Pennsylvania Conference; Prof. B. F. Machlan, president of Washington Missionary College; the regular departmental secretaries of the Columbia Union Conference; and the writer.

Elder W. H. Heckman, the president of this conference, enjoys the confidence and respect of the people, and he has a band of young workers about him who are making a success of the work of God. If they remain humble and faithful, there are bright days ahead for Ohio.

Mount Vernon Academy is in this conference, and its influence is clearly seen in the training and education of its many young people, not only for the local work but for foreign fields. Prof. C. L. Stone is its new principal, and has set his goal for two hundred students this year. A ten-acre plot of land of the best quality was added to the academy gardens. As soon as the proposition was laid before the people of Ohio, and a call was made to raise the sum of \$2,500 to purchase this land, \$2,700 was raised in cash and pledges in about fifteen minutes.

The same liberal spirit on the part of the workers and people was manifested toward foreign missions. Although the conference had nearly raised its quota on the Twenty-five-cent-a-week Fund, yet the Sabbath school raised \$1,150 in its two Sabbath collections.

At the conclusion of the revival service on the last Sabbath forenoon, the people were asked first to consecrate themselves to the service of the Lord, and then to consecrate as much of their means to foreign and home mission work as the Spirit of God should impress each soul to give. The Spirit of God was present in a marked manner, and without any human appeal the people subscribed \$7,710, or a total of \$8,860, including the Sabbath school offerings.

The book tent also made a good showing in sales during the camp-meeting. More than \$6,000 worth of literature was sold to the campers.

More than \$2,000 toward the Harvest Ingathering goal was subscribed on the last Sabbath afternoon. Altogether more than \$13,000 was subscribed toward various enterprises during the camp-meeting.

The camp-meeting was a season of great spiritual refreshing for both old and young. The people were blessed of God. They advanced in the spiritual life and returned home triumphant in Christ, encouraged in the truth and the blessed service of God.

C. S. LONGACRE.

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CALIFORNIA CONFERENCE CAMP-MEETING

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Num. 24: 5.

These words have repeatedly come to the mind of the writer when thinking of the good camp-meeting held at Beulah Park, Oakland, Calif., August 7-17. It was interesting to see the camp so well situated and so well laid out, in the beautiful shady woods of Beulah Park. It was really beautiful for situation, and an ideal place for such a gathering, yet quite convenient to street-car facilities.

The camp-meeting of the California Conference has been held on these same grounds before, so those living in the vicinity were acquainted with the services and the people.

At the opening of the meeting, Thursday, August 7, there were about 250 tents pitched, besides the large pavilion and other meeting tents; and nearly 1,500 persons were present. Although the writer was not privileged to be there during the first few days, when he arrived it was evident, by the spirit which was present, that the Lord had gathered with his people at this annual feast. Good, strong revival work had already begun, and a spiritual atmosphere pervaded the meetings. All the local conference workers were present, and nearly all the union conference departmental secretaries, also Elder J. W. Christian, president of the Pacific Union Conference. Elders W. T. Knox, W. W. Eastman, and C. V. Leach were present from the General Conference.

All through the meetings it was the purpose of the workers to keep before the brethren the times in which we live, the needs of our spiritual life, and the burden which the people of God must carry in behalf of the souls unsaved, at home and abroad. There must have been about 2,200 persons present on the first Sabbath, and the Lord helped his servant, Elder G. W. Wells, president of the California Conference, as he broke the bread of life to the people the first Sabbath morning. In response, they manifested a desire to seek the Lord for a higher life and greater victories.

There were revivals held during the week, and the people were daily impressed that now "it is high time to awake out of sleep," and to seek the Lord for the baptism of his Holy Spirit.

Part of one day was made a "field day," and more than two hundred persons took part in its activities. Hundreds of homes were visited, and many papers, tracts, and books were sold or given away in the city. The children were especially active, and they brought in to their teachers a neat sum to be devoted to missionary work.

There was a good attendance from the outside, and the preaching in the evenings was calculated to let the people know what we believe with reference to the nearness of the end and the coming of the Lord. After the Sabbath question was presented on the last Friday night of the meeting, an appeal was made to those who had not kept the Sabbath but believed it was the truth, and to those who had once kept the Sabbath and had backslidden and given it up, but now desired to return to the Lord and to the keeping of his holy day. More than twenty persons responded, and a brief consecration service was held with these souls, who came forward for prayers. May the Lord keep them faithful to his truth.

The last Sabbath of the meeting was a blessed day for the people of God, and a fitting climax to the work which had been done during the entire meeting. A solemnity rested upon the camp, and the Lord helped his servant, Elder J. W. Christian, as he presented a stirring message to more than 2,500 persons. Many came forward for complete victory over sin, and for the refreshing from the presence of the Lord in the outpouring of his Holy Spirit.

In the afternoon a call was made for offerings to foreign missions. In this meeting, Elder E. M. Adams, recently returned from the Philippine Islands; H. H. Hall, who has been on an extended

trip in the Orient; Sister Florence Shull, who for five years was a worker in China; and the writer, took part. The hearts of the people were touched to respond to the call, and nearly \$15,000 was given in cash and pledges. The brethren thanked God and took courage for the liberality of God's people to the cause. It seems evident that, since the times we now live in are so perilous, God's people ought to press into the work in every possible way; and those to whom the Lord has intrusted means, should esteem it a privilege to give liberally to sustain the work of God in fields afar. This is the day of our opportunity; may God give his people eyes to see it and ears to hear it.

In addition to this splendid offering, more than \$2,000 was given by the Sabbath school on the two Sabbaths. Faithful work was done for the young people and the children, and while twenty-six persons were baptized at the meeting, many more expected to be baptized in their home churches after their return from the camp.

The work in the California Conference is being blessed of God, and there is a hearty spirit of unity among the workers and people. The present membership of the conference is about 3,500, probably the largest membership of any single conference of Seventh-day Adventists in the world. The tithes and offerings for the year 1919, if they continue to come in as they have for the first six months of the year, should reach the sum of a quarter of a million dollars. This seems to be the belief of the treasurer of the conference, as he expressed it to the writer. The conference has already appropriated from their surplus tithe to fields outside their own conference thus far this year \$10,000, and during the first seven months of 1919 the increase of tithe over that of last year for the same period, was nearly \$18,000. Giving to the cause of God does not impoverish, individually or collectively.

The people at the camp-meeting showed their faith in the possibilities of missionary work, by purchasing more than \$5,000 worth of literature. This sum was not the retail price. This was the camp-meeting price. There were about 175 full sets of the Testimonies sold, and about eighty names handed in by non-Sabbath keepers who wished to know more about the message.

Elder Wells enjoys the confidence of the workers and the people, and we trust and pray that the coming year may see large results in this conference by the addition of many souls who shall be saved in the kingdom of God.

F. C. GILBERT.

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OPENING OF THE COLLEGE OF MEDICAL EVANGELISTS

SEVERAL things stand forth prominently in the opening of our medical college this year:

1. The number and class of students. They are a fine body of young men and women, who, in part at least, have been tested. That is to say, their desire to learn, their ability to succeed, their capacity to receive knowledge, have been tested in most cases in our academies and other colleges. The first-year class of last year numbered about thirty. This year it numbers forty. Altogether they

are a fine company of young men and women, who are here for earnest work and diligent business for their King. The medical evangelists' class now numbers more than twenty, with more students constantly coming. The nurses' classes are large, and the personnel excellent.

2. The membership of these classes well represents the field. From the Atlantic to the Pacific, and from Minnesota to Texas, come the students, each with the earnest hope of success lighting his face.

3. There is a decided effort on the part of students and faculty to make the school what it was established to be, and the first week showed decidedly a revival work along that line. Many of the medical students and nurses attended the first prayer meeting, and expressed earnest determination to make this year the best of their lives, and to meet God's plan for them.

4. The address of the president, Dr. Newton Evans, set forth in a clear, forcible way the purpose for which the school was established, and the principles which should control in its conduct and in the education imparted. These principles, in brief, are as follows:

a. The Bible to be the foundation stone in the education and training of workers. There is no other book like it. It broadens the mind, strengthens the memory, and quickens the understanding as no other book does.

b. The right relation of science and revelation. All true science is in agreement with revelation from God. If there is to us disagreement, either our science is false, or we do not understand the written word. That is the standard. Our science of medical evangelization must be in harmony with the word.

c. The importance of practical, personal application of these divine principles. We cannot hold them in theory alone and become effective workmen for God; they must be living, molding principles in our own lives.

d. Simplicity — simplicity in teaching, in diagnosis, in practice. The great, simple laws of life must be our guide. This was illustrated by some of the modern complex methods of analysis and diagnosis, difficult to understand, which were no more certain of right results than the older, simpler methods.

e. Leaving non-essentials. To this simplicity tends, while the drift or trend in modern education is toward the elaborate, the complex, the confusing, the uncertain. Stay by the simple, the tested, the effective.

f. Our course to be away from drugs, from filling the system with poison. Drugs cannot of themselves cure. There is a better way, a divine way.

g. Emphasize the physiological, the natural methods of treatment, which are more potent and effective than drug medication. Why should we stay with demonstrated failures, or at least measurably so, with methods that have been weighed in the balances of practice and found wanting? Enlightened physicians in the world are leaving drug medication; we ought to stand in the very forefront of this reform.

h. Earnest effort to be put forth to reach the highest possible scientific attainments. We must not be satisfied with a surface work.

i. The importance of recognizing the relation between cause and effect. Disease and death are the results of sin. We should know this and teach it to the people.

j. Avoid commercialism. We are not here to advertise ourselves. We are not studying medicine as a commercial enterprise. Our mission is not commercial, but one of soul-saving.

k. The use, as far as possible, of laboratory methods — learning by doing.

Each of these principles was developed and sent home by quotations from the messages which have been sent to this institution. No president of any other medical college, it can safely be said, ever set forth such principles at the beginning of a college year.

Among other talks given was a truly inspiring one by Dr. A. W. Truman, from the Los Angeles Branch of the school. He demonstrated the value of the methods and principles advocated and their blessed outworking in the salvation of souls. He brought a good report from the field, which showed that the people in various parts of the country are regarding the school here more favorably and are looking upon its work with more faith.

Most emphatically and with decided conviction, Dr. Truman appealed to the young men who are training for physicians not to sell their God-given gifts and training for worldly gain or fame. Some have gone out from our school who are making money in the world, but the winning of souls is an infinitely greater work and brings lasting riches and compensation.

Incidents of this soul-saving work were given, showing how the consecrated nurse and physician can reach hearts and break down prejudice as none others can. Some of these were from Dr. Truman's own experience in the field. One of these was the conversion of a medical superintendent of a hospital, and his wife, who were first reached by a health talk at the bedside, which resulted in their throwing away drugs and stimulants, and adopting simple, rational methods of treatment. The medical right hand opened the door to the truth, and the superintendent and his wife were converted and gave themselves to God. Later they went to one of our sanitariums, where they were again met by Dr. Truman, and they accepted the Sabbath truth.

It was a simple, Biblical, effective, heart-searching, and soul-inspiring talk.

Dr. George Thomason spoke Thursday night, September 11. His remarks were based upon the text, "For ye see your calling." 1 Cor. 1: 26. He briefly showed the awful condition of the world physically and morally, and then appealed to the students to meet the possibilities, the problems, the privileges, of their calling in their mission of saving men physically and spiritually. It was a vitalizing, encouraging talk, and certainly gripped the hearts of those who listened.

Sabbath evening there was an excellent response on the part of many students in a social meeting, led by Elder J. L. McElhany.

The week closed with a sermon Sabbath morning by Elder J. W. Christian, on the parable of the two sons, the first of whom refused to serve and afterward served, and the other who promised to serve and later refused. The blessings

and possibilities of service were presented with force and feeling, and there was an almost universal response on the part of the audience.

Dr. Mary C. McReynolds, Elder G. B. Starr, Elder E. L. Maxwell, and others helped in the services. It was a good week, and speaks fair for a prosperous year of decided progress.

I am sure there will be most earnest prayers offered to God from all parts of this country for the success of the college in fitting men and women for usefulness in the great, needy, sin-sick world.

M. C. WILCOX.

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THE REVIVAL AND REFORMATION AT TAKOMA PARK

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

This has been read so often in our hearing that the sentence has become a familiar one, and possibly does not come to us with the same force it did when first we read or heard it. Some day, however, it will be said in heaven, "It is finished." But this cannot be until there is a general response on the part of God's people to carry out the gospel commission, "Go ye into all the world, and preach the gospel to every creature."

The commission will be carried out, for Jesus said, "This gospel of the kingdom shall be preached in all the world." There is no uncertainty about the language. It "shall be" *done*. It is evident that, seeing the end from the beginning, he saw his people rallying, and claiming his presence as they went forth to accomplish the work. "Thy people shall be willing in the day of thy power." Ps. 110: 3.

God's people rallying to this task is the *one* sign Jesus gave by which we were to know that the end had come. When this gospel of the kingdom shall have been preached in all the world as a witness unto all nations, "then shall the end come." From what is now taking place within the church, we can clearly see that the end is just upon us.

Five years ago Elder A. G. Daniells, at a meeting of the Atlantic Union Conference held at South Lancaster, presented before the delegates the immensity of the task before the church, and how utterly impossible it was to accomplish it, at the rate the work was then being carried on, and then submitted the question, "How can this work ever be finished?" The Spirit of God rested upon the assembly. It was an occasion of great solemnity. Various answers were given. Not until now, however, has the question been satisfactorily answered. The response on the part of the people in rallying to the work is the answer—the only satisfactory answer that can be given.

If we can know how the gospel was carried by the apostles into all the then known world in a few short years after the commission was given to an assembly numbering not more than one hundred twenty believers, we may know how it will be accomplished in our day. After the outpouring of the Holy Spirit on the

day of Pentecost, we are told, the disciples "were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord."—*"Testimonies for the Church," Vol. VII, p. 31.*

The first work was to arouse the believers to do their part. They responded, and by thousands of voices was the message then carried. In the face of the fiercest opposition, in a few years Paul could say that the gospel had been "preached to every creature which is under heaven." Col. 1: 23, 6. From door to door the message was carried by believers. From this we may learn how the work will be done in the closing days.

The meetings held at Takoma Park, while of a very practical and helpful nature all through, had but one objective, and that was to rally the believers for service, and to set forth an object lesson of the blessings which await the church when this personal work is done by her members. Despondency, spiritual weakness, and ignorance, the great handicaps of the present, will then forever disappear, for "if set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—*"Testimonies for the Church," Vol. IX, p. 82.*

This promise certainly met a partial fulfilment at Takoma Park. Between fifty and sixty went out in automobiles with the Harvest Ingathering number of the *Watchman*, and other reading matter, to visit the small towns and villages surrounding Washington. On their return a meeting was held at which reports were given of the experiences during the day. Seated on the platform, we could not help noting the great change to be seen in the countenances of the people. Every face was lighted up and not a trace of despondency was left.

We can relate, and that very imperfectly, only a few of these experiences. One brother who was passing through a severe trial and was greatly depressed, brushed his feeling aside and started out, accompanied by another brother who had had only one or two hours' sleep during the night, owing to attendance on a restless, nervous child. On the way home after working all day, it would have been difficult to find two happier men. The one who had the spell of despondency quoted the sentence, "If set to work, the despondent will soon forget their despondency." "Yes," replied the other, "and 'the weak will become strong.'"

Another brother visited a prominent banker and laid before him our aims. This afforded an opportunity to present some of the evidences of the nearness of Christ's return. The banker promised to do something later. The brother thanked him and walked out, although this was not altogether satisfactory. He had walked only a short distance, however, when he heard some one call, and when he looked around he saw the banker coming at a rapid pace, waving a check in his hand, which he gave to him. A minister of another denomination came to this brother's automobile as he was starting off and asked for one of the papers, giving an offering at the same

time, and walked away slowly, reading the periodical. In only one home did this brother fail to secure something for foreign missions. Never, he said, in all his experience as a minister had he been more pleasantly received by every one.

One sister who had only recently been converted, met a woman who was in deep sorrow, and anxiously inquired if she could help her. After a short conversation the Sabbath question came up, and when the woman was told that Saturday, not Sunday, was the day God commanded to be kept holy, she said she would begin to keep the day the very next Sabbath, and would be present at the Sabbath meeting. A season of earnest prayer followed.

One who was once a missionary in a foreign field and while there did much of this personal house-to-house work, confessed that she had failed to do this work since coming back and as a result felt a leanness of soul, but that now God had again restored to her the joy of his salvation. She felt the same inspiration and satisfaction in her house-to-house labor here that she experienced while in India. This possibly explains why missionaries become so attached to foreign fields. Should we do the same personal work here, the same attachment would undoubtedly be experienced. A woman who had once been a Sabbath keeper, and who for a number of years had given up the faith, after a serious talk and prayer concluded to renew her consecration and again begin the observance of the Sabbath.

A mother, a woman of refinement and means, who lost her only son in the recent war, felt hard toward God's providences, and said she wanted nothing said to her about a God that dealt thus with his creatures. After listening to a good gospel talk, which enabled her to discern mercy in her misery and gain in her loss, tears came to her eyes as she handed out a good donation to aid in conveying the good news to others.

Other cases equally interesting might be noted, but this is sufficient to give an idea of the spirit present at this experience meeting. No urging was needed for those present to take part in the meeting. Here we had an object lesson of what our Sabbath meetings may be in all our churches in the very near future. We for years have had this instruction: "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. . . . With joy they will tell of the precious experience they have gained in working for others."—*Id.*, Vol. VII, p. 19. "Wonderful revivals will follow" this kind of work. "Sinners will be converted, and many souls will be added to the church."—*Id.*, Vol. VIII, p. 246.

This is in fact the remedy for practically all the ills that exist within the church, for "when this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. . . . The barrier separating believer from believer will be broken down, and God's servants will speak the same things."—*Id.*, p. 251.

It was such a movement Sister White beheld in vision when she said, "There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—*General Conference Bulletin*, May 19, 1913.

The territory in the city of Washington and Takoma Park was left untouched and reserved for the Review and Herald office employees, the students of the college, and the workers at the sanitarium. Another field day will be conducted in a few days for the benefit of the students and nurses of the college and sanitarium.

D. H. KRESS.

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NEWSPAPER ADVERTISING ATTRACTS AUDIENCES TO HEAR THE MESSAGE

THERE is no phase of God's work more important, looking at it from the viewpoint of reaching the multitudes in the world in the shortest time possible, than that of arousing our workers to appreciate the assistance the newspapers and magazines can be in heralding the message over wide territory, and training these workers to write acceptably for such publications.

These mediums of communication do more to mold public opinion and educate the masses than any other agency at our disposal; and the fact that what we have put in print does more to represent what we believe and teach than what we say from the platform, should be deeply impressed upon all our workers,—evangelists, colporteurs, and writers, and all should use these agencies in order to do their share faithfully toward hastening the message to its consummation.

For nearly eight years the denomination, through its Press Bureau, has been carrying forward a campaign through the secular papers in different parts of the world, and while some good has been accomplished, this feature of our movement seems to be limitless in its possibilities, and there is still very much that can be done toward promulgating the third angel's message through the columns of the public press.

The art of writing for the secular magazines and newspapers is quite different from writing for our church papers; the style is different, certain rules must be followed in order to insure acceptable contributions; the writers must be trained to write in such a way that their efforts will not prove unacceptable. While a sermon on the message may find its way into print, and reach many times more persons than any of our evangelists have ever reached even when their tents were filled, yet it is quite easy for one to become discouraged if his contribution is not accepted. One should never stop trying with the first attempt, however, any more than an evangelist stops if his first audience is small.

During the time that the Press Bureau has been in operation, some of our evangelists have appreciated the importance of writing for the press, and have seen excellent results come from their efforts, but there are others who have not seen the importance of using this agency. Some of our evangelists are now depending entirely on the newspapers to advertise their meetings. They have discarded handbills, folders, and similar advertising mediums that have to be handed out to

persons through the co-operation of members of the church where the effort is being held, and are calling persons to their meetings through the columns of the press. Letters from such brethren state they are getting better results for a smaller expense than when they used handbills and the like.

They also contend that advertisements in the newspapers enhance the value of their meetings in the estimation of the general reading public, and that persons are attracted to their meetings through such publicity who might not have otherwise attended had handbills or any other kind of circulars been handed to them or placed in the doorways of their homes.

The evangelists in the large cities where the multitudes are scattered over numerous square miles of land, find the newspapers the most effective medium they have ever used. They write their advertisements in an attractive, though not in a sensational manner, and then ask God's blessing upon them to the extent that those who read them will come to the meetings. This sort of advertising in the large cities is becoming more pronounced each year; and as the words of encouragement are sent broadcast about what a particular evangelist is doing, others catch the idea and put it into practice, with the result that our evangelists in the large cities—especially those of North America—are generally agreed that this is the one agency that will do more toward promoting the message than any other.

Among the large cities where such publicity has been used with good results are New York, Boston, Chicago, St. Louis, San Francisco, St. Paul, Baltimore, Denver, Washington, Wilmington (Del.), Philadelphia, Detroit, Milwaukee, Portland (Oreg.), New Orleans, Portland (Maine), Pittsburgh, Cleveland, and others. During the tent season that has just closed, our evangelist in New York announced his meetings through the advertising columns of every English-speaking daily in that great city, and members of the church who have been attending public efforts year after year stated that his midweek audiences have been the largest in the history of this work. Previous to this last season, the newspapers there had not been used very extensively.

While in all the cities mentioned, and possibly in some others, newspaper advertising has been done, yet there is a vast field in these United States alone where a great work through this agency remains yet to be accomplished. Practically every evangelist in the cities mentioned in this article has assured the writer at one time or another that while the expense involved in newspaper advertising to announce the meetings would seem large at first thought, yet by comparing that expense with the expense incurred in having so many thousand handbills and other circulars printed, he found the latter method more costly, and not nearly so effective.

The announcements published in the newspapers about tent efforts in the large cities have averaged from two and three inches in length and one column wide to five or six inches in length and two columns wide, according to the rate that would be charged, and the financial condition of the conference treasury. In some of the announcements the evangelists have used photographs of them-

selves, others have used cartoons illustrating the subject that was to be considered, while still others have used no illustrations of any kind—and all have secured results.

Not only have the evangelists in the large cities resorted to the advertising columns of the newspapers to call the attention of the people to their tent and hall efforts, but in some of these large cities where camp-meetings have been held, the conference officials have arranged their evening programs with the interests of those not of our faith in view, and have then, through newspaper advertisements, invited the public to come, and these advertisements have brought encouraging audiences. Some who have attended such meetings, and who received notice of them through newspaper publicity, have accepted the message.

While the evangelists in the large cities have seen results from their newspaper efforts, the workers in smaller places have also been quite successful in what they have done through the press. In fact, those who are located in smaller places, where their efforts have been about the largest attraction in town, have not only used the advertising columns to announce their meetings and attract people, but they have also made friends with the editors, who have published rather encouraging reports of their sermons.

These sermon reports have served a twofold purpose. They have been the means of keeping before the people the fact that a tent effort was in progress, and they have also been the means of planting precious seeds of truth in the hearts and minds of those who have read the sermons. Different workers have reported that men and women have accepted the message who had their attention attracted to it by sermons that appeared in their home newspapers.

It is encouraging to report that as the newspaper work and its importance are brought before our workers, and facts are presented to them concerning what others have accomplished through this agency, the plan enlarges, and as more workers come into the cause, so more reporters of the word of truth through the press are made.

While rich blessings have been showered down on this feature of our movement, there is still a tremendous amount of work to be accomplished; there are some who have yet to take hold of this work with more enthusiasm than they have in the past, and there are many newspaper editors among the thousands in this country who are yet to be made acquainted with our message. Let us enlarge this feature of our work many times, and thus use this important agency toward finishing the work and cutting it short in righteousness.

WALTER L. BURGAN.

* * *

GLEANINGS FROM THE FIELD

SIXTY-TWO persons were baptized at the Iowa camp-meeting.

ELDER H. W. CARR reports the baptism of twelve candidates at the Lewiston (Maine) camp-meeting.

At the close of a six weeks' tent effort in York, Pa., nine new Sabbath keepers are reported, six of whom have asked for baptism.

THE SPIRITUAL EXPERIENCE THAT CAME TO MR. FRANK E. PLUMMER BEFORE HIS DEATH

ONE year ago a great sorrow came into the General Conference administrative family at Takoma Park. This was brought to us by the death of Frank E. Plummer, the husband of Sister L. Flora Plummer, the secretary of our General Sabbath School Department. As brief reports of the wonderful and gracious spiritual experiences that came to Mr. Plummer before his death have reached our people, many have expressed a desire for a more complete statement of this experience.

In response to this request, and with the earnest hope that this experience—a very manifest answer to prayer—may encourage many to pray in hope for their loved ones, I am giving the following sketch taken from remarks made by Brother Spicer and myself at the funeral.

To those assembled I said:

"Our loving and sympathetic Redeemer has instructed his followers to weep with those who weep, and rejoice with those who rejoice. We have gathered this morning to do this. We mourn from our hearts with our mourning sister, and we do rejoice with the joy she has to comfort her in this hour of great trial and sorrow.

"It was in the fall of 1885 that Mrs. Daniells and I had the privilege of beginning a series of Bible studies in the home of Mr. and Mrs. Plummer, the study continuing several months. Somehow spiritual truths did not seem to appeal to Mr. Plummer strongly. But it was different with Mrs. Plummer. She was deeply impressed with the various phases of our message, and in time was brought under deep conviction that she should obey the message brought to her.

"Although Mr. Plummer did not share these convictions of his companion, he did not oppose her. Rather, he seemed glad to have her live a Christian life, and in later years, when she was called to active service in the Iowa Conference, he gave her every encouragement possible.

"During the long period that she has given her time and strength to the work of the General Conference Sabbath School Department, Mr. Plummer gave her the most cordial co-operation. Only this has made it possible for her to render this service to the cause of God.

"Through his life Mr. Plummer enjoyed most excellent health, being robust, strong, and very active. To all appearance it looked as if he could easily reach the years of threescore and ten; but about two years ago his health began to break, and although he did everything possible to maintain his physical vigor, he steadily declined until he was obliged to relinquish business. He spent most of the winter in his home, and was finally taken to the Washington Sanitarium a few weeks ago.

"While at the sanitarium, Mr. Plummer experienced a marvelous change of heart. One day while alone the Lord seemed to appear to him and give him a view of his infinite love and the beauty of a Christian life. The impression made upon his mind was so great that from that day his whole attitude toward the world and the things of the kingdom was changed. It was the theme of his mind

and conversation from that hour to the close of his life. In the first moment of a conversation with him after this new revelation came to him, he said to me: 'I am expecting to get well, and then I shall be with you and your people.' He said that his great and only desire was to be associated with Mrs. Plummer and the children in church relationship. His heart was so full that he could not restrain the tears.

"From this conversation I felt the assurance that the earnest prayers of his friends and the intercessions and devoted life of his companion had not been in vain, and that the Spirit of God had fallen upon him and worked that subtle, marvelous change that must be wrought in every heart to prepare one to walk with God.

"Although this change came at the very close of his life, we rejoice with inexpressible joy that it came. We know that the mercy and love of God are so great that he accepts repentance when it is made even at the last moment.

"We all realize that the time to acknowledge God, to surrender our hearts to him, is at the very beginning of life. We encourage men and women to recognize God, to accept him, and live for him in early life. We urge all to throw the whole weight of their influence through life on the right side. Yet in God's great plan he has made it possible for those who fail to do this, and who, because of various influences that work upon their minds, fail to make a full surrender to him, to do so at the last moment.

"From my long acquaintance with our departed brother, I feel sure that it was God who changed his heart. I held many conversations with him during the years of our association. I remember after Sister Plummer had taken her stand, I felt so burdened for Mr. Plummer that I invited him out to walk with me one Sunday. When we had reached a secluded place in the woods, I turned to him, and spoke very directly to him about making his surrender to God. As I looked into his face, and asked him about his soul, his lips quivered, and he said, 'Some-time, but not now.' I talked to him briefly about this at subsequent times, but have always been disappointed to see no yielding, and to receive no encouragement that he felt that the time had come. But on this occasion I did not have to speak to him at all. When I got within speaking distance, a smile lit up his face, and he said, 'O Mr. Daniells, I am glad to say to you that I am getting better, and when I am well I shall be with you and Flora and your people the rest of my life.' His manner was so different, so electrifying, that I said to myself, 'The power of God has wrought a great change in his heart, and has given him a new vision, a new life.'

"We mourn his death, yet somehow the sting is taken out, and I feel to rejoice. I am glad that this change came to him before his departure. I feel confident that God definitely laid his hand upon him and worked that change in answer to the long years of intercession for him, and so I rejoice this morning. I can only say to those who mourn—to Sister Plummer and these little children—that I rejoice with you in this blessed hope, and we do desire that the good hand of God that has been over you shall still be with you, and gather you an un-

broken family into the kingdom of God."

Elder W. A. Spicer made the following cheering statement:

"I will speak a few words, giving briefly the conversation I had with Mr. Plummer concerning his repentance and turning to the Lord. This was a conversation, a very earnest one, which I had with him a short time before his death.

"Brother Plummer's repentance and turning to God was in no sense a death-bed repentance. He was fully and joyfully planning for future service and future work. It was the first week in July when I went out to see him at the sanitarium. Immediately, as we shook hands, even in the very first words of greeting, he began to tell me about his new experience. In my former talks with Mr. Plummer I had always found him to be courteous and sympathetic toward us and our work; and yet always, somehow, there was a barrier at the point of personal experience. But this time he threw all barriers aside. He had found the Lord. He had found Jesus. He was rejoicing in him. He rose up and called for his Bible and a copy of 'Steps to Christ.' He said, 'I have had such a good time studying this book.' I was astonished, and I said to him:

"Mr. Plummer, how did this come to you?"

"He said, 'All alone out on the veranda—all at once, while I was thinking of Christian experience and of my past life.'

"And as he talked, I thought, 'He is not talking about the doctrine of Christ, or the intellectual side or form of the truth; he is talking of an experience; he is talking of things that no one can talk of without experiencing them. He is not telling of anything that he has learned from any one else; he is talking of a rich experience in Christ—a Christian experience.'

"Naturally, it was almost a shock to me to receive such a greeting, for I had not been prepared in my own mind for such a change. Very quickly he began

telling about his regret at the years he had refused to yield, and spoke of the times when brethren had talked with him. He said, 'Oh, if I had only yielded then. I cannot understand why I did not. I cannot understand why I have lost these years.' He spoke a bit regretfully. I gave him the text, 'I will restore to you the years that the locust hath eaten.' He wanted to know where it was, and I turned to Joel, and read to him God's good promise: 'I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmer worm, my great army which I sent among you.' He wanted to mark it in the Bible which he had there. Then he spoke of his thoughts toward the future, of his plans, and he said: 'I have got to study hard. I do not know this truth as you and the other brethren know it. I have got to study, and I want a new Bible.' As we talked, I told him of the text which says that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. He said, 'I am going to tell it to everybody. I long to tell everybody about it.'

"Well, as we talked, I told him I thought we all had hoped that a man who was so friendly with us, and so friendly toward the truth, would some day be one of us, and one with his companion in the service of God. We felt that for him to go through life with the joys of association here, and miss the joys of eternity, would be a terrible mistake. 'Well,' he said, 'I will be there.' And as we talked about that, he said, 'It is such a shame that I did not do it years ago. Others have turned before. Now I am going to go to church and Sabbath school with my wife and children, and I am going to make up for lost time.'

"As the conversation passed rapidly from one point of his experience to another, I thought, 'What a blessing the grace of God is! Here is a complete change. A transformation as truly as

that which the Lord wrought in Paul on the way to Damascus, has been wrought in this man before our eyes.' I spoke to Brother Plummer about the Lord's desiring us to trust him,—and he wanted everybody to trust him, and not be fearful of things,—and we talked of our sure confidence, and of our not worrying about anything to come. I read to him those last verses of Romans 8: 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' And he took fast hold of the thought of the Lord's loving him, of the Lord's power with him, and of the Lord's refusal to be separated from him.

"As I closed my interview we had prayer, with the thought that he would be getting well and strong, and be out again. I could only think as we parted, how wonderfully God had wrought. Almost a shipwreck, and yet he would make the port; he was safe inside the harbor. We thank God that he made the port at last."

A. G. DANIELLS.

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OAKWOOD JUNIOR COLLEGE

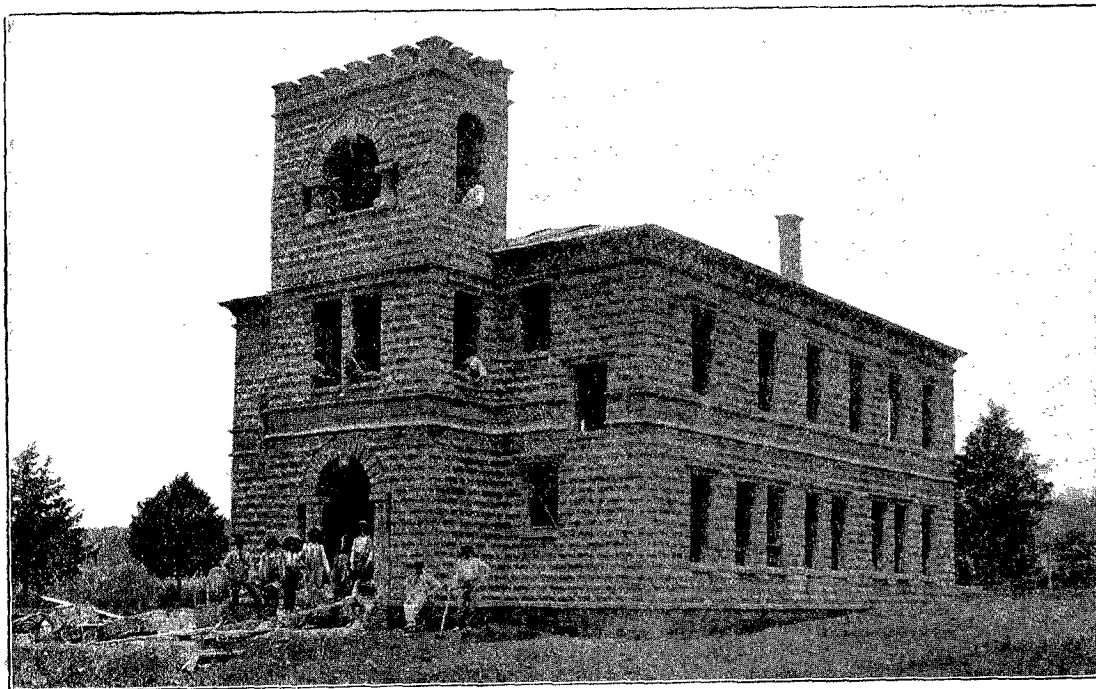
SCHOOL opened this week with eighty-five students present. A large number are detained by cotton picking and colporteur work. There is an excellent spirit present, and the student body is very promising in its attitude toward getting a definite preparation for entering the work in the South. More than one half are in grades from nine to thirteen. Our vacation has been very prosperous.

Our family of thirty-five students has assisted in the production of one of the largest crops in the history of Oakwood. Although the season has been very backward, and the most of the time it has been impossible to labor in the field, yet it is definitely conceded that our prospects for a heavy yield are better than any in this part of the South.

In addition to the agricultural work, the students and teachers have succeeded in effecting several improvements on the school property, among which are the erection of a new cottage, the installation of our electric light plant, and many repairs.

We are looking forward to the most successful year in our history, and trust that next summer will see the largest army of workers yet sent out to work for the Negro population of the South.

J. I. BEARDSLEY.



MAIN BUILDING AT OAKWOOD JUNIOR COLLEGE, HUNTSVILLE, ALA.

Home Missionary Department

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

DOING MISSIONARY WORK UNDER ADVERSITY

PERHAPS you are inclined to think that all missionary work is done under adversity, and in a certain sense this is true, as our field of activity is the enemy's country, and obstacles from within and without have to be encountered. It is interesting, however, to compare external conditions existing in the United States with those in countries where for centuries the shackles of religious intolerance have been unrelentingly placed upon the liberties and rights of the people. In reading the following paragraphs, let each ask himself the question, What kind of home missionary would I be in Russia? and answer the inquiry on the basis of what is being done to meet the many opportunities in this favored land for sowing seeds of truth and for meeting together for Christian fellowship.

When Elder J. T. Boettcher had charge of our work in Russia, shortly before the climax of the Great War, he wrote as follows concerning our brethren and sisters in Russia and their zeal in the Lord's work:

"So far as I know there is no country in all the world which has such stringent laws against all true gospel work as Russia. Even under the Roman government, Paul could write: 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.' Titus 1:5. That is to say, the gospel workers could move about and finish up the work. As the same writer states in another place: 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.' Acts 15:36. So it seems that they had full freedom to go wherever they pleased.

"But not so in Russia. The law in Russia does not recognize a union conference or a local conference or a mission field. It is therefore impossible to hold sessions such as our constitution calls for. Young people's meetings, children's meetings, revivals, etc., are not allowed. Yet we have a number of such gatherings all over the field. Of course we must run the risk of coming in conflict with the police at every turn. Canvassing is difficult, for without the permission of the authorities, all the belongings of the canvasser can be confiscated, and he be put into prison. We are not even allowed to hold a common committee meeting.

"As I am not allowed to go to the villages to conduct meetings, I call the workers and church elders to some secret place, and instruct them how to work for God. It is remarkable how the news of my arrival in a place spreads. The word is quickly passed from one believer to another, and in a short time every person knows about it. These meetings have proved a great blessing to the cause. I could do much by correspond-

ence, were it not for the fact that most of my letters are read by the authorities before they reach the people. So our work must be done by the spoken word.

"Not long ago one of our Bible workers visited his birthplace. The neighbors came together and wished to hear the word of God explained. Soon the priest learned that people were assembled in the home of the father of this Bible worker. The police was called, and our brother was prosecuted, on the ground that he was compelling people to leave the Greek Church, speaking against the so-called holy pictures of the saints, and profaning the crucifix and the Christian faith. He was put in prison, where he was treated like a murderer, and kept there on trial for five months, at the end of which time he was found innocent and set free. Five months is a long time in such a place as a Russian prison.

"One of our ordained ministers was preaching in one of the cities. Night after night zealots of the Orthodox Church came and caused disturbance. Finally the minister complained to the city mayor, but was not heard. Afterward the zealots complained against the minister on the old ground of profanity toward the church. The house of worship was at once closed, and the minister prosecuted. At the trial, over sixty witnesses testified in favor of the minister, and yet the man was sentenced to imprisonment. The trial was conducted behind closed doors, and lasted three days and a night.

"The work in the villages is still more difficult than in the cities. There the police have full control, and the poor people have no one to whom they can appeal. Even if an appeal were possible, the police would make further living in the village unbearable. To illustrate the case, I will relate what happened in a village where we have a company of fifty-six believers. A brother writes:

"We are watched closely by our neighbors, and also by the police and an Orthodox missionary, who seem to have nothing else to do. When night comes, we close our window shutters—something the people, as a rule, do not do here. The neighbors inform the police that we are going to assemble for a prayer meeting, and soon the constable comes and hides somewhere near by where he can watch our house. He stays until eleven and twelve o'clock, when, seeing that no one comes, he goes away. After he has gone, we then come together, our meeting sometimes not beginning until one o'clock in the morning. Some of the people who were formerly against us, join our little band and promise before God to serve the Lord, not minding the punishment of the police.

"One day the church elder was engaged in personal work for a Jew, and was called to appear before the officer. He was taken by force, and had to stand a long time without an overcoat, although the weather was bitter cold. A bell was rung to call the people together. The officer requested all those who denied the Orthodox religion to step forward. This church elder was the first to do so, followed by his two sons and some of the other brethren. He was then requested to make a speech concerning his disloyalty, every word being watched to find some cause for imposing a heavy penalty."

"The question may be asked, How is it then possible to do anything at all for the spread of the true gospel principles? If it were not for the help of a mightier power than human laws and earthly government, nothing could be done. It is hard telling how we do it, because we dare not work according to any fixed plan. We go ahead, asking God to guide our footsteps day by day, and he does it in a wonderful manner. During the last four years [prior to 1914] we have taken into the church 3,047 members. Our tithe has more than tripled since Russia became a union conference. The truth has extended as far south in Russia as the Persian border.

"In one settlement, near Mt. Ararat, there are one hundred thirty church members. These people, being unorthodox in their religion, were banished to this far-off place behind the mountains, among the Tartars and Mohammedans, whom it was thought they could not contaminate. Here the truth found them through one of our canvassers. There are hundreds of children and young people in this settlement who must hear the message. We see great possibilities for the spread of the truth in Russia, even under the adverse circumstances which surround us."

Writing under date of Sept. 8, 1919, from Clinton, Mo., Elder Boettcher adds to the above report the following paragraphs as to the present conditions in Russia:

"Since the overthrow of the czar régime, conditions have somewhat changed. Especially is this true of Siberia, where more law and order are maintained. The Baltic Provinces are also accessible, but no word has come to us from central Russia for more than one and one-half years. We have no knowledge as to the welfare of our workers, whether they are dead or alive. We are hoping almost against hope that God will have protected them from harm and danger.

"One of the church elders from the Baltic Provinces who had been right in the midst of the troubled upheavals, tells us that ammunition warehouses exploded in their neighborhood, that there were fires to the right and to the left of them, but God kept him and his family safely through it all. While working at his trade as electrical engineer he preached the truth occasionally, and thirty-eight souls have embraced the message through his efforts. On account of the scarcity of laborers he has given up his business and devotes all his time to missionary work. He used to have a large income, and employed from twenty to forty hands in his shop, but the needs of the hour appealed to him so strongly that he laid it all on the altar of sacrifice to gain souls for the Lord. This is the spirit that wins out, and we have many such devoted brethren in Russia."

C. V. LEACH.

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TWO WAYS OF TREATING DARKNESS

"THE light shineth in darkness." John 1:5. This is God's way of treating darkness. There are two ways of treating darkness, man's and God's. Man's way is to attack the darkness. Suppose this hall where we are were quite dark, all shuttered up, and suppose we were new on the earth, and not

familiar with darkness. We want to hold a meeting. But how shall we get rid of this strange darkness that has come down over everything? Let's each of us get a bucket or pail or basin, and take some of the darkness out. So we'll get rid of it, and its inconvenience.

And if the suggestion were made seriously there might be talk of putting the suggester in a certain sort of institution for the safety of the community. Yet this is the way we go at the other darknesses, the worse moral darkness.

God's way is quite different; indeed just the exact reverse—*let the light shine*. The darkness can't stand the light. If the hall were quite dark, and I scratched only a parlor match, instantly as the little flame broke out of the end of the stick some of the darkness would go. It's surprising how much would go, and how quickly. The darkness can't stand the light. It flees like a hunted hare before a pack of hounds.

There may be times when action must be taken by a community against certain forms of evil, so damnable, and so strongly entrenched, and so threatening to the purity of home and young and of all. But note keenly that this is incidental. It is immensely important at times, but it is distinctly secondary. The great simple plan of God is this: *Let the light shine*. The darkness flees like a whipped cur, tail tightly curled down and in, before the real thing of light.

Let me ask you a question. Come up a bit closer and listen quietly, for this is tremendously serious. And it's the quietest spoken word that reaches the inner cockles of the heart. Listen: Is it a bit dark down where you live? morally dark? spiritually? How about that? in commercial circles and social and fraternal, in church and home and city and neighborhood? Is it a bit dark? or have I found the garden of Eden at last before the serpent entered?

Because if it be a bit dark,—softly, please; let me say it very quietly, for it may sound critical, and I would not have that for anything; we are talking only to help, though sometimes the truth itself does have a merciless edge,—if it be a bit dark, does it not suggest that *the light has not been shining as it was meant to?* for where the light shines the darkness goes.

For, you see, that is still God's plan for treating darkness. It is meant to be true today of each of us,—*"The light shineth in darkness."* Of course, we are not the Light. He is the Light. But we are the Light-holders. I carry the Light of the world around inside of me. And so do you, *if you do*. It is not because of the "me," of course, but because of the great patience and faithfulness of him who is the Light. A very rickety, cheap lantern may carry a clear light, and the man in the ditch find good footing in the road again.

You and I are meant to be human lanterns carrying the Light, and letting it shine clearly, fully out. And you know when some one else is providing the light the chief thing about the lantern is that the glass of the lantern be kept clean and clear so that the light within can get freely out. The great thing is that *we shall live clean, transparent lives* so the Light within may shine clearly out. We may live unselfish, clean, Christly lives, by his great grace. And through that

kind of lives, the Light itself shines out, and shines out most, and most clearly. . . .

Is it a bit dark down where you are? *Let the Light shine*. Let the clear, sweet, steady Jesus-light shine out through your true, clean, quiet Jesus-swayed and Jesus-controlled life. Then the darkness must go. It can't stand the Light. It can't withstand the purity and insistence of its clear, steady shining. And the darkness *will go*: slowly, reluctantly, angrily, doggedly, making hideous growling noises sometimes, raising the dust sometimes, but it will go. It must go before the Light. The Light is resistless. This is our Lord's wondrous plan *through* his own, and his irresistible plan *for* the crowd, and his plan *against* the prince of darkness.—*S. D. Gordon, in "Quiet Talks on John's Gospel."*

Religious Liberty Department

C. S. LONGACRE Secretary

FIFTIETH ANNIVERSARY OF THE NATIONAL PROHIBITION PARTY

THE National Prohibition Party held its Fiftieth Anniversary Convention on September 1 and 2 in the large auditorium of the Hotel Morrison, of Chicago, Ill. It was a very notable gathering. Some of the aged pioneers of the old party who were present at the first convention fifty years ago, when Neal Dow was first nominated as presidential candidate for the party, were present at this gathering. Most of the great temperance workers, not only of the National Prohibition Party but of other temperance organizations, were present at this convention.

Many interesting reminiscences of the past were recounted by the old veterans. It was a rather bitter pill for the leaders of the party to swallow, that national prohibition finally triumphed without the triumph of the party in politics. Many acknowledged that they had too many questionable reforms, which did not take well in politics, harnessed to the party. One of these reforms was a Sunday-law-enforcement plank in their platform. After some interesting correspondence with the leaders of the party upon this subject, just before the convention was held which nominated Governor J. Frank Hanly as Presidential candidate, for the first time in the history of the party the Sunday legislation plank was eliminated from the party platform, and this was the year the party polled the largest number of votes for their candidates.

On account of my past activities in the prohibition movement, the chairman of the executive committee of the National Prohibition Party, Dr. V. G. Hinshaw, extended to me a personal invitation to be present during the fiftieth anniversary celebration and also to participate in the reorganization plans for world-wide work in the future. I accepted the invitation, and attended all their executive council sessions. To my utter surprise, Dr. Hinshaw listed me as the first speaker on the program for the mass meeting on the last night of the convention. The subject assigned me

was, "The Temperance Work Seventh-day Adventists Are Doing Throughout the World, and the Need of Such Work." This gave me an excellent opportunity to present our world-wide work to the leading temperance workers in every State of the Union. Dr. Wilbur Crafts, who followed me on the program, congratulated me most heartily on the excellent work we as Seventh-day Adventists were doing in disseminating temperance literature from house to house, not only in this country, but throughout the whole world. Mrs. Richards, the president of the W. C. T. U. of the State of Ohio, and Dr. Clinton Howard, "the little giant" temperance orator of America, were the other two speakers of the evening.

The National Prohibition Party reorganized itself for world-wide work, not as a political party, but under a separate organization known as The Prohibition Foundation Fund. The Prohibition Foundation Fund is a legal corporation which receives funds for the purpose of carrying on prohibition agitation in other countries outside of the United States, but under the control of the executive committee of the National Prohibition Party. Large sums of money have already been contributed to this Foundation Fund for this purpose by people who are interested in the world-wide work. Governor Hanly said he was glad the Prohibition Party did not force national prohibition upon this country twenty-five years ago, because the people were not ready for it then; that it came at last, not through any party's forcing it upon the people, but through the peaceable process of education and enlightenment by the truth. And then with great emphasis he thundered: "Ye shall know the truth, and the truth shall make you free."

Would to God that all reformers might learn this lesson. The only genuine and permanent reform is the transformation and freedom which the truth itself brings to the heart and conscience of the individual. Force may effect a temporary prohibition, but truth sets men free forever. Our mission is to make the truth known among men. Let us continue the good work of seed sowing. The truth—the awful truth—about John Barleycorn will win in other countries as well as in the United States. The silent messengers of truth will bring forth an abundant harvest and win a glorious reward for the cause of humanity. God wants to sober up the world long enough for it to hear his last message before the end of all things. The whole world is about to hear the greatest message that God has ever submitted to the consideration of men, and he wants the world to decide for or against the truth of his message with sober minds and clear convictions. Our duty is to make the world sober and deliver to it the last message of hope and salvation. God thinks in world terms. "The field is the world."

C. S. LONGACRE.

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ELDER A. F. PRIEGER reports the baptism of three persons at Sioux Rapids, Iowa, stating that he has administered this rite to fifteen persons during the last five weeks. Elder A. L. Miller writes of the baptism of four new believers at Grinnell, three at Eddyville, and nine at Ottumwa.

Appointments and Notices

PUBLICATIONS WANTED

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

Mrs. John E. Souders, Wamego, Kans.
J. M. McLaughlin, Flat Rock, Ala. Tracts and papers.

John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of publications, especially current numbers of Present Truth and Signs.

ADDRESS WANTED

Mrs. J. C. West, Swanville, Minn., is anxious for information concerning the whereabouts of L. R. Babylon, formerly of Sheridan, Wyo.

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.

Prayer for restoration to health is asked for by an afflicted sister in California.

"Please pray for the conversion of my wife and children," is the plea of a brother.

"Please pray for a youth who is being led astray by evil companions," writes an anxious mother.

A brother and sister in Idaho ask prayer for the healing of their 14-year-old daughter, who is suffering from dropsy.

A sister, writing from Oklahoma, asks special prayer for the conversion of her sister, and for the strengthening of her own faith.

"Please pray for the conversion of certain friends, and for the healing of two sisters who are very ill," is the request of a Wisconsin sister.

This request comes from Oklahoma: "I want to ask an interest in your prayers for my mother, who was once in the truth, but has now taken up Christian Science."

LOMA LINDA TRAINING SCHOOL FOR NURSES

The Loma Linda Training School for Nurses will begin a new course on Jan. 1, 1920. Write for information to the Superintendent of Nurses, Loma Linda, Calif.

Beginning Jan. 1, 1920, the Loma Linda Training School for Nurses will give a review course of six weeks to nurses planning to take the State board examination which is held the third Wednesday and Thursday in February. Nurses wishing to take this course will please write to the Superintendent of Nurses, Loma Linda, Calif.

Elizabeth Chapman, R. N.,
Supt. Training School.

ANNUAL MEETING OF THE MICHIGAN SANITARIUM AND BENEVOLENT ASSOCIATION

The twenty-second annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the chapel of the Battle Creek Sanitarium, on North Washington

Avenue, Battle Creek, Mich., Tuesday, Oct. 21, 1919, at 3 p. m., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting. By order of the board of trustees.
George E. Judd, Sec.

"THANKSGIVING ASSURED"

For the turkey, the last Thursday in November might well be named Life-taking Day. And in the same way to many a person our popular fall holiday suggests no inspiration to praise nor assurance of happiness. It all depends on the point of view. Read in this article, by Agnes Lewis Caviness, how one mother filled the empty places and widened the walls of her home, making her Thanksgiving produce "a hundredfold."

AND WHY BE THANKFUL?

The November Watchman pours forth abundant suggestions in the following featured articles:

For an Imperishable Kingdom. Using the same material with which men have failed—human beings—God will found a kingdom immovable and eternal. Read "The Kingdom That Shall Not Be Destroyed," by G. B. Thompson.

For an Omnipotent King. An editorial, "What Think Ye of Christ?" places the reader squarely before the most momentous question facing the world today.

For a Just Verdict of Life. All a straight



man wants is a fair decision on his motives and actions, a chance to stand for what he is. He will be glad to know the facts concerning "The Judgment of the Church." Carlyle B. Haynes sets forth the prophetic view of the issues of Heaven's tribunal.

For a Life Beyond Death. The transcending glory in the doctrine of the resurrection is given new beauty and import in "Shall We Mourn Forever?" by D. H. Kress.

For a Plain Path to Efficiency. We all want efficiency, and more and more of it, for it is absolutely essential to success in any kind of work these days. But perhaps we have been trying to jump to it. Arthur W. Herr, M. D., in "First Steps in Personal Efficiency," tells the amateur just where to begin. It's surprisingly easy.

For the Secret of Peace. You wouldn't suspect that the common honey-bee knows by instinct the very secret that the peace envoys at Paris have been spending months of time and millions of money to find out. But it is so. Let Floyd Bralliar tell you in "The Secret of Tranquillity," a bee story without a sting.

For Service at Home and Next Door and a Thousand-and-one Commonplace Blessings. Read about a host of thanks-compelling joys that are thrown in our way every day, in Martha E. Warner's convincing little story, "Wanted, Volunteers for the Home Guard." In addition to all the foregoing the November Watchman Magazine is crowded with fresh, gripping material that you like to read.

IF THANKSGIVING IS A MATTER OF DINNER

The November pictorial section attractively portrays the true spirit of the greater, higher Thanksgiving,—a Thanksgiving that is more

truly American, because it is more than American,—a Thanksgiving extension to all the world.

Order from your tract society.

OBITUARIES

McMinn.—Sister Sara J. McMinn, of East San Diego, Calif., died Aug. 17, 1919, aged fifty-eight years. She was a native of Canada.
W. M. Healey.

Ross.—Died at Paradise Valley, Calif., Aug. 27, 1919, Mrs. Elizabeth Ross, a native of Iowa, aged sixty-nine years. Four of her six children survive. Sister Ross was a member of the Seventh-day Adventist Church for forty years, and fell asleep in hope of a soon-coming Saviour.
W. M. Healey.

McAlexander.—Brother William McAlexander, of National City, Calif., was struck by an automobile while on his way to work, and instantly killed, Aug. 21, 1919. His age was twenty-seven years. He is survived by his wife and one child, his parents, and brothers and sisters.
W. M. Healey.

Gilbert.—Lela E. Brown was born in Peru, Iowa, Dec. 31, 1885. She was united in marriage to Arther M. Gilbert, and in 1914 they became members of the Seventh-day Adventist church at Minatare, Nebr. Her death occurred Aug. 22, 1919, but she sleeps in Jesus, and her husband and three children sorrow in hope.
G. W. Berry.

Lovestedt.—Johanna Lovestedt was born in Sweden, April 28, 1860. She came to America in 1882, and was married to Andrew Lovestedt at Red Oak, Iowa, May 29, 1882. Sister Lovestedt accepted the third angel's message in 1891, and was a loyal, devoted member of the Seventh-day Adventist Church until her death, which occurred at Chico, Calif., Aug. 27, 1919. Three sons and four daughters mourn.

Clarence Santee.

Conant.—Died at his home in Redlands, Calif., May 9, 1919, Albert Eugene Conant. He was married to Miss Marie New, June 5, 1909, and together they entered the medical evangelist class at Loma Linda, Calif., but failing health compelled him to leave his work unfinished. He was a patient sufferer, and fell asleep in bright hope of a part in the first resurrection. His devoted wife, his aged mother, and two brothers mourn.

William Butler.

IRENE FRISBIE MUNSON

Irene Viola Frisbie was born July 29, 1888, in Oakland, Calif. She was baptized at the age of thirteen, and became a member of the Seventh-day Adventist Church. She completed the nurses' course at the Loma Linda Sanitarium, after which she acted as head nurse of that institution for two years. She was married to Melvin Munson Jan. 14, 1917, and they accepted a call from the Mission Board to come to Malaysia, he to act as editor of the Malaysian paper. They made their home in Java for two years, coming to Singapore Dec. 30, 1918. She passed away May 31, 1919, at the General Hospital, Singapore, after an operation which was followed by serious complications. In her work in Loma Linda she was most capable. As a missionary she was greatly loved by the native people and by all others who made her acquaintance. In her last sickness she was a patient sufferer and gained the esteem of the hospital staff.

Sister Munson gave her life for the work in the islands, where there are still millions who have not heard of the Saviour of men, and we believe that only eternity will reveal what has been wrought through her life. Every soldier that falls is only a call to others that there is a vacant place in the ranks that must be filled by some one else. She leaves to mourn, a husband and two infant sons—Eugene Alvernon, aged sixteen months, and Ralph Earl, aged seven weeks; a father and mother, at Lodi, Calif.; a brother, at Lodi, Calif.; and a sister, at Loma Linda, Calif. Services were conducted by the writer, assisted by Elder K. M. Adams. The remarks were based on Psalms 91:12, a promise which gave our sister courage as she went to the operating table, and in her further sickness.

J. W. Rowland.



WASHINGTON, D. C., OCTOBER 9, 1919

EDITOR . . . FRANCIS MCLELLAN WILCOX

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J. L. SHAW . . . E. E. ANDROSS

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

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

M. D. Wood, of Kalyan, West India, writes that reservations had been made for himself and his wife to return to the States by way of China the last of August.

* *

THE brethren in Shanghai notify the General Conference of the return to the United States from Malaysia of Brother Melvin Munson and his two motherless little ones. He left Shanghai July 29.

* *

JUST as we go to press Elder W. A. Spicer is greeting the friends in Washington, having just arrived from his more than a year's tour, accompanied by his wife, through Australia, China, Manchuria, Korea, and Japan.

* *

FROM a letter from Brother M. N. Campbell we learn that the British Union has recently sent out three couples to strengthen the work in West Africa. These are Jesse Clifford and his wife, to Sierra Leone; W. H. Musgrave and his wife, to Nigeria; and Brother and Sister William McClements, to the Gold Coast.

* *

LEAVING San Francisco September 27, another company of missionaries sailed to the Orient. Most of them are bound for India. One, Brother Chester Rogers, formerly of the Review and Herald, goes to China to act as private secretary for Elder I. H. Evans.

The following couples make India their field of labor:

E. B. Jones and his wife and Mr. and Mrs. W. A. Scott, of Washington, D. C., who have labored for some years in the Review and Herald Publishing House. These brethren are greatly needed in Lucknow to superintend the publishing work there, as the accidental shooting of their superintendent leaves the office without a manager. Brother and Sister Arthur E. Nelson, of Nebraska, and Earl B. Reynolds and his wife, of California, complete the company.

The Mission Board is greatly pleased to be able to send on to India these new recruits so greatly needed over there. Let us remember in our prayers these young missionaries en route to their fields of service.

WE were glad to greet Elder E. E. Andross again in Washington after his long absence in the Far East. He was able to get across from England by booking third class; and when on the boat, he arranged for a transfer into second class. He thus reached the States in time to attend the Autumn Council at Boulder.

* *

BROTHER W. B. WHITE sends on the good word that two new mission centers are being opened up in South Africa, one in Bechuanaland, by W. H. Anderson and his wife, and one among the Zulus in Swaziland, by Brother Joel C. Rogers and his wife. These are unentered language areas, in which we shall all be interested and concerning which we shall learn more as the work progresses.

* *

TWENTY-ONE HUNDRED IN FIVE MINUTES

AT the recent camp-meeting held in Moncton, New Brunswick, for the Maritime Conference, the new book, "Epidemics," was mentioned in a meeting where forty-five persons were present, and in five minutes 2,100 of these books were ordered. In addition, we were informed that two persons not at that particular meeting, would use 500 each of this book. As all indications point to a return of influenza this fall, our people are taking hold of the sale of this valuable book in the interests of humanity. The slogan should be, "One in every home."

J. W. MACE.

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JOY IN INDIA

IT was a very happy time for us in India when the S. S. "Santa Cruz," about the middle of May, brought us a band of missionaries, eight in number, who had come to take up work in this land of darkness. Most of these were returning from furlough, Elder G. F. Enoch and Miss E. Reid to take up work again among the Marathi people, settling in Bombay; Miss Shryock, returning to her work among the Hindustani people of North India; and Brother Jewell, to do nursing, and for a time to be connected with Dr. H. C. Menkel at Simla. Brother and Sister A. J. Denoyer are now hard at work again in Burma. Brother and Sister R. A. Hubley, with their little one, have come all the way from cold Newfoundland to take up work in a new field. They are connecting with the work in the Bombay Presidency, Brother Hubley to have charge of the English evangelistic effort.

Bombay is to be congratulated on the good help it has secured. It is an important city, the "gate to India." It is very encouraging that we can have this efficient band of workers stationed there. We feel sure that a good interest will soon be developed in Bombay.

Could the readers of the REVIEW know what joy was brought to the toiling workers in India by the advent of this band of missionaries they would feel somewhat repaid for the sacrifice it called forth to send them. And could these same readers know fully the needs of India, there would be many prayers offered and more sacrificing done to still further build up the work in this land of superstition. Think of the more than

18,000,000 Marathi-speaking Indians and only a little handful of workers! Let us have another day of rejoicing in India. Send us another band of missionaries.

J. E. FULTON.

* *

SANITATION AND SALVATION

THE first missionary to the Gentiles saw clearly the relationship between sanitation and salvation, when in his letter to the Thessalonian Christians he prayed that their "spirit and soul and *body* be preserved entire." [1 Thess. 5: 23, A. R. V.] The non-Christian world is an unsanitary world. It is still true that "my people perish from lack of knowledge" of the simplest elements of sanitation.

In India the mortality of children is seven times greater than in England. The average life is twenty-two and a half years. In Calcutta, which is the medical center of India, 62 per cent of the people die with no medical attention. In Africa the missionary has been the apostle of sanitation. In China he is today a leader in sanitation.

At Chefoo, an interesting experiment was carried on last year. Teams, numbering five, three Chinese college graduates, one an ordained man, and two foreigners, one of them a physician, visited city after city. They were accompanied by a force of volunteer workers, preachers, Bible women, and church members. Lectures on education, fundamentals of hygiene, the evil of superstition, the prevention of tuberculosis, the harm of early marriage, the evils of foot binding, and the message of the gospel, were given. In the charts used was one in which the pulling of a string released a black band of cloth upon which were white skulls showing the death rate per annum. When the Chinaman, who deals in the concrete, saw America with only fourteen skulls and China with forty, he had learned his lesson. The experiment has proved a great success, and is being tried on a very large scale throughout China. In Hainan, by the use of slides and talks, much has been done to remove the filthy condition of the streets, to show the right disposal of refuse, how to drive out the mosquito, and how to do away with the Chinese stove with its smoke and filth.

In India great advance has been made. In the Montagu-Chelmsford Reform report, which stirred India to its depths last year because of the reforms advocated, the following significant statement occurs:

"It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals, and sanitation."

In view of the widespread interest in the reform movement in India and the accurate knowledge of conditions displayed in this report, this statement is most suggestive of the work which the missionary is doing in linking sanitation with salvation.

A few years ago the king of Siam was greatly disturbed because the death rate exceeded the birth rate. He applied to one of the American Presbyterian missionary physicians. Vaccination was suggested. It was made compulsory, and soon the birth rate exceeded the death rate.—A. Woodruff Halsey, in *Bulletin of the Kansas State Board of Health*.