

The Advent Review and Sabbath Herald



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No. 43

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

COME UNTO ME

The above is a facsimile of the cover of the 1920 Morning Watch Calendar

Educational Department

W. E. HOWELL Secretary
O. M. JOHN Assistant Secretary

THE OPENING OF OUR SCHOOLS

VERY encouraging reports are coming in regarding the opening of our colleges and academies and seminaries. Pres. C. W. Irwin, of Pacific Union College, writes that up to the end of the first week 302 students had been enrolled, with the proportion of college to academy students about 2 to 3. This is 31 more than at the same time last year. The straits to which they are put to accommodate all the students in both living quarters and classrooms may be seen from President Irwin's own words in a recent letter:

"We have filled the large cottage north of North Hall with younger students and have in that building now one more than its capacity. The West Hall lacks two of its capacity, and they expect to come today. The North Hall is full, with four or five boys in the guest chamber, awaiting a chance to get into a room. We have six girls outside in a cottage, although we could get them all in the girls' dormitory, if we did not make provision for a number of other girls who have reserved rooms but are a little late in getting here. We have cut down several tables in the dining-room so as to make them take up less space, and have been able to get 33 tables in the dining-room. We are now running four lines through our cafeteria, in order to get them in as quickly as possible.

"Several of our classes have run up to a membership of 50 already, and it will be necessary to divide some of the largest ones. This is the largest number of students that we have ever had at the opening of school; in fact, I think by the time we finish our classification today we shall have 25 or 30 more than last year on the same day. We would have had more than this, but we have turned away a good many of the students. We sent five or six away even after they came to the school. We have refused to take quite a large number of others who ought to be in the academies. We understand that the outlook for a full attendance in the academies is bright, and it looks as if our school facilities in the Pacific Union Conference would be taxed to their limit this year."

Elder William Guthrie, president of Emmanuel Missionary College board, wrote on the opening day of the school as follows:

"You will be interested to know that this afternoon at three o'clock there were 72 boys in the new dormitory. They have been coming in on every car since, and at 4:30 we received the four-hundred-first application for admittance into the school. This of course is not assurance that there will be 400 students present at the opening of the school, but with the number living near by who have not signed up, it is a pretty strong indication that we shall open with an attendance pretty close to 400. I am more perplexed than I was last year to know what to do with these dear good boys and girls. I think we shall be able to handle them, as far as dormitory room is concerned, when

our new building is complete. That will be two weeks yet anyway, for we have a great amount of work to be done besides the outside work; but what we are to do for chapel and classrooms I cannot imagine. We have 311 seats in the chapel, including the anteroom next to it. With 400 students, I am a little perplexed to know just how to seat all in these 311 seats without getting them somewhat tangled up. I wish you would solve the proposition for me in your next letter. There can be no question but that another year we shall be forced to build a chapel."

On the opening of the various academies in the Lake Union, Elder Guthrie writes as follows:

"Word received from Holly last evening announces the girls' dormitory more than full. It is true the academy is building and will have more room later on, but until that time it will be hard to take care of its students. Cedar Lake is running over, and Bethel is entirely inadequate at present until the new dormitory is finished. I have not definite information from Fox River, from Indiana's school, and from Walderly. Battle Creek has more than 300 students in attendance at the academy. It appears now that the Lake Union will enroll at least a thousand more students than last year. This I think will pay us for our campaign and will help us to supply some of the needs in the fields outside of the Lake Union."

Secretary W. C. Flaiz, of the North Pacific Union, writes that there is a good prospect that the new academy of twelve grades, at Auburn, in Western Washington, and the Meadow Glade and Mount Vernon schools will all be full, and that they ought to have another ten-grade school in the northern part of the State. On the general prospect throughout the union he writes:

"Prospects are that every school, from the first grade up, college and all, will be filled to bursting. We have rented the largest house in town for the overflow from the girls' home, and are erecting a building 24 x 100 feet, all in one room, for temporary housing for the boys."

Prin. L. R. Anderson, of Maplewood Academy, says in a recent letter:

"I am glad to tell you we have the banner enrolment in the history of Maplewood Academy. We had 90 present at the first exercise. More than 100 have enrolled now. They are an earnest, ambitious class of young people."

Washington Missionary College has opened with approximately the same enrolment as last year. Though I have had no direct word from South Lancaster, I have learned indirectly that Lancaster Junior College is overflowing with students, more than ever before.

It is gratifying indeed to see the enrolment in our schools steadily increasing. The chief concern of every educator who writes about the attendance in his particular school is that the management may keep the spiritual tone and the intellectual quality of the work done, fully up to the standard of the increasing numbers. As the attendance in these larger school centers increases, there will be all the greater need of unceasing vigilance to keep out evil influences. Every teacher should count it a privilege to come into individual contact with students for the personal help he may give.

We are living in a time when the demand for trained men and women is greater than ever before. We look to our schools for a larger and better product the present year than at any time in the past.

W. E. HOWELL.

* * *

UNION COLLEGE, at College View, Nebr., opened with an enrolment of nearly four hundred students. Word from that center says: "Everything is filled up, and more students coming. Places must be found for them in town. We are in great need of additional dormitory facilities for our boys."

* * *

FROM the Clinton Theological Seminary comes word that they have the largest attendance in the history of the school. A recent visitor at the school writes: "One hundred eighty-five students are enrolled, and they are a fine body of young people. Their goal is an enrolment of 275. The new normal building has been inclosed, and they are holding sessions of school in it. This, with other improvements, represents an additional investment of nearly \$10,000 during the last few months."

* * *

ELDER R. A. UNDERWOOD, president of the Central Union Conference, reports that the school in Enterprise, Kans., opened with a good enrolment. Speaking of the improvements made in the institution, he says: "The basement of the girls' dormitory has been rearranged to make a convenient dining-room. The boys' dormitory is having a porch built on that will make of it a very beautiful structure. The school building itself has been refloored, and the whole building so brightened and so changed that one would hardly know it was the same place we looked at before purchasing. The chapel will accommodate, when they are seated, at least 250 persons. We are contemplating the erection of a new laundry. The farm is extraordinarily good land."

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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 Gospel: Its Purpose and Means of Fulfilment

THE gospel is comprehended in the life, words, and works of Jesus Christ. He stands as its great central figure, as the chief corner-stone of its super-structure. With him it begins, and he is its life, light, and power. The purpose of Christ is the purpose of the gospel.

The reason for Christ's manifestation in the flesh, is plainly declared by the Scriptures to be to save men from sin, to restore to them the innocency lost in the fall, thus bestowing upon them everlasting life and happiness. The glad tidings of great joy announced by the angels to the shepherds of Galilee were based upon the fact that unto them was born that day in the city of David a Saviour, Christ the Lord. Gabriel declared concerning Mary, "She shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21. Paul declares in his letter to Timothy, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. And our Lord himself declares, in his first recorded sermon, in applying to his own mission the words of the prophet:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4: 18, 19.

Of the work to be wrought by this gospel of grace the apostle thus writes to Titus:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 11-14.

The gospel is designed to take out of the nations of men a people for the Lord. Acts 15: 14. This is also shown in the words of the great commission: "Go ye into all the world, and preach the gospel [make disciples] to every creature." Mark 16: 15. Thus is the object of the gospel plainly stated in the Scriptures of Truth.

But to understand how the gospel accomplishes this purpose, its character and the nature of its work must be studied.

To every Bible student it must be evident that the gospel is spiritual; hence its promotion must be by spiritual means. Says the Saviour, "The words that I speak unto you, they are spirit, and they are life." John 6: 63. Writes Paul to the Corinthians:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2: 12, 13.

The gospel pertains not to the external alone, but to the internal as well. It has to do not only with man's outward acts, but with the prompting motives of those acts, and with the secret thoughts of the heart. (See 1 John 3: 15; 2 Cor. 10: 5; Col. 3: 5; and other scriptures.) Being thus spiritual, only the Spirit of God can make of it a proper application, or determine when it is accomplishing its work.

It can be promoted only by spiritual means. For such promotion the Spirit of God is given. That Spirit draws men to Christ (John 12: 32); reproves the world of sin, of judgment, and of righteousness (John 16: 8); leads into all truth (verse 13); and takes of the deep and hidden things of God, and reveals them to the believer's spiritual sight (1 Cor. 2: 9, 10).

It will thus be seen that the gospel is spiritual. It has its application even to the smallest minutiae of life, taking into account the thoughts and intents of the heart. Only he who can discern the prompting motives of the outward actions can properly apply the spiritual truth contained in the gospel of our Lord. For a man to attempt its application is to make himself a Saviour, and claim equality with God. Christ only, through the agency of his Spirit, can accomplish in the hearts of men his purpose.

The accomplishment of the gospel purpose demands creative power. Redemption is re-creation. The image of God in the soul, obliterated by sin, must be restored by creative energy. Says the Scriptures: "Be ye transformed by the renewing of your mind." "We are his workmanship, created in Christ Jesus unto good works." "Therefore if any man be in Christ, he is a new creature." A new life, even the life of Christ, is given the child of God. Gal. 2: 20. In receiving this life we become partakers of the divine nature. 2 Peter 1: 4. Thus is experienced the new birth (John 3: 5), or the new creation, necessary to an entrance into the kingdom of God.

It will be seen that the only power that can promote the gospel in its objective and purpose is creative power. The work cannot be done by fire, or sword; by human resolution, or legal enactment. These may cause conformity in outward life, but without the accompaniment of the spiritual, creative power of God, the heart still remains unchanged and unregenerated, while the outward life at best is but hypocritical assumption. When an attempt is made by material means to accomplish that which can be wrought only by a miracle of saving grace, the power

of divine sacrifice is denied, and men seek by their own efforts to accomplish that which required the sacrifice of the Son of God.

The gospel is based upon love. Love is its impelling power; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As love is the wellspring of the gospel, the basic principle which calls it into existence, so love must be the constraining power in its promulgation. "The love of Christ constraineth us," writes Paul to the Corinthians. The gospel of love cannot be a gospel of force. "Whosoever will," may come; and, equally true, whosoever will, may remain away. To force upon men the gospel of righteousness would be to subvert the principle of free moral agency, which obtains throughout the universe of God. The Lord respects the right of free choice with which he has invested every individual. He regards every man's individuality, hence the language of the gospel is the language of beseeching, not commanding; of drawing, not driving; of love, not force.

Says Christ: "I came not to judge the world, but to save the world." "My kingdom is not of this world." To Peter, on the night of his betrayal, he said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." The language of Christ's ambassadors is, "We beseech;" "We exhort;" "We admonish;" "We pray you in Christ's stead." As Christ himself does not force the will nor compel service, he certainly has not delegated to man the exercise of prerogative over his fellows. Therefore, every attempt of man to seek by legal enactment, or by material means alone, to promote the objective of the gospel of Christ, must signally fail of its purpose. Government may secure conformity of outward action to its requirements, but it cannot renew a right spirit, nor create a clean heart. It cannot deal with spiritual things, nor discern the motives and intents of the soul. He who has all power in heaven and in earth has by virtue of that power commissioned his disciples to proclaim the gospel to all men. His power and presence accompanying their efforts, alone makes the gospel effective: "Lo, I am with you alway, even unto the end of the world." This is the promise to every ambassador of the Lord Jesus. And, drawing power from the unlimited resources of him who is abundantly able to do above all that may be required, the servant has no need to seek help from the arm of flesh. The King of kings and Lord of lords has pledged to him his support and power. To turn aside and seek help from the nations of earth is to prove faithless to his Master, and to deny the efficiency of that power pledged to his support. But, trusting that power, although opposed by all the power of men, he can say, as did the prophet of old, "They that be with us are more than they that be with them." This firm reliance upon God is the power of the church today. To turn from him and seek affiliation with the nations of men is but to deny the power of the gospel of Christ.

F. M. W.

* * *

"AN education is not for making money, but for living life. This is the view of the writer of the Proverbs. It is meant to draw us out of ignorance into wisdom in the conduct of life; and a person is hardly educated who has accumulated knowledge but has missed wisdom."

Deliverance from the Spanish Armada

It was with purpose to subdue a stronghold of Protestantism that Philip II of Spain prepared his great Armada. That his invasion failed was ascribed by the British people to the delivering hand of Providence, and not to their own prowess. In the old verse of William Warner, born in the year of the Armada,

"Howbeit force, nor policy, but God's sole providence
Did clear fore-boasted conquest and benighted thralldom hence."

It was in May, 1588, that the mighty Armada, composed of one hundred fifty ships, set sail from Spain, expecting to be joined at Calais by a hundred flat-bottomed vessels prepared in the Netherlands to carry a vast army to invade England. When at last the Armada was descried heading up the English Channel, the British folk knew that their hour of trial had come. Macaulay's never-outworn lines tell as none others how the warning was spread from Land's End to Scotland's farthest coast:

"Such night in England ne'er has been, nor e'er again shall be.
From Eddystone to Berwick bounds, from Lynn to Milford Bay,
That time of slumber was as bright and busy as the day;
For swift to East and swift to West the ghastly war-flame
spread,
High on St. Michael's Mount it shone: it shone on Beachy
Head.
Far on the deep the Spaniard saw, along each southern shire,
Cape beyond cape, in endless range, those twinkling points of
fire. . . .

"The sentinel on Whitehall gate looked forth into the night,
And saw o'erhanging Richmond Hill the streak of blood-red
light;
Then bugle's note and cannon's roar the deathlike silence broke,
And with one start and with one cry, the royal city woke.
At once on all her stately gates arose the answering fires;
At once the wild alarum clashed from all her reeling spires. . . .

"All night from tower to tower they sprang; they sprang from
hill to hill:
Till the proud Peak unfurled the flag o'er Darwen's rocky dales,
Till like volcanoes flared to heaven the stormy hills of Wales. . . .
And Lincoln sped the message on o'er the wide vale of Trent;
Till Skiddaw saw the fire that burned on Gaunt's embattered
pile,
And the red glare on Skiddaw roused the burghers of Carlisle."

The historian Wylie tells of the famous work of Drake with his little fleet, hanging on the edges of the Armada as it came up the Channel, sinking a boat now and then; and when the Armada was at last in the roadstead of Calais, sending fireships into it by night that startled the great fleet into flight for the North Sea. The fleet from the Netherlands, with its army of invasion, had not been able to join the Armada, as the Dutch easily drew a line of warships along the Netherland coast which the flat-bottomed boats could not pass. Wylie says:

"It was strange that this had not been foreseen and provided against. The oversight reveals the working of a Hand powerful enough by its slightest touches to defeat the wisest schemes and crush the mightiest combinations of man."—*"History of Protestantism,"* book 23, chap. 19.

The vast Armada bore out into the North Sea. Wylie tells how the winds now laid hold of it:

"The mostly rudderless ships could do nothing but drift before the rising storm into the northern seas. Drake followed them for a day or two; he did not fire a gun, in fact his ammunition was spent, but the sight of his ships was enough, the Spaniards fled, and did not even stay to succor their leaking vessels, which went down unhelped amid the waves. . . .

"No sooner did Drake turn back from the fleeing foe than the tempest took up the pursuit, for that moment a furious gale burst out, and the last the English saw of the Armada were

the vanishing forms of their retreating galleons, as they entered the clouds of storm and became hid in the blackness of the northern night. In these awful solitudes, which seemed abandoned to tempests, the Spaniards, without pilots and without a chart, were environed by bristling rocks and by unknown shallows, by currents and whirlpools. They were 'driven from light into darkness;' they were 'chased out of the world.' . . .

"Now they were whirled along the iron-bound coast of Norway, now they were dashed on the savage rocks of the Shetlands, and now they found themselves in the intricate friths and racing currents of the Orkneys. Carried on the tempest's wings round Cape Wrath, they were next launched amid the perils of the Hebrides. The rollers of the Atlantic hoisted them up, dashed them against the black cliffs, or flung them on the shelving shore; their crews, too worn with toil and want to swim ashore, were drowned in the surf, and littered the beach with their corpses. The winds drove the survivors of that doomed fleet farther south, and now they were careering along the west coast of Ireland. The crowd of sail seen off the coast caused alarm at the first, but soon it was known how little cause there was to fear an Armada which was fleeing when no man was pursuing. . . .

"Nor was this the worst; new horrors awaited them on this fated coast. The storm had returned in all its former violence; to windward were the mighty crested billows of the Atlantic, against which both themselves and their vessels were without power to contend; to the leeward were the bristling cliffs of the Irish coast, amid which they sought, but found not, haven or place of rest. The gale raged for eleven days, and during that time galleon after galleon came on shore, scattering their drowned crews by hundreds upon the beach. . . .

"The few galleons that escaped the waves and rocks crept back one by one to Spain, telling by their maimed and battered condition, before their crews had opened their lips, the story of their overthrow. . . .

"The tragedy of the Armada was a great sermon preached to the Popish and Protestant nations. The text of that sermon was that England had been saved by a divine hand. All acknowledged the skill and daring of the English admirals, and the patriotism and bravery of the English sailors and soldiers, but all at the same time confessed that these alone could not have saved the throne of Elizabeth. The almighty arm had been stretched out, and a work so stupendous had been wrought, as to be worthy of a place by the side of the wonders of old time. There were a consecutiveness and a progression of acts, a unity in the drama, and a sublimity in the terrible but righteous catastrophe in which it issued, that told the least reflective that the Armada's overthrow was not fortuitous, but the result of arrangement and plan. Even the Spaniards themselves confessed that the divine hand was upon them; that One looked forth at times from the storm-cloud that pursued them, and troubled them. Christendom at large was solemnized: the ordinary course of events had been interrupted; the heavens had been bowed, and the Great Judge had descended upon the scene. . . .

"The deliverance was a common one to the Protestant kingdoms. All shared in it with England, and each in turn took up this song of triumph. . . .

"It seemed as if the days of Miriam, with their judgments and songs of triumph, had returned, and that the Hebrew prophetess had lent her timbrel to England, that she might sing upon it the destruction of a mightier host than that of Egypt, and the overthrow of a greater tyrant than he who lay drowned in the Red Sea. England began the song, as was meet, for around her isle had the Armada been led, a spectacle of doom; but soon, from beyond the German Ocean, from the foot of the Alps, from the shores of Scotland, other voices were heard swelling the anthem, and saying, 'Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.'" — *Id.*, chap. 23.

King Philip said that he sent his "Armada to fight with men, and not to combat with the winds." But the winds had intervened; and this disaster broke the power of the forces of repression, and proved a turning point in the progress of the world toward light and liberty.

W. A. S.

The Foundation Standeth Sure

OCCASIONALLY we find those in the church who fear that the work of God will not triumph, because they see, or think they see, imperfections among members of the church. If some apostatize from the truth, and walk no more with us, they begin to query whether we are the remnant people of God after all, and to reflect thus, "If this is the truth, why did Brother Blank give it up?"

It is well to remember that during all the ages God has carried on his work through instruments of weakness and imperfection. Abraham, the father of the faithful, on a certain occasion instructed his wife Sarai to tell a falsehood. Gen. 12:11-13. Sarai, Abraham's wife, laughed at the promise of God, and then denied that she did so, saying, "I laughed not." Gen. 18:15. Aaron greatly erred in the wilderness, joining the people in making a calf to lead them back to Egypt. Ex. 32:21-24. And Moses, the chosen leader of God's great movement at that time, erred as he was about to enter the Promised Land. The carcasses of many who started from Egypt to go to the Land of Promise fell in the wilderness. But eventually the movement triumphed, even if so many did fail to triumph with it.

This has ever been true regarding the work of God. Among the disciples there was a Judas Iscariot. Peter, another of the chosen disciples, instead of standing valiantly for his Lord, denied him in the judgment hall. And "many of his disciples went back, and walked no more with him." John 6:66. Yet Jesus was the Christ, the Son of the living God, though all forsook him and fled.

We find ambition asserting itself, and the mother of Zebedee's sons asking the Master to grant unto her boys special positions of honor in the kingdom; we find bigotry suggesting that fire come down from heaven on those who did not work with the disciples. Later we read of John Mark and of how he became homesick and discouraged, left his post of duty, and returned home. We are told how the early church was disturbed by sensitive, faultfinding widows, who feared they were not receiving their proper share of attention and help from the body of believers (Acts 6:1-4), and of divisions in the church at Corinth. It would have been quite difficult to find a pastor who would have pleased the entire body. Not even Paul, nor the elegant and mighty Apollos, nor the Peter who preached at Pentecost, would have been acceptable to all of them. Yet there were some who were "of Christ," or Christians, and the work of the Lord moved forward, and was preached to every creature under heaven. Col. 1:23.

From all these examples we may learn a lesson of confidence and assurance. We shall find coldness and spiritual apathy in the church till the end of time. There will be those who will murmur and complain. Ambition will be self-assertive at times. Some will apostatize and denounce the faith they once loved, but the assurance that this is the work of God rests on the word. Revelation 14:6-14 is a prophecy of a great gospel movement, and those who accept this message are a prophetic people, and the prophecy of God is certain of fulfilment. Wolves may enter in and scatter the flock, but the message remains on a sure and steadfast foundation. Our faith should be anchored to God's word, and not to men; then in the fiercest storm our anchor will hold, and we shall be held firm unto the end. G. B. T.

Faithfulness in Service

IN the providence of God we have all as Christians been made "ministers of Christ, and stewards of the mysteries of God." We have been intrusted with the duty of bringing a knowledge of the grace of God and the message of salvation to all who do not know him. As stewards of the riches of his grace we should remember the words of Scripture:

"Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4: 2.

The story of a worker in one of the Government departments who showed herself able to endure hardship in the execution of her duties has come to our attention, and stirred in us a determination to greater faithfulness in the discharge of the duty our heavenly commission lays upon us. We pass the story on, with the hope that it may serve to arouse a like determination on the part of you who read:

"Being a field examiner for the Bureau of War Risk Insurance is not rated as a hazardous occupation, but it may entail experiences which, however modestly stated, are not unworthy of note.

"One of these workers, a deaconess, has just returned to the bureau the following terse report:

"I started to walk Friday afternoon and reached there at 8 P. M. Spent the night with some kind people and walked the fourteen miles back, reaching home at 2:30 P. M. Saturday. No horse or conveyance of any description could take the journey. The mountain road is by the creek all the way, which we had frequently to wade, and one of the roughest ever trod by man. It is just like the bed of a river, huge bowlders, and up steep ravines, then down in dark dells. A strange sight among many was a coal mine in the middle of the creek. I completely wore out a pair of shoes, and lost in the mud a pair of rubbers. Still this wonderful twenty-eight-mile walk was most interesting, the family thoroughly enjoyed the visit, even inviting me to spend the night with them. There was but one bed, and the family consisted of father, mother, married son, wife, and child,—John P.,—four dogs, and two cats; but they meant it, and were most kind.

"The service man told me that he had received his pension regularly."

"The writer evidently considered her feat as all in the day's work and a mere following out of the instructions to field examiners that 'unless the nature of the case is such as to prevent, it is expected the report will be returned within 48 hours.' And the 'nature of the case' had not prevented."

L. L. C.

* * *

Delivered from the Officers' Hands

It had been determined to take Jesus into custody. The Jewish authorities sent officers to arrest him.

"Some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived?" John 7: 44.

There was a divine hand of protection over Jesus till his time was come. Even then he said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." The power of God held the enemies of truth in check till the hour when the sacrifice was to be offered.

So it has been that again and again the plans of men to cut short the testimony of a witness for God have been frustrated by the power accompanying that testimony to truth. Vavasor Powell, the Welsh apostle of the seventeenth century, was a shining light in a dark time. He was a Baptist. We have before this recounted some of the remarkable interventions of

Providence in his behalf; but here are some further experiences that remind one of that failure of the officers who were sent to apprehend Jesus. In the Supplement to Neal's "History of the Puritans," Volume II, page 366, we read of Powell:

"In 1640, he and fifty or sixty of his hearers, when he was preaching in a house in Brecknockshire, were seized, about ten o'clock at night, by fifteen or sixteen men, under the pretense of a warrant from Justice Williams, and secured in a church. The next morning they were conducted to the justice's house, who committed them to the hands of the constable. On the following morning they were examined before that justice and two or three more, and six or seven clergymen; but after much conference and many threats, were at that time dismissed. After this, Mr. Powell, preaching at Langner in Radnorshire, in the field, because the house was not large enough to hold the auditory, was seized and committed by the high sheriff, Mr. Hugh Lloyd. The constables, sixteen or seventeen, who were charged with the execution of the mittimus, except one, refused it. This man, taking Mr. Powell to his own [Powell's] house, and permitting him to lodge there that night, because the prison was at a great distance, was so affected by his devotions in the family, that he would proceed no further, but absconded himself, leaving Mr. Powell in his house; who, to prevent damage to the man, bound himself with two sufficient sureties to appear at the next assizes at Radnorshire. Accordingly, he delivered himself up at that season, and three bills of indictment were preferred against him. But, after the traverse, he was acquitted, and invited to dine with the judges, who, desiring him to give thanks, one of them said, 'It was the best grace he had ever heard in his life.' But the high sheriff was so offended at the lenity shown to him, and the impressions made by his conduct and preaching, that on the commencement of the war he persecuted him out of the country."

Powell spent eleven years in prison altogether, and died in the Fleet Prison, in London, in 1670. His record was that of a man of childlike faith and deep devotion. He would sometimes ride a hundred miles a week in Wales, preaching night or day on the way. "He would often alight from his horse," the country people said, "and set upon it any aged person whom he met with on the road on foot." He believed in God, and the Lord was with him, giving him fruit for his labors and delivering him from the power of men till his work was done.

W. A. S.

* * *

Ratification of the Peace Treaty

THE terms of the Treaty of Peace with Germany, in which is embodied the League of Nations, specified that with the ratification of three of the great Allied powers both the Treaty and the League become effective. With the approval of the Peace Treaty with Germany by the French Senate, the third great power has ratified the compact, inasmuch as England and Italy had done so already. Except for the question arising as to whether the ratification of the treaty by royal edict of the Italian king is sufficient, or whether there must be an Italian approval by parliamentary act, the League of Nations may be considered definitely established. Should this League solve the many questions now vexing the world to such an extent as to give us a time of comparative peace, we as messengers of the gospel of Christ should rejoice. Such an event would challenge us to a renewed dedication of ourselves and our all to a rapid carrying of the news of the second advent to all the world under the favorable conditions which peace can afford.

L. L. C.

* * *

"DARK seasons are never pleasant to us, but are always good for us. A cloudless sky could never produce a good harvest."

The Importance of the Prayer Meeting

ALONZO L. BAKER

IN our prayer meeting the other evening a silver-haired father in Israel who is eighty-three years of age gave this determined testimony:

"I would rather miss my dinner than miss prayer meeting, and so long as there is a prayer meeting in the world to go to, and so long as I am here to go to it, you may be sure that I will be there."

And I am sure he means it too, for I see him there week after week, rain or shine; and no matter how many other things he thanks the Lord for in our hearing, he never forgets to praise him for strength to attend the midweek prayer meeting.

This man's life is a rebuke to me, for more than once have I neglected the prayer meeting on some slight pretext—I was too tired or too busy. More able to go than he, more in need of the gracious blessings that God always bestows at the prayer meeting, yet I miss it now and then; but he, never.

I have come to the conclusion that God is partial to the prayer meeting. I go to camp-meetings, I go to Sabbath school, I go to conventions and conferences, and I attend the preaching services regularly, but in none of these assemblies does the Lord talk as intimately with me as in the prayer meeting. No matter who leads, no matter how many are there, my spirit is always quickened in a way that no other occasion affords. So if God is not partial to the prayer meeting, he is partial to me when I attend.

In the face of these facts, in which most of you will concur with me, can you tell me why it is that so many Seventh-day Adventists are seldom or never

seen in prayer meeting? In our church we have a membership of three hundred fifty. The attendance at prayer meeting is from twenty-five to fifty, with usually the same personnel. Why is it that six out of every seven members in our church are oblivious to the benefits of prayer meeting? Is it anything but spiritual neglect?

Lothrop Stoddard, in a late number of the *Review of Reviews*, has this to say of the perils of the age in relation to the spiritual forces:

"The darkest cloud on the horizon is the danger that reconstruction will be primarily material at the expense of moral and spiritual values. This is the peril which lurks behind every great war, and which in the past has often wrought such tragic consequences. At the beginning of the late war we heard much of its morally 'regenerative' effects, but as the terrible holocaust went on, year after year, farsighted moralists warned against a fatal drain of Europe's idealistic forces akin to that suffered by the Greek world during the Peloponnesian War, and which might break the thin crust of European civilization built up since the Middle Ages. That these warning voices were not without reason is proved by the chaos of spiritual, moral, and even intellectual values which exists in Europe today, giving play to such monstrous insanities as Bolshevism. The danger is that this chaos may be prolonged and deepened by the complex of two concurrent factors: spiritual drain during the late war, and spiritual neglect in the immediate future due to over-concentration upon material reconstruction."

If a writer of the world, writing on a purely economic subject, sees the future balanced on the spiritual values of life, should not we Adventists get a larger vision of spiritual things?

I pronounce myself guilty of "spiritual neglect" when I miss prayer meeting.

Conversion

JOHN M. HOPKINS

ONE authority defines conversion thus:

"In a theological or moral sense, a change of heart, or disposition, in which the enmity to God and his law, and the obstinacy of the will, are subdued, and are succeeded by an intense love to God and his government, and a reformation of life."

The sinful nature of man is thus clearly stated in the word of God:

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7, 8.

This is only one of many passages in the Bible that tell of the sinfulness of the hearts and lives of men. And we all know that the picture is not darker than it should be. In candor, we all must confess that God has spoken truthfully concerning us. We must all admit that were the Lord to permit us to enter heaven in our unregenerate condition, heaven would not long be heaven, not long remain a place of felicity and joy, any more than earth is the abode of peace and happiness. Like conditions always produce like effects. Sin in the soul is the cause of individual sorrow and pain. The sin of the world at large is the cause of the world-wide suffering that exists; hence the necessity for conversion, a change of heart and life, as Webster defines it.

After having described, through John, the city of God, the New Jerusalem, with all its glory and beauty, the Lord says:

"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21: 27.

And in perfect accord with this are the words of our Lord:

"Except a man be born again, he cannot see the kingdom of God." John 3: 3.

We are glad that there remains for the people of God a place, an eternal home, where sin with its consequent results—pain and sickness and tears and death—will never enter; that our God has made it possible for sin-worn and toil-worn men and women to become changed, born again, born from above, converted, made subjects suitable for a home in his everlasting kingdom; that there is power in the blessed gospel of Christ to save from sin. Matt. 1: 21; Rom. 1: 16.

"Therefore if any man be in Christ, he is a new creature ["new creation," R. V.]: old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

The "old things" that "are passed away" in the work of conversion in the new birth, are not, as some teach, the ten commandments; but they are the "works of the flesh" spoken of in Galatians 5: 19-21. The "all things" that are "become new," are the "fruit of the Spirit." Verses 22-25.

Reader, this subject of conversion seems to me to be of wonderful importance. We are living at a

time when the Lord is doing great things, and will do far greater things, for his people. The Spirit of God is being wonderfully manifested in the progress of the gospel in all lands. The stirring admonition of Acts 3:19 should be carefully heeded:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The "times of refreshing" are here. God is visiting his remnant people in all lands with the outpouring of the Holy Spirit. We are in the time of the judgment; the time when either our sins or our names will be "blotted out;" and which that shall be will depend upon whether we have been "converted."

The exhortation to careful, prayerful examination (2 Cor. 13:5) is most timely for us. Well may we

examine ourselves. Well may we bring close home to our hearts the questions: Have I been converted? Is my life different from what it was before I professed conversion? Do I talk about my neighbors and brethren as I formerly did? Do we have those domestic jars that once made the home so unhappy? Do we sacredly observe the Sabbath as required in the fourth commandment, and in Isaiah 58:13? Am I rendering to the Lord an honest tithe? Am I living up to all the light that God has so graciously caused to shine upon me? In the light of his word, in the light of the judgment, have I been truly converted?

May the Lord help us to examine our hearts and our lives, and to prepare for a home in his everlasting kingdom.

Roseburg, Oreg.

The Christian's Relationship to the Law

CHARLES P. WHITFORD

IN 2 Timothy 2:7, the Lord, speaking through his servant Paul, says: "Consider what I say; and the Lord give thee understanding in all things." It is evident that the Lord's understanding is in what he says. The condition upon which I am promised the Lord's understanding of things is that I must consider (fix the mind on) what the Lord says. The Lord says what he means, and means what he says.

I have been asked to explain several texts of scripture which seem to me to need no further explanation than that given in the texts themselves. The first text is found in Galatians 5:14, and reads as follows:

"All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

Now I submit that if the Lord means what he says, and says what he means, if we love our neighbor as ourselves we fulfil the law. But the word "fulfil" does not mean to abolish the letter of the law, it means to keep the law. If the word "fulfil" means to abolish the law, then all righteousness is abolished, and that which proves too much proves nothing at all. When Jesus came to John to be baptized of him, John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answered him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Matt. 3:13-15.

Has righteousness been abolished? Listen:

"My righteousness shall not be abolished." Isa. 51:6.

What is righteousness?

"All thy commandments are righteousness." Ps. 119:72.

What class of people does the Bible speak of as being righteous?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

We can keep the letter of the law without keeping the spirit of it, but we cannot keep the spirit of it without keeping the letter of it. To illustrate: The commandment says, "Thou shalt not steal." I can obey that command outwardly by refraining from stealing, while all the time I have desire in my heart to steal. But if I have no desire in my heart to steal, and do not steal, I have kept not alone the spirit but also the letter of the law. The same principle applies to the fourth commandment, which says, "Remember the Sabbath day, to keep it holy." Ex. 20:8. I can keep the letter of that command and not keep

the spirit of it, but I cannot keep the spirit of it without keeping the letter of the law. To keep the letter of the law as well as the spirit of it means to "turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;" to "call the Sabbath a delight, the holy of the Lord, honorable;" to honor him on that day, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:12-14.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:8.

The law of which the apostle is here speaking is that part of the law which pertains to our duty to our fellow men. The law of God relates first to our duty to God, and second to our duty to our neighbor. A lawyer asked Jesus this question:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law." Matt. 22:36-40.

Notice that the record says, "On these two commandments hang all the law." On what two commandments? On the two commandments, love to God and love to our neighbor. The fact that the first four commandments are not repeated, as are the last six, does not prove that the first four do not hang upon the principle of love to God. The Bible says they do hang there, and if they hang there, it is as much our duty to love God as it is to love our neighbor, and we show our love for God by keeping the fourth commandment, as much as we show it by keeping the other three commandments. If we admit that the first four commandments are not binding because they are not repeated in the New Testament, then we shall have to conclude that we are not in duty bound to love God. But it is our duty to love God, for do we not read in Matthew 22:37, "Thou shalt love the Lord thy God with all thy heart"?

The law of God does not necessarily have to be repeated in the New Testament to make it obligatory upon all mankind. In Psalms 89:34 the Lord says he will not alter the thing that went out of his lips. The ten commandments were spoken by the voice of God. Deut. 5; 4:12, 13; 5:22. God spoke the fourth commandment as well as the other nine. The fourth commandment reads today just as it always has in

the past: "The seventh day is [not "was"] the Sabbath." This Sabbath commandment hangs on the principle of love to God. If we love God, we shall keep all his commandments: "for this is the love of God, that we keep his commandments." 1 John 5:3. By keeping God's commandments we thereby show that we love God; and to the child of God "his commandments are not grievous." It is a real privilege to serve those we love. It is not a hard, irksome task to keep God's commandments when we love him.

Here is another text given me to explain:

"This is my commandment, That ye love one another, as I have loved you." John 15:12.

This text, like the others, means just what it says. The last six commandments of the decalogue refer to our duty to our neighbor—to our fellow men everywhere. We are taught to love not only God, but our fellows, and we show our love by keeping God's commandments, the Sabbath included.

Another text given for explanation is Romans 7:6. The text reads as follows:

"Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

To understand what the apostle means in this scripture it will be necessary to study the five verses which precede it. Let the reader turn and read the first six verses of Romans 7.

The first verse states a general truth known by every one, that the law does not change because men and their wives die. The second verse shows that the married woman is bound to her husband so long as he lives; but if her husband dies, her relationship to the law that bound her to him is changed,—not that the law is changed. The third verse shows that if she should be married to another man while her

first husband is alive, she would be an adulteress, because the law would forbid any such relationship; but if he should die, the bond which bound her to her first husband would cease, although the law continued just the same, and would bind her to her second husband just as really as it bound her to her first husband, and in the same manner.

The fourth verse is an application of this to individuals: "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." That is, before the individual dies to sin, he is held in bondage by the law, because he has sinned; but when he dies to sin, he is freed from that condemnation.

The fifth verse describes our condition before we die to sin: "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

The sixth verse states how we were delivered from the law. The deliverance is not from the claims of the law, but we become dead to that which had held us—sin. That is, we were held in condemnation because we had sinned, and "sin is the transgression of the law." 1 John 3:4. But now being dead to sin, we are delivered from that condemnation, and being married to Christ the same law continues binding to show us when we depart from him. So the lesson is to teach man the perpetuity of the law of God, and the two relations of man to it. First, it holds him in bondage to sin; secondly, it binds him to Christ, or shows him when he departs from Christ.

The last text I am asked to explain is found in Matthew 22:37-40. This text is self-explanatory, and agrees with all that I have said by way of explanation of the other texts. It teaches the binding obligation to love God and our fellow men as well.

Joined with the Living Vine

TYLER E. BOWEN

CHRIST demands of us heart work. We are not to be *like* Christians, pass among men *as* Christians; we are to *be* Christians. And this Christlikeness is to be an everyday experience. There may be many things about us in our homes to try us. We may be tempted to think and conclude within our hearts, "If only this person would do differently, or this condition would be changed, then I might be a good Christian." But the fact is, if we were better Christians, these conditions would not only trouble us less, but quite likely they might be greatly improved, if not changed altogether.

A pertinent question for us to put to ourselves is, "Am I a part of the True Vine?" This settled, and settled right, many other questions are settled, and among them that of life everlasting; for, having Christ, we have life. When Jesus taught among men, he reached a point where it became necessary for him to speak some very plain truths. At one time he referred to himself as the bread that had come down from heaven. Of this bread all must eat who enter into everlasting life with him. But many of his disciples could not receive this word, and turned back from following him. He then turned to the twelve and said: "Will ye also go away?" Peter, replying for himself and the others, said, "Lord, to whom

shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?"

This seemed a hard thing to say, and no doubt caused some very earnest self-examination on the part of at least eleven.

"Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch that apparently was one with the Vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine. . . .

"God was still unknown to Judas as a living God, a loving Father. The life of Judas was not hid with Christ in God. That poor, independent soul, separate from the Spirit and life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed, and converted into a living branch through connection with the True Vine. This dry sapling adhered not to the Vine until it grew into a fruitful, living branch. He revealed that he was the graft that did not bear fruit,—the graft that did not, fiber by fiber and vein by vein, become knit with the Vine, and partake of its life."—*Mrs. E. G. White, in Review and Herald, Nov. 16, 1897.*

It is for each of us to determine whether we shall be a dry sapling, having for a time the appearance

of the Vine branches, or whether "fiber by fiber and vein by vein" our lives shall draw their strength from the blessed Vine of Heaven's own planting. We are not to be *attached* to the Vine, we are to be branches of it, that the very life of Christ may course through us, producing in us the precious fruit of the living Vine—even the fruits of the Spirit. (See Gal. 5:22, 23.)

"Judas was one who exerted a large influence over the disciples. He was of a commanding appearance and had excellent qualifications. But these endowments had not been sanctified to God. His energies were devoted to self-serving, self-exaltation, and gain. Had he humbled his heart before God under this divine instruction that pointed so plainly to himself, he would no longer have remained a tempter, expressing his unbelief to his brother disciples, and thus sowing the seeds of unbelief in their hearts."—*Ibid.*

Growth in Faith

W. S. RITCHIE

It is not the highest form of faith that rests upon the performance of signs and wonders or appeals to sense or sight. The faith that can believe God when, so far as the senses are able to judge, his word seems impossible of fulfilment, is more pleasing to him. Abraham finally gained such faith. Thomas did not have it, and was mildly reproved by the Saviour because he could not believe without seeing. Jesus said to an unbelieving people, "Except ye see signs and wonders, ye will not believe."

Yet, God in his great long-suffering does sometimes grant his people to see signs and wonders to help their weak faith to a higher experience. The history of the children of Israel illustrates this gradual development of faith. When they started on their journey to the Promised Land they had little religious experience, and God granted to them to see miracles performed and gave them a wonderful pillar of cloud by day and of fire by night to go continually before them. They could always behold with the natural eye the symbol of God's presence and leading.

"The mighty miracles in Egypt and at the Red Sea were designed to establish faith in him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of his presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of his glory upon Mt. Sinai."—*"Patriarchs and Prophets," p. 316.*

That God did not require them to walk wholly by faith is also shown in the parting of the Red Sea. They saw the path through the waters before they were required to step in.

But when after many years they had come to the borders of Canaan and only the turbulent waters of the Jordan lay between, they saw no path or break in the waters until by faith they had stepped in. And no mention is made at that time of the pillar of cloud and of fire. The ark, containing the ten commandments, borne by the priests, led them through the waters. Though this seems quite ordinary, in comparison with the marvelous pillar, yet the minds of the people were stayed upon it. They were learning that God's power is in his word, and they rose to greater faith than when guided by the sight of the wonderful.

"Before God permitted them to enter Canaan, they must show that they believed his promise. . . . Here was an oppor-

These lessons apply forcefully to us today. Judas, in his self-sufficiency, had a hard time of it, and perished, miserably perished, in his unbelief. How differently ended the lives of the eleven who submitted their hearts to the lessons of Christ and became living branches of the True Vine. They had trials, to be sure, but of a far different kind. Amid them all they rejoiced in the opportunities of making known Jesus, and entering into his sufferings. Their cups of joy were ever full to overflowing as they pointed souls to the Lamb of God sent into the world to redeem those who, with sincere hearts, turned unto him. And we may enter into this same joy, as today we are joined with Christ Jesus in this same loving service. But this means that with Peter and the others we must take the rebukes, submitting ourselves to the pruning process of the divine Husbandman.

tunity for them, for a little time, to walk by faith instead of sight."—*Id.*, p. 414.

After their faith could believe on his word alone, God again wrought wonders through his people. By marching seven times around Jericho, the inhabitants of the land were reminded of the Sabbath and creation. The God they had despised thus made known to them who it was that was dealing with them, and that these were his people, whom he would protect.

The people of God again stand before another Jordan that flows between them and the promised land. As of old, he wants his people to have the experience of living by faith alone before they go over. The Scripture says of our time, "Now the just shall live by faith." Heb. 10:38. That "now" is the present moment.

The great facts of creation, as memorialized in the Sabbath, with God's promises, should be enough to keep our faith always strong. There is something strange in the faith that can view the wonderful creation around us unmoved and then demand some mere unusual *manipulation* of these already created things before they will believe. Such a faith will not answer for the time in which we are living. Because God once granted these things when our faith was just beginning and was weak, is no reason why he should continue to do so. The babes from heathenism who are coming to the light may need miracles to strengthen their faith, but let us who are strong not demand a sign from heaven as did the Pharisees.

Not all signs are to be received, for we read:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

The reason the elect cannot be deceived is because they, like the apostle Peter, count the word of prophecy as more sure than the evidence of their senses. After recounting the things that he had both seen and heard at the glorious transfiguration of Christ in the mount, he says:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place [indicating that there is danger of misstepping at that point] until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

* * *

"WISHES can never make a man great."



A Great Prophetic Chapter

A Verse-by-Verse Exposition of Matthew 24

CALVIN P. BOLLMAN

The Last Generation

IN like manner, as already suggested, our Lord's prophetic words reached beyond his own generation, down even to the last generation. He spoke not only of things that were to come to each of these generations,—to the one living when he was upon the earth, and to the last generation,—but of judgments that would be common to both generations, each in its turn,—he intermingled these events something as many years before Jeremiah had blended in one description the scenes of the Babylonish captivity and the terrors of the last days of earth's history.

That wars and rumors of wars are not less a sign to the last generation than they were, or might have been, to the generation immediately addressed by our Saviour, is evident from the prophecy of Jeremiah from which we have quoted. Giving a reason for his terror and the anguish which he suffered because of it, the prophet says: "Because thou hast heard, O my soul, the sound of the trumpet, the alarm of war;" and this in connection with an unmistakable description of last-day judgments. Who can doubt that in this vision recorded in Jeremiah 4:11-26, the prophet was given a view of modern warfare with its high-power guns, its poisonous gases, its terror-inspiring submarines, and its death-dealing airships bringing instant destruction to cities and villages otherwise far removed from the firing line?

In his prophetic description of the judgments that would come upon the generation then living, Jesus first spoke of the calamities that should befall the Jewish nation, and then, referring to the trials through which his followers would be called to pass during the same period, he said:

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24: 9-13.

Early Persecution

In the events recorded in the book of Acts we find a partial fulfilment of this prophecy. The apostles were cast into prison (Acts 5:18); they were beaten (verse 40); Stephen was put to death by stoning (Acts 7:58, 59); James, the brother of John, was killed with the sword, and Peter was again imprisoned (Acts 12:2, 3); Paul was stoned and left for dead (Acts 14:19); others were exiled (Acts 18:2). Of all the apostles, John alone escaped martyrdom, and he was exiled to the isle of Patmos.

It was an offense punishable in some cases by death, and in others by confiscation of property and banishment, to introduce into the Roman Empire any new form of worship by which the minds of men might be stirred up, or their faith in the gods unsettled. Judaism was tolerated not only in Palestine, but throughout the empire because it was the religion of the people of one of the provinces; and for a time

the Christians were regarded merely as a Jewish sect. But when they were utterly repudiated by the Jews, and were accused by them as violators of the Roman law, they were persecuted by both Jews and pagans; thus they were "hated of all nations" for Christ's sake.

It was inevitable that under these conditions, some, to save their own lives, would betray their brethren, and even their own kinsmen, to death. To this Tacitus (Annal. 1, 15) bears testimony:

"At first several were seized, who confessed, and then by their discovery a great multitude of others were convicted and executed."

A Falling Away

The church maintained her original purity only a short time. Of this a number of the epistles, notably those of the apostle Paul, bear witness. In 2 Corinthians 11:13 we read of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." In verse 26 the apostle tells of being in perils among false brethren; and in 2 Timothy 2:17, 18, again he speaks of certain false teachers, thus: "Hymenæus and Philetus; who concerning the faith have erred, saying that the resurrection is past already; and overthrow the faith of some." In Galatians 2:4 Paul again refers to "false brethren;" and in 2 Thessalonians 2:7 he declared that the "mystery of iniquity" was already at work.

This was a time of special stress, of special trial. There was every opportunity for those who were half-hearted, who loved the things of the world more than they loved God, to feel in a manner justified in turning back. At times they were apparently forsaken. Seemingly the Lord had forgotten his people and his promise, and many failed to endure the trial of their faith.

As the days of that generation were days of special temptation, so the men of the last generation are exposed to well-nigh overpowering delusions, the greatest of all possible deceptions. Abounding iniquity brings discouragement. Bold, defiant unbelief, fortified by the deductions of "science falsely so called," tends to paralyze simple faith, and the whole atmosphere is one of hostility to the truth of God. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Many fail, "but he that shall endure unto the end,"—that is, he who having put his hand to the plow shall not look back,— "the same shall be saved," even as the believers in Jerusalem saw the vindication of their faith in the literal fulfilment of the Master's words, and found safety in unquestioning obedience to them.

This Gospel of the Kingdom

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

John the Baptist was the herald of the kingdom. Jesus himself "came into Galilee, preaching the gospel of the kingdom of God." During the interval between his resurrection and ascension, Jesus spoke with his disciples "of the things pertaining to the kingdom of God." The apostle Paul went among

both the Jews and Greeks, "preaching the kingdom of God." The very heart of the gospel of the kingdom as proclaimed to that generation was the testimony of the prophecies that foretold the coming of the Just One. The answer of those who saw and heard Jesus was, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45); or, as expressed by Peter, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26).

"This gospel of the kingdom" was preached not only in Palestine during our Lord's ministry, but to the Jews scattered everywhere, since they must hear the same blessed gospel before their utter rejection as a people. And so for a time, even after the cross, the resurrection, and the ascension, the apostles directed their attention chiefly to preaching to their own kinsmen according to the flesh. But later Peter was sent to preach to Cornelius (Acts 10), and Paul, having been converted, was commissioned to bear the gospel to the Gentiles (Acts 9:15). And so we have the testimony that before the destruction of Jerusalem the "gospel of the kingdom" was preached to all the world. Writing "to the saints and faithful brethren in Christ which are at Colosse," about six years before the downfall of Jerusalem, the apostle Paul spoke of the gospel "which is come unto you, as it is in all the world," "which ye have heard, and which was preached to every creature which is under heaven." Thus did history answer to prophecy in the generation that saw the destruction of Jerusalem, and thus may we confidently expect to see the event again respond to the divine prediction in the last generation, for the closing gospel message, the proclamation of the second coming of our Lord, like the proclamation of his first advent, is to go to every nation, kindred, tongue, and people. (See Rev. 14:6, 7.)

A Witness to All Nations

This prophecy, then, had its primary fulfilment in the days of the apostles, so that the Jews who were scattered abroad even before the final dispersion, heard the witness and were either saved by it, or in refusing it allied themselves with those who rejected and crucified Christ. But we know that it has another and a larger fulfilment in the last generation. Again "this gospel of the kingdom" must go to "all the world for a witness unto all nations." And again all who refuse it thereby ally themselves with those who in former ages rejected Christ by rejecting his message.

The gospel commission as given in Matthew 28:19, 20, and parallel scriptures, was both world-wide and age-lasting. It will not have been perfectly fulfilled until the close of human probation. And we have every reason to believe that the proclamation of the gospel will close in no less power than marked its beginning.

That there is to be a special warning of the coming of the day of God we know from numerous scriptures. We gather as much from the major prophets and the Psalms, while in some of the minor prophets it is made too plain to be easily mistaken. The prophecies of Joel and Zephaniah doubtless had a primary, local application, and a message for the people then living. In some parts they may have referred also to the destruction of Jerusalem, but no

one can read such texts as Joel 2:1, 31; 3:9-16, without being impressed that whatever may have been their primary meaning, they will meet their ultimate and chief fulfilment in the closing scenes of earth's history.

Moreover, we have in the fourteenth chapter of Revelation three messages which, unquestionably, are to be given only in the last days. When Paul made his defense before Felix "he reasoned of righteousness, temperance, and judgment to come" (Acts 24:25); but the first of these messages proclaims the hour of God's judgment *come*; the second declares the fall of mystic, or spiritual, Babylon; while the third warns against the worship of the beast and his image, the final phase of last-day apostasy; and immediately following the giving of these messages the prophet saw "a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14. Indeed, the burden of the book of Revelation is the kingdom, and its culmination is the coming of the Lord crowned "King of kings, and Lord of lords." Rev. 19:16.

Of Deepest Significance

It is certainly not without the deepest significance in this connection, that within the memory of men and women still living there has arisen in the earth a world-wide movement, having for its object the giving of the three messages of Revelation 14 to the world; and that not only by the printed page but also by the lips of the living preacher the message, "Fear God, and give glory to him; for the hour of his judgment is come," has already become world-wide and is rapidly penetrating to even some of the most remote and inaccessible parts of the earth. As in the days of our Lord's earthly ministry, "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16), so it is now.

Nor is this all: within less than a score of years practically every Protestant religious body in the world has adopted as its slogan, "The gospel to all the world in this generation." Not since the early centuries, until within the present generation, was the hope widely cherished of speedily closing up the work of preaching the gospel to all the world. Now, however, not only is this hope seriously entertained, but it has become the rallying cry of Protestant Christendom, so that today many who do not realize it are in various ways contributing to the finishing of the work that will bring the second coming of our Lord and the end of the world.

Not Conversion, but Warning

Our Saviour does not say the world will be converted by the gospel, and then shall the end come; but he does say, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" and today we see this sign, though not entirely fulfilled, yet well on the road to speedy and complete fulfilment, — a grand consummation of a grand work, the sure harbinger of the glorious coming of the Son of man to reap the harvest of the earth, to take to himself his waiting, expectant people.

* * *

If you hope to endure to the end, you must have the spirit of a martyr.—*Flavel*.

IN MISSION LANDS

Malaysia

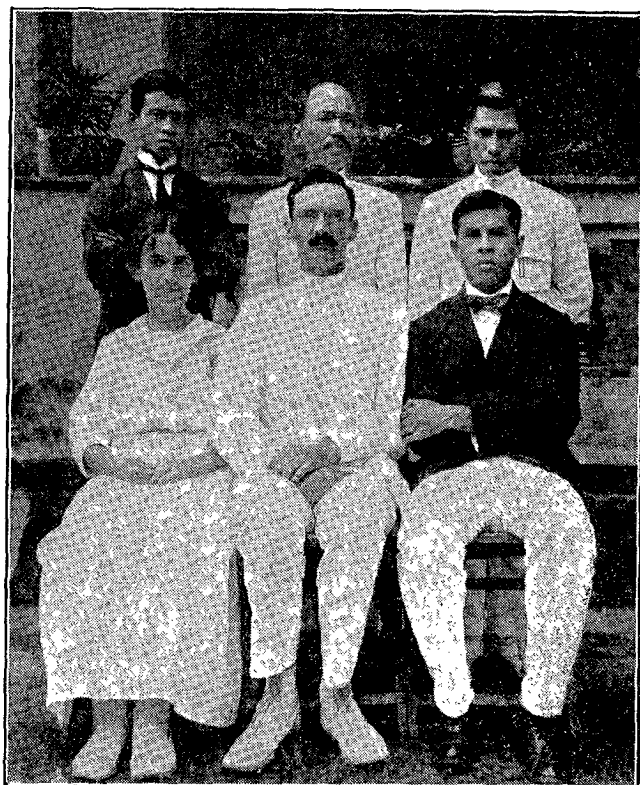
ELMER E. ANDROSS

AFTER having spent nearly a month acquainting ourselves with the work and workers in the Philippines, Elder C. W. Flaiz and his wife, with the writer, embarked Nov. 7, 1918, on the splendid ship, "Suva Maru," of the Nippon Yushen Kisha line, and after sailing four days over as smooth a sea as I ever beheld, at 10 A. M. Monday, November 11, we docked at Singapore, and soon went ashore. Before landing, the good news of the signing of the armistice reached us. How thankful we were that after the long and terrible war the prospects were bright for an early peace!

Our usual experience of not finding any one at the dock to meet us was repeated here, since the time of the arrival of incoming ships was not announced in advance. However, after some slight difficulty, we found our training school on Serangoon Road, and from there were soon taken to the new home for the Malaysian Union Conference, where the training school and publishing house are also to be located, about two miles farther out toward the green fields and the beautiful rubber plantations of this lovely island. This most favorable location had recently been purchased, temporary homes for the president, Brother F. A. Detamore, and the secretary-treasurer, Brother J. W. Rowland, had been erected, and the work of excavation for the foundation of the large new publishing house had been begun.

At the school we met Brother and Sister K. M. Adams and Brother Detamore's children. We were soon at Brother Detamore's house, where Brother and Sister Flaiz met their daughter after about 'five years' separation. Needless to say this was a happy meeting for all. I was royally entertained at the home of Brother Rowland.

The story of the work in Singapore has so frequently been told that it is not necessary to repeat it now. However, I must say that I was greatly pleased to learn that such a suitable location had been secured for the headquarters of the work for the Malaysian field, with its fifty million people.

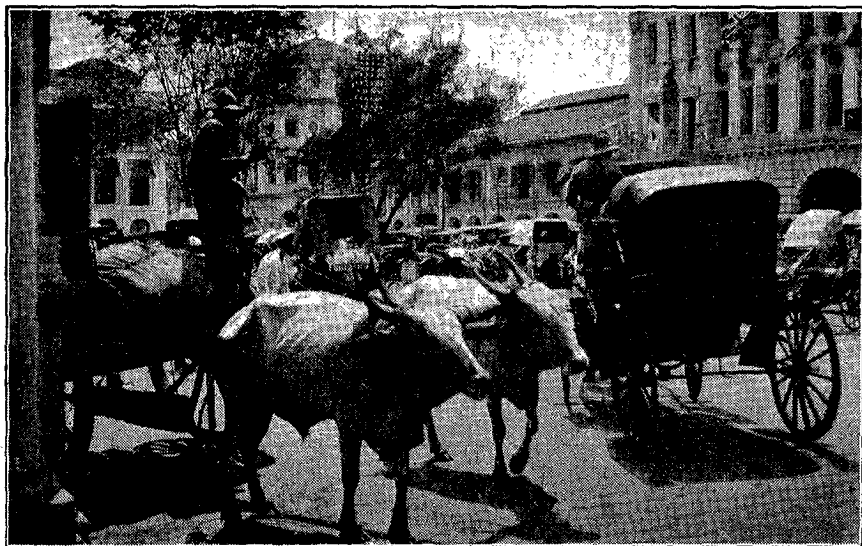


FACULTY OF SINGAPORE TRAINING SCHOOL
Miss Lena Mead, K. M. Adams, L. Fox, Lo Ah Chong, Phang Nyuk
Thin, S. Rantoong

We found the school in a very prosperous condition, with an enrolment of 127, and a regular attendance of 90. They had a strong training class for workers, composed of Chinese and Malay students. We have reason to expect that this will soon become a great center for the training of workers for this vast field.

One of the Chinese students had previously gone to Bangkok, Siam, to engage in canvassing for the purpose of replenishing his depleted purse as well as to do missionary work. While we were at Singapore he returned bringing the news that he had found a company of forty Sabbath keepers who were meeting regularly in a rented room which they had fitted up for services. Brethren Evans and Detamore visited them, and Brother Detamore writes that they found a substantial company of Sabbath keepers on their arrival, though not quite so many as they had anticipated seeing. This work was accomplished in advance of the arrival of our missionaries.

We spent a few days with Brother and Sister G. A. Thompson at Kuala Lumpur, the capital of the Federated Malay States. This city, with the surrounding country, is one of the most beautiful places I have ever seen. It possesses a beauty peculiar to itself. We drove out through large cocoanut and rubber plantations, and visited one of the large tin



STREET SCENE IN SINGAPORE

mines of this region, also the Batu Caves. These are the largest caves I have ever seen. At the entrances to the caves there were Chinese and Tamil priests, with their heathen shrines, etc. The usual host of beggars was in evidence.

A good beginning has been made for our work in this district. There is a church membership of twenty-seven — Chinese, and Tamils from South India. The greater part of the population of Kuala Lumpor is Chinese; next are the Tamils. At the time of our visit the church membership was largely English-speaking Tamils. The Chinese and Tamils here are very intelligent. Many of the latter have an English education, and are government employecs. In religion these Tamils are Hindus and Catholics. They do not seem difficult to reach with the truth.

A Chinese, Brother Tsen, was working in the Hakka language. We have a Chinese family in Seremban and a Tamil physiceian, with his family, at Penang.

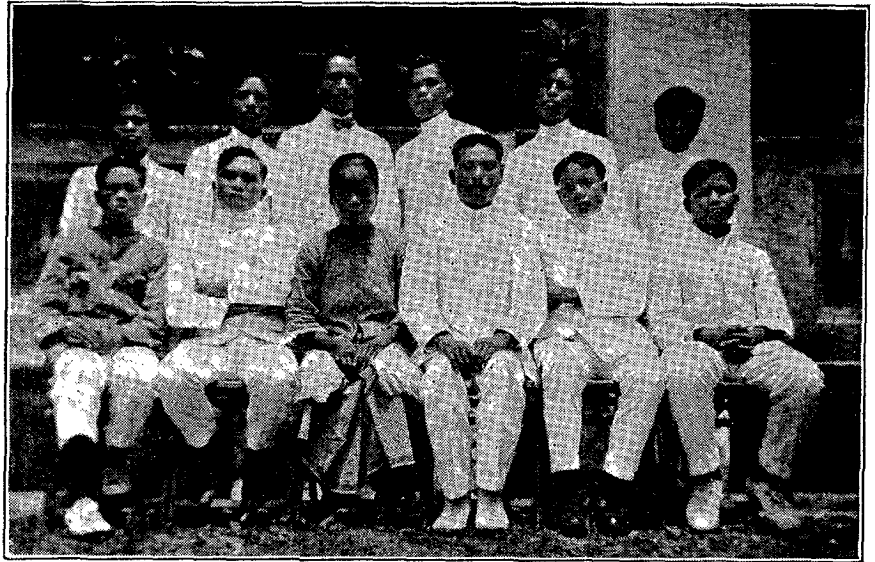
A suitable lot had been secured, and it was planned to raise money for the erection of a substantial church building. This was to be accomplished through the Harvest Ingathering campaign in the union mission.

It seemed to us that we should soon have a good center established at Kuala Lumpor, and from there reach out in all directions till this great peninsula, with its many millions, should be reached by this truth.

Brother and Sister Thompson are working faithfully at their post, but they need help. We were very thankful that we could visit them.

We regretted that we could not visit all our stations in the Malaysian field, but in order to carry out our program it was necessary that we should leave Singapore for India as soon as possible, and this opportunity came December 2, when we sailed on the French steamer, "Paul Lecat," for Colombo, Ceylon.

I have never seen laborers more devoted to their work, or those who labored harder, than Brethren Detamore and Rowland. Such zeal is certainly commendable, but their powers of endurance are limited, and I am very much pleased to learn that additional help has been provided. The workers in this



Battak Boys in Training Class, Singapore Training School

great field need our earnest prayers. They are confronted not only by the ordinary barriers of heathenism, but also by Mohammedanism, which is deeply entrenched in the hearts of millions of the Malay race. Till now we have made very slight progress among this class. This obstacle will yet be surmounted, and the truth will scatter the darkness, lighting up many a heart now without any real ground for hope. But nothing save the descent of the Holy Spirit in mighty power upon God's faithful workers will ever enable them to accomplish this task.

* * *

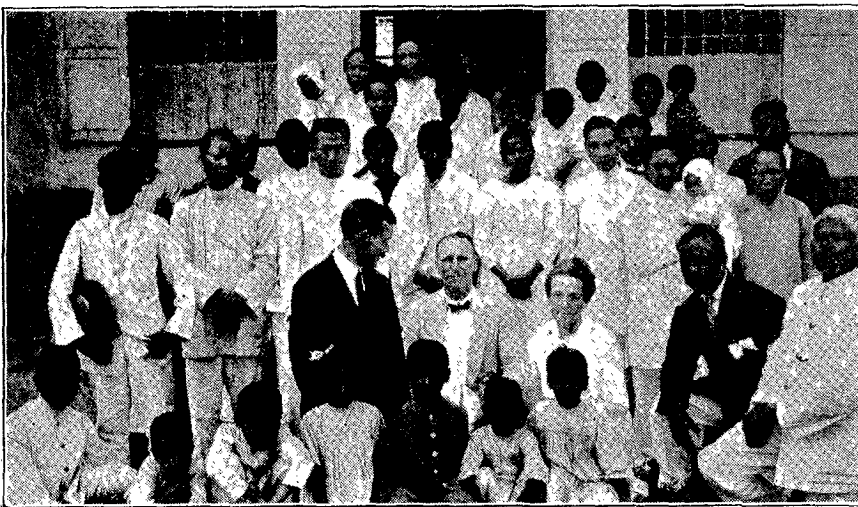
Third General Meeting of the Western Visayan Mission

S. E. JACKSON

THIS meeting was called to convene at Bacolod, a city situated in Occidental Negros. The mountain range along the center of this island is the dividing line between the Western Visayan Mission field and the Cebuan Mission field. This is a sugar country. It is here that one of the new churches in this field has been organized. The brethren have just finished erecting a fine little chapel whose dimensions are about 35 x 45 feet, with twelve-foot posts. They were very fortunate in securing an old Spanish house which they were able to convert into this neat little chapel —

perhaps the third-best building we have in all the Philippine Islands. It is excellently arranged for the tropics, and cost only \$350. About one half of this amount has been raised in cash, and the rest in pledges.

From the first the brethren manifested a deep interest in spiritual things. This interest increased throughout the meeting, and every one said it was a feast of good things. At the General Conference Committee meeting held last spring in Shanghai, working policies were adopted for the union and local mission fields. Though the union has not ratified these, the brethren worked on the supposition that they



Brother and Sister G. A. Thompson, with Church Members at Kuala Lumpor, Federated Malay States; also Elder E. E. Andross, and Elder and Mrs. C. W. Flaiz



Seventh-day Adventist Church at Bacolod, Occidental Negros, P. I.

would, and proceeded accordingly. The leaders especially were very much pleased to be given something definite to guide them in their work. Perhaps we can do no better in setting forth the condition of this little field than to quote a few paragraphs from the director's report:

"The Lord has richly blessed us since our last general meeting held in Jaro, July and August of last year. We have added to our number forty-eight by baptism. Our present membership is 159, with four churches. One of these has been organized since our last meeting. The Sabbath schools number six, and report an enrolment of 213. We have three evangelists, two Bible women, one church school teacher, twelve colporteurs, two office assistants, making, with field missionary secretary and superintendent of the field, twenty-two workers in all; this in addition to the home missionary workers, whose efforts are accomplishing much in the work of spreading the gospel.

"I feel that our brethren are to be commended for the spirit of liberality that they have shown in tithes and general offerings, aside from contributions to local church expense. And although we are not yet perfect in this matter, still no doubt the Lord has given us many rich spiritual blessings because of a willingness to make a sacrifice for his work. In 'Testimonies for the Church,' Volume VI, page 102, we are told: 'God calls for self-sacrifice. This will bring not only financial but spiritual prosperity. Self-denial and self-sacrifice will work wonders in advancing the spirituality of the church.'

"At the last meeting we voted to raise \$1,000 in tithes and \$300 in Sabbath school offerings by the time of our next general meeting. We were counting on twelve months. But having called the meeting earlier this year, we have only nine months in which to fulfil what we promised to do in twelve. But I am happy to be able to tell you today that the full amount and more, both in tithes and Sabbath school offerings, has been raised. Counting from the first of August to the last of April of this year, the tithes are \$1,064.99 as against \$484.50 for the same period of the previous year, and the Sabbath school offerings are \$329.49, instead of \$169.52, as reported the year before. This would indicate that our members are becoming more faithful in their tithes and offerings, especially in these

hard times, when the cost of living is so high.

"The brethren have had quite heavy local financial expenses also. Two churches have paid off indebtedness on their chapels, and a third has just erected a chapel at a cost of about \$700, having paid about \$300 of this. We were glad to take part in the dedicatory service of the Jaro chapel, Sabbath, April 5. Every centavo of debt had been paid, and we felt that God accepted our gift as we knelt in prayer to offer to him the humble house that we had made."

Two ministers, Wenceslao Rodriguez and Fausto Jornada, were ordained at this meeting.

The brethren felt very much pleased to know they had two of their own number upon whom the brethren felt free to lay the hands of ordination.

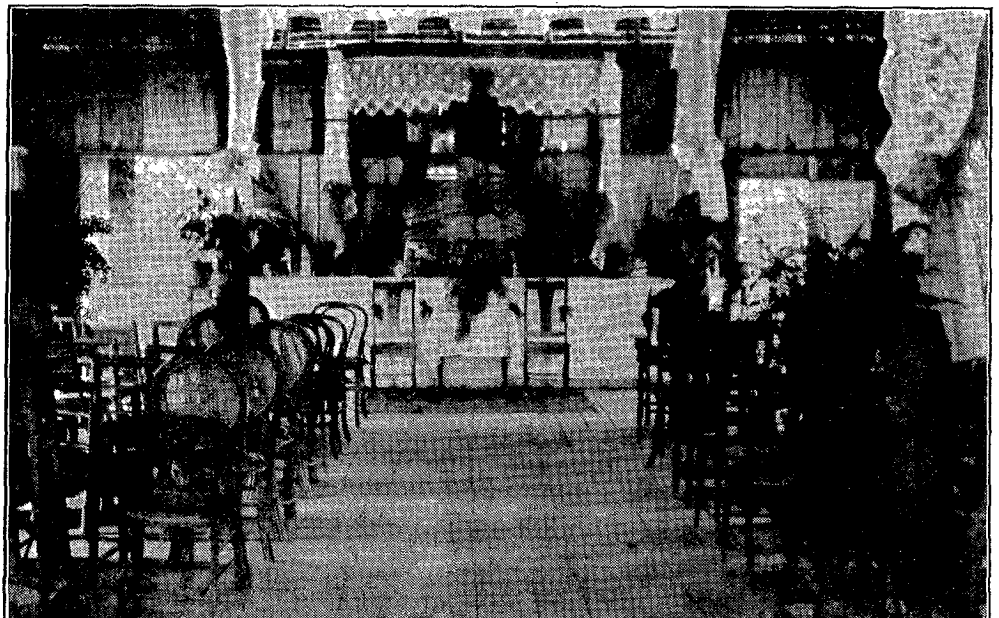
Brother R. E. Stewart has been appointed by the union committee to take charge of the field in the absence of Brother E. M. Adams and family, who have been in the Philippines more than seven years. Brother Stewart has been here about six years, and the brethren feel confident he will carry on the work wisely and well.

Immediately following the meeting, Brother Adams and family took the boat for Manila, where they spent a few days securing passports and making necessary arrangements for their trip across the ocean. They were very fortunate in securing passage on the S. S. "China," of the China Mail line. Though not really sick, they were very much in need of rest and a change.

We bespeak for this field a substantial growth in the near future.

* * *

We remember many things we should forget, as injuries, disappointments, etc., but forget what we should remember, viz., God and our souls.—*John Mason.*



Interior of Church at Bacolod

The Sabbath School at Solusi Mission, South Africa

H. M. SPARROW

VERY little has ever been said about our Sabbath school work on the mission stations in Rhodesia. It may be of interest to the brethren and sisters in the homelands to learn something of this department of our mission work.

I am inclosing a picture which shows our Sabbath school here at old Solusi, our oldest mission station in South Africa. The picture is taken in front of the church. The church is now far too small for our congregation.

In the center of the picture are Elder W. C. Wals-ton, the superintendent of the mission, and his wife. On my right is Clarence, the assistant superintendent of the Sabbath school, and on my left is Dick, the secretary. On my knee is my little daughter, and my wife is behind the camera. Brother and Sister R. P. Robinson were away on furlough when the picture was taken.

Our Sabbath school has a membership of 130. We conduct our Sabbath school about the same as you would in America. A keen interest is taken in the lessons, which just now are in the book of Exodus. I try to hold up before them the importance of the Thirteenth Sabbath Offering and to show them the need of their help to carry the message to other lands. We have one foreign class and eleven native classes. The natives make good Sabbath school teachers. Our Sabbath school is growing, and we feel that it forms the backbone of our church at Solusi. There are many visitors every Sabbath, and we try our best to do all we can to impress their minds very strongly with the lesson for the day.

May God bless our native Sabbath schools throughout all South Africa. Our outschools scattered far and wide in different parts of the field also conduct their Sabbath schools every week, and they have an attendance of from ten to one hundred fifty, mostly heathen. The change from a native in his heathen state at an outschool to a Christian man or woman at the training station, in a Christian garb and with a face almost as strikingly changed as his attire, is marvelous. The gospel has a wonderful saving power. May God help us to be faithful to the end.

Solusi.



Sabbath School at the Solusi Mission



Part of Class Baptized at Utila, Honduras, July 20, 1919

Believers Added in Honduras

W. E. LANIER.

AT the close of our camp-meeting, held on the island of Utila, it was thought best for Mrs. Lanier and me to remain for two weeks to follow up the interest. At that time we hoped that two would take their stand, but the Lord had a great surprise in store for us.

For about two weeks we held meetings in the tent; then we moved to the church and continued services six weeks. As a result more than twenty are keeping the Sabbath. July 20 I had the privilege of baptizing seventeen. Three others were ready for baptism, but for causes quite unavoidable they could not take the step at that time. We hope to have another baptismal service in the near future. This makes twenty-eight baptized at Utila during the last ten months, not including those who were baptized at camp-meeting. I praise our heavenly Father for his blessings that have attended our efforts here.

San Pedro Sula.

* * *

Light Shining Here and There in Cuba

S. E. KELLMAN

WE get into the thick of the battle sometimes and fail to realize the significance of the outworkings of divine love all around us. It is like looking at a beautiful picture—a masterpiece—from a position too close to the work of art; it appears to be just mere daubs of different colors. But when we take a position at the proper distance, we see a wonderful difference. All the genius of the painter unfolds to us in the vision of perfectly blended colors, correct proportions, and the message he wishes to give. So it is with the gospel work. In close contact with the front-line trenches of sin, we face the obstacles, the indifference, the superstition; we see our many mistakes, and we wonder if our work is all “daubs.” But occasionally our Master sends little rays of light to show us that the great Artist is directing the work; and when it is all done, we may be sure the result will be a masterpiece indeed.

A few days ago I received a letter from a sister in the province of Camaguey, who occasionally goes on a house-to-house canvassing trip in the towns near



Tomb of Elder Bruno C. Haak, near Florida, Argentina. It bears the following inscription in Spanish:

BRUNO C. HAAK
Missionary

Born 8th of September, 1884
Died 25th of November, 1914

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—*Jesus* (John 11: 25).

her home. She had just returned from Camaguey, a city of about 40,000 inhabitants, in which we have no worker nor Sabbath keepers. She writes:

"We had very good experiences. In many homes I found 'The Coming King' in the Spanish, and all who had it spoke in praise of it. There is one gentleman, not of our church, who uses this book to do missionary work. This man is a good Christian, and has a real love for souls and a zeal for the cause of Christ. The Lord wanted this man to receive the truth, so he brought him to the place where we were staying, and he entered talking to us of the Bible. I asked him what he thought of the Sabbath. He replied that he had found the Sabbath was mentioned in the Bible; and, said he, 'I said to my wife, 'Look here, we are keeping Sunday, and the Bible says, 'The seventh day is the Sabbath.' I ran to the pastor, and called his attention to it, but he told me that in Bible times the days had no name, and that our Sunday is the true day of rest.' Satan tried in this way to hide the truth which God had revealed to this man who was studying his Bible, but the Lord used me to teach him the truth. I took the Bible, and studied with him all the texts bearing on the Sabbath question, and he seemed to be completely convinced, and promised me to keep the Sabbath of the Bible. It is a pity that we have no minister here to teach the seekers after knowledge."

This sister found a Spiritualist in the same city, who bought her book and wanted to know what was the best book to study to know the truth about Spiritualism. The sister recommended the Bible, and the man paid her in advance for one. Another day she met a lady who was a member of a Protestant church, but knew nothing of the Bible. As they studied together, this lady was convinced that there was more light in the Scriptures than she had, and invited our sister to come again. They studied the three messages of Revelation 14, and the reasons why they were to be given, and the lady decided to obey the Lord. "I reminded her," writes my correspondent, "that some would be offended with her, but she replied that that would not matter, for the Master had said, 'If thy right hand offend thee, cut it off.'"

It is the God-fearing colporteur, doing the real pioneer work, who is pointing us to the open doors. God is going before us in Cuba, but we lack the workers to fill the places now ready for them. We need a system by which to train some of our native young people, and we are working out measures to accomplish this. We must hasten with our offerings of ourselves and our means to gather in the golden grain ere the harvest time is past. These little rays of light that God sends us are for our encouragement.

Mataneas.

Their Works Do Follow Them

H. U. STEVENS

THE grave of the missionary is the seed of the gospel. Cut down a tree, and the stump will send up a hundred vigorous shoots. Strike into a fire, and the sparks will set fifty other fires blazing. So it is with the truth of God. Strike down the herald, and a dozen stronger hands will snatch the pieces of the broken standard and wave them far and wide. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Elder Bruno C. Haak spent only a few months of what was hoped to be a long and prosperous career in connection with the work in South America. Before the first year had passed he was cut down in what seemed to be the very beginning of his work. He was an able worker; and in the short acquaintance which our brethren had with him, they learned to esteem him highly. One frequently hears his name mentioned in grateful and loving memory. The little graveyard near Florida has become a sacred spot to all those who were associated with him, for there lies one who gave his life for the cause they love so dearly.

* * *

A Successful Effort at Changsha, China

O. B. KUHN

AN evangelistic effort lasting thirty-seven days was recently closed at Changsha. The first few evenings of the effort about five hundred persons tried to find room in the chapel, which has a seating capacity of three hundred. The number attending gradually decreased to about two hundred, and they continued during the meetings.

Several scores of persons invited our Bible workers to visit their homes, and thirty joined the inquirers'



Five Students of the Changsha School, Baptized at Changsha

class and are regularly attending the chapel Bible studies. Five persons who had studied the truth for a year or more, took their stand during the meetings, and later were baptized.

At the close of the Changsha school year, five young persons, three boys and two girls, each one seventeen years of age, were baptized.

* * *

WHEN some one told Abraham Lincoln that he hoped God would be on his side, Lincoln answered, "I am not so much concerned to have God on my side, as to try to put myself on God's side."



OUR HOMES



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

THE ONLY WAY

MRS. LOLA L. TRAVIS

Show me, dear Lord, the way;
Thy way I crave to see;
Thy presence I would daily feel
Wherever I may be.

My needs I do not know;
So teach me how to pray,
That I may in thy footsteps walk,
And serve thee every day.

Help me, dear Lord, to lead
The dear ones whom I love
In paths that lead alone to thee
And thy blest throne above.

Now, Father, take my hand;
I need thee now — today —
Thou heavenly Shepherd, ever kind.
Show me, dear Lord, the way.

(He said, "I am the way,
The truth, the life." For me,
For me indeed, those words were meant;
So now the way I see.)

Thy precious truth I've found;
Rejoice in it each day.
I'll lean, then, hard on thee, dear Lord,
For thou'rt the only way.

* * *

Teach the Children to Be Careful

CARRIE S. WELTY

WE are living in a material world, and should, as parents and instructors, know the value and uses of the things with which we have to do, so as to be able to rear our children for future usefulness. We note that very early in life children show a disposition to handle material things without regard to either their use or abuse, but as they develop and become conscious that all these things are here for a purpose, we should expect to see them form habits of economy and thrift. Very many children are not properly trained by their elders, and thus fall into careless ways which cling to them through life. We do not realize, in our parental fondness, that "a habit is too weak to be felt until it is too strong to be broken."

For instance: A little boy is sent to the garden to hoe. He does quite well until dinner is called. Then, childlike, he drops his hoe and rushes to the house, intending, of course, to resume work after the meal. A rain comes up unexpectedly, and there lies that hoe — forgotten. It quickly rusts, and thus its usefulness is impaired. That boy reaches manhood and goes onto a farm. He may have been trained to build neat, straight, durable fences and construct his buildings carefully, but go out into his fields, and you will find his hoe, his plow, and other implements, just where he left them — rusting, of course. Valuable time must then be consumed in scouring them whenever they are needed. His ham-

mer has no regular place, and every one is supposed to know where his hatchet is. His children have done just as he was allowed to do, and if he wishes to use some nails, he will probably find them just where his little son has left them, scattered over the ground.

Many mothers have made a mistake in thinking that as boys do not become housekeepers, it was not necessary for them to be trained to be orderly. "That is the boy of it," is an expression we frequently hear, and where there is only one boy in the family, these little irregularities are not considered faults. The sisters are expected to restore to place whatever has been left lying around; his bed is not put to air until his mother or sisters find time to put the room in order. Many daughters, too, make life strenuous for the mother because of the same lack of training.

Order is but one feature of the education of our children. Proper training should inculcate right principles with reference to handling *all* material things along the pathway of life, whether these have to do with their own interests or the interests of others. If a child earns a penny or a nickel, he should be taught its purchasing power, and, in earning it, to "give value received." It will require wisdom to teach a child the value of money without implanting in his soul "the love" of it, which, the Bible tells us, is "the root of all evil."

With regard to the use and abuse of books, we have all noticed that most children are likely to give vent to their pent-up energies by scribbling, not only in their own books, but in those which are public property, such as church songbooks. These, on account of rough handling, are soon disreputable looking, and must be replaced with new ones. After all, is there not a close connection between the material and spiritual? This carelessness causes one in time to lose a proper regard for sacred things and one unconsciously develops a character which will not stand the test of the judgment.

Grown older, the child comes to the crest of the hill — so to speak — when he sees, stretched out before him, a limitless field of spiritual and eternal things. As he awakens to a sense of real values, primary things become secondary. He realizes that he brought nothing into the world, and he can carry nothing out but character. And indeed, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

* * *

Save the Children - - No. 2

E. H. GATES

THERE is probably no subject in all the world on which so much hinges as that of the training of youth and children; at the same time there is nothing so little understood.

Since the creation, human beings are not created full-grown as was Adam. At first they are helpless little mites, knowing nothing — the weakest of all creatures born into the world. Little chickens, within

a few minutes after being hatched, begin to pick their food; but the human baby has to be fed, clothed, and attended to every hour, otherwise it would perish in a short time. It is perfectly plastic in the hands of others. This would indicate that God intended that infants should be shaped, trained, disciplined, and molded into beings worthy of the Lord who created them.

Of Adam it was said that he was "the son of God." Luke 3:38. So every human being is by creation a son of God, and the Lord designs to make him a being that will honor his Creator. But God has intrusted the training of these children to men and women, and has given to them intelligence for this important task. However, knowing that these guardians of the youth are likely to be warped in judgment, the Lord has given in his word full instruction as to how the process of training should be conducted. When he said, "Train up a child in the way he should go," he did not then tell the "way," but he has done so in other parts of his word. He has also given examples of proper training, as well as warnings in cases of failure to follow the instruction given.

It has been truly said, "The hand that rocks the cradle is the hand that rules the world." Until the judgment day, probably few women will understand the part they have acted in shaping the characters of their children. Because of the importance of this plastic period of childhood, Satan makes special effort to place his brand on the little ones, and generally succeeds. How important it is that at this critical period parents shall succeed in defeating the enemy by placing a divine mold on the characters of their children.

In a certain place in Europe, great avalanches of snow formerly rushed down the mountain side, overturning buildings, tearing up the railroad track, and wrecking everything in their path. An engineer tried to prevent this by building a strong wall above the town that suffered from the avalanches. Next year the rush of snow carried away not only the buildings and railroad, but also the strong wall itself. A stronger wall was built, but with the same result. This was repeated several times, and each time the wall was overturned. Finally, the engineer realized that his wall was in the wrong place. Climbing the mountain, he found the place where the avalanches were born, and there built a light wall, and also walls at different places down the mountain side. In this way the avalanche was checked at the place of its origin.

In the training of children, God has given instruction that the work shall begin at birth. To wait till sin has gathered momentum is to court disaster. In giving the child a divine mold at the start of life, the awful avalanche of evil is checked at the beginning.

Through Moses the Lord directed parents: "Thou shalt teach them [the words of God's law] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7. To Timothy, Paul's most faithful minister, the apostle wrote, "From a child thou hast known the Holy Scriptures." 2 Tim. 3:15. Timothy received this Bible instruction from a godly mother and grandmother. 2 Tim. 1:5.

The little boy Samuel was taught the truth of God by his mother from the very beginning of his life.

Moses was carefully trained by his mother, a Hebrew slave in Egypt, till he was twelve years of age.

In contrast with these we read of Eli's sons, who were not "restrained" or disciplined in childhood, and whose vile lives in Israel led to the wholesale corruption of God's people, the overthrow in battle of Israel's armies, and the capture of the sacred ark by the heathen.

The good results of proper training in childhood were seen in the case of Isaac. When Abraham broke the dreadful news to Isaac that he was to be slain by his own father and offered as a sacrifice on Mt. Moriah, Isaac was a strong, vigorous youth. The following words from "Patriarchs and Prophets," page 152, tell the story:

"With trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate; but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar."

I greatly fear that but few youths of that day or any other would have consented to be stabbed to death as was then purposed by Abraham. But Isaac's whole training had been of such a character that he did not question the wisdom of his father. Such faith was the result of careful early training in God's method.

The wisdom of such training was seen in after-life, when Isaac allowed his father to choose a wife for him instead of thinking that he was wise enough for such a delicate undertaking.

Abraham's success as a parent was due to his adoption of God's plan of training his family. God had previously said of Abraham, "In thee shall all families of the earth be blessed." Gen. 12:3. He also said, "A father of many nations have I made thee." Gen. 17:5. Paul wrote that Abraham was "the father of all them that believe." Rom. 4:11. Now let us inquire what particular act of Abraham entitled him to the distinguished honor of being called the "father of us all." Rom. 4:16. "I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19, R. V.), — that is, God knew that Abraham would train his children after God's plan, to the end that they might "keep the way of the Lord" and do justice, and thus Jehovah could intrust him with the great honor of standing at the head of all the faithful of earth. Had Abraham's descendants followed his steps in this respect, a large part of the dark record of sin and crime would not have been necessary.

In sad contrast to the course of Abraham, the Scriptures tell of an honored man, Eli, who "restrained" not his boys, and as a result they "made themselves vile." The result of this sinful neglect was that Eli lost the priesthood, the Israelitish nation was utterly corrupted by the licentious course of his two sons; thirty thousand Israelites were slain in battle with heathen troops, the two wicked sons were killed in the same battle, and the sacred ark was

captured by the Philistines. (Read 1 Samuel 2, 3, and 4.)

The same evils were seen in the case of one of David's sons — Adonijah, whose mother was Haggith. In giving the reason why this son conspired to seize the kingdom of Judah, the Bible says, "His father had not displeased him all his life in saying, Why hast thou done so?" 1 Kings 1:6, R. V., margin. No, this boy was allowed to do as he pleased, with no restraint; and being a prince, he aspired to the throne, though he well knew God had promised that Solomon, his half-brother, should be king. Such are invariably the results of lax home discipline.

Will God's people ever learn that it is best to "walk in the steps of that faith of our father Abraham," instead of allowing their children to follow their own ways?

* * *

A Testimony to God's Healing Power

S. M. HILTON

WHEN quite young I was subject to sudden attacks of rheumatism. These attacks were of short duration; but when I reached the age of seventy the old trouble came back, and came to stay. At first it seemed to affect my entire body, but later settled in my hands and arms. My suffering no tongue can tell, no pen describe.

This went on for about five years, although everything was done that human skill could do to give relief. I became almost helpless, a hopeless cripple, with the use of neither hands nor arms. Oh, the long, long days and nights of those five terrible years! My left arm and hand were withered, crooked, and stiff.

About the middle of June, 1915, after enduring hours of intense agony, I lay in despair. Aloud I exclaimed: "Oh, dear! I wish Jesus were here on earth that I might send for him to come and heal me." Instantly the words of the Master came to my mind: "Whatsoever ye shall ask in prayer, believing, ye shall receive." I believed, and I prayed, asking God to banish the pain from my left hand and arm. The words had scarcely left my lips when a strange sensation passed over me. A soft, warm light seemed to fill the room, and it seemed like heaven. I first thought, as I lay so still and motionless, that I was paralyzed all over, and would never be able to move again. Then something told me to make an effort to see if I could move. Yes, I could move my foot; and then I lifted above my head the arm that had been useless for two years, and moved it in every direction, without the slightest pain.

Then I realized that the Lord had answered my prayer. The unreal feeling passed away. I was on my bed in my own room, and the Lord had heard my cry for help. Praise his name! Four years have now passed since this experience came to me, and the pains in my left arm have never returned.

When I was first healed, something told me to write an account of the experience. Then the tempter said, "You cannot write. Your testimony would be passed by for others more worthy." But time has strengthened the impression that I should give praise to God in this public way for the manifestation of his healing power.

When I began to write this, the pains in my right arm began to be less severe, and as I finish it — three weeks later — they are almost gone. Many

times have I prayed that this right arm also might be freed from pain, but God has not been pleased to hear my prayers. However, when I obeyed the "still small voice," signal blessing came. Surely I was suffering a just retribution, for I have been robbing God of glory that belonged to him; and today I praise him for his goodness and his wonderful work in my behalf. He *does* answer prayer. *I know it.*

* * *

Favorable Living Conditions for Health

GEORGE H. HEALD, M. D.

THE following quotation from an editorial in the *Modern Hospital*, September, 1919, is an indication that opinions are shifting, as regards the best temperature and moisture conditions for living rooms:

"Whatever we may believe in theory, the general practice in hospitals is to proceed as if the following conditions of the air were desirable:

"1. An average temperature not lower than 68 degrees.

"2. As little variation of temperature as is consistent with keeping the air pure and fresh.

"3. Whatever degree of humidity the weather may happen to determine; that is, a relative humidity of 10 to 15 per cent on very cold winter days, and every other degree of humidity up to 100 per cent on wet days in summer.

"No one of these conditions is correct. The first is a little wrong; the second, decidedly wrong; and the third would be criminally wrong were it not due to ignorance. In place of these unhealthful conditions every up-to-date hospital ought to substitute the following:

"1. An average temperature of about 64 degrees for day and night together.

"2. As much variation as possible, provided the patients do not become chilled.

"3. A relative humidity of about 70 per cent when the mercury stands at about 65 degrees. In winter the humidity may have to be somewhat lower if 70 per cent causes too much condensation on the cold walls."

After referring to Prof. Ellsworth Huntington's great study of the relation of temperature and humidity to sixty million deaths in various countries, the writer thus continues:

"The chief results may be summarized as follows:

"1. For the white race the optimum, or most favorable temperature, so far as physical health is concerned, is an average of 64 degrees for day and night together. That is, the thermometer may rise to 70 or even 75 degrees by day and fall to 60 or 55 degrees by night.

"2. The optimum temperature is practically the same, no matter whether people live in the cold North or the warm South. Even among Negroes it is no higher than 68 degrees, and perhaps lower. There appears to be almost no such thing as real acclimatization involving a fundamental change of physique. An unfavorable climate merely causes man's activities to proceed at a slower rate or on a different level.

"3. Variability, both from season to season and day to day, is highly favorable. The value of changes from day to day, however, is much less at low temperatures than at high. Variability involves movement of the air, a matter of much importance.

"4. The optimum humidity varies somewhat according to temperature, but not so much as is generally supposed. On the other hand, the effect of the relative humidity of the air is much stronger than is usually realized, and quite different from our traditional belief. On days with an average temperature of 64 degrees, the ideal relative humidity averages about 80 per cent; that is, on clear days dew falls at night, while at noon the humidity falls to about 60 per cent. At higher temperatures the humidity should be lower than at 64 degrees, but, contrary to the general belief, a decidedly low humidity is distinctly harmful. In fact, if we include the whole United States, the health of the country suffers almost as much from dry summer heat as from damp summer heat."

* * *

"TRUE faith leads the soul to Christ under every calamity."

To Cut Your Butter Bill

Do you know how to make a pound of creamery butter into a pound and a half of good table butter? One old-fashioned housekeeper does, and has passed her recipe on to dozens of grateful women in her community.

"The trick is simple," says the old-fashioned housewife; "just add a pint of milk to your pound of butter."

Creamery butter comes in a very solid cake, from which all excess moisture has been pressed out. The addition of milk will make the butter looser in texture and lighter in color, and it will be exactly like the old-fashioned home-churned butter which you have enjoyed, possibly during some sojourn at a farm out in the country.

You need not even possess a churn for the process, though one of the small glass churns easily procurable at any department store will make the work quicker and easier. But if you do not care to spend a dollar and a half or so for the glass churn, an ordinary potato masher will answer.

First scald the milk, then pour it over the cake of butter. The scalding milk will soften the butter enough to make it easily manipulated, and the milk must be worked thoroughly into it, worked and worked until the two ingredients are perfectly blended. The creamy, softened butter which is the result, may be placed in a mold and set in the ice box and later can be made into butter balls for the table. You will find that your original pound of butter has become a pound and a half, which will go that much farther in consumption.—*Washington Post*.

* * *

Is This for You?

I CAUGHT a snatch of conversation the other day that I want to pass along. Indeed, I feel that I must pass it on, because the message seems to me so vital, so full of significance. One girl said to another, as they met on the street corner: "Well, it is certainly good to see you. If anybody can put the doldrums to flight, you can. I told my mother the other day that you always have a smile and seem as cheery as sunshine. How do you manage it? Don't you ever get down in the dumps?"

The eyes of the other girl danced merrily, and her smile was more sunny than ever. "If I do, you'll never catch me owning up to it," she laughed. And then: "Really, I'll tell you; it is just because I made up my mind that I would try, always, to be the person I'd like to meet. Don't you know how we dreaded to see the long, sorry faces while the war was going on? Why, I used to think I'd go a dozen blocks out of my way to see a real smile and hear a cheery word. It was then I resolved to give what I wanted to get, and it has worked so well that I'm keeping it right up—or trying to."

"You're succeeding wonderfully," said the first speaker, "and I think it a splendid idea. I'm going to join you."

And then they linked arms, girl fashion, and walked away in the direction of the nearest lunchroom, while the listener went on her way, thinking hard.

Suppose we were to try, always and all of us, to be the person we like to meet; what a wonderful change there would be in affairs social and industrial, at home and abroad. Not one of us enjoys seeing a

frowning face or a forehead "worn in folds;" we do not like drooping mouth corners or tales of woe. And we do like people who are cheery and optimistic, and who make us feel as if good things are on the way to us, whether we can see them or not. Accordingly, it is our business to be just that sort. By making the best of things and cultivating the sunny disposition, we not only give happiness to others, but we multiply our own many times over.

And it is such an easy matter, this being the person you like to meet. When you feel vexed about something, and are tempted to scowl or find fault, when you wouldn't smile if you could, and storms are threatening, just stop a minute and take yourself to task. The first few efforts will be the hardest. If you honestly want to be the person everybody—including yourself—likes to meet, a smile will take the place of that scowl, and you will find opportunity for a bit of commendation, even while you are offering an honest criticism.—*A. G. F., in Needlecraft*.

* * *

MY HIGHEST AMBITION

HELENE DOLORES SUCHE

I USED to dream of a time to come
When men would praise my name,
And I would merit honor, too,
And the laurel wreath of fame;

When the deeds I did, and the words I said
Would be extolled by all,
And my name live on forever and aye
Beyond the funeral pall.

But oh, such dreams I've found are vain;
I never shall dream them again,
For now the highest ambition I have
Is to be a fisher of men.

'Twas long ago that Jesus said,
"Come and follow me."
And the fishermen left their nets on the shore,
To fish in a larger sea.

The sea is the world, and the fish are those
Who grope in the depths of sin,
And it is the work of the fisher of men
To find and gather them in.

Oh, this is the work I long to do!
And to this I give my life,—
To lift them up from the sea of sin,
Unhappiness, and strife.

It may be on some dark, cold night
My boat on the waves will be tossed;
But oh, what joy to find a soul
That would otherwise be lost!

And then to see the Saviour smile
As I lay it at his feet,
And hear his voice, "Well done, my friend"—
'Twould make my joy complete.

We may search in whatever sphere we wish
In the range of mortal ken,
No work is so holy, so high, so good,
As to be a fisher of men.

* * *

"CHRISTIANS have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness."



THE WORLD-WIDE FIELD



ELDER L. D. SANTEE

LORENZO D. SANTEE was born in Hornell, N. Y., Sept. 19, 1845. He died in Pasadena, Calif., Sept. 3, 1919, lacking but sixteen days of having completed seventy-four years of life.

Brother Santee's childhood and youth were spent in the State of his nativity. At a very tender age he studied, with his Christian parents, and with them accepted the doctrine of the second coming of Christ, and received the light of the third angel's message of Revelation 14.

Before reaching his majority he moved to Illinois, where he continued his school work as a student in Tremont College. He led a very active life, and always made the most of his educational privileges. In the years of his young manhood he taught public school.

March 4, 1869, he was united in marriage with Miss Alice Merritt, of Princeville, Ill., who died Aug. 10, 1917. Six children blessed this happy union, one son and five daughters, all of whom survive the parents and share with one another the blessed hope of a reunion with a godly father and mother "in the glad time of the harvest."

It was shortly after his marriage that Brother Santee offered to devote his life and labors to the proclamation of the third angel's message to the world. He was ordained to the solemn work of the gospel ministry in 1876, by Elder James White, and became one of the pioneer ministers of the Kansas Conference of Seventh-day Adventists. In 1889-90 he had charge of the denominational school at Ottawa, Kansas.

Later, his field of labor was changed to the Illinois Conference, where the greater part of his subsequent life of useful ministry was spent. The English-speaking churches of the city of Chicago were under his pastoral care for many years, and he rendered most efficient service in other parts of this important conference.

He was ever active in church and Sabbath school work — ever ready to be helpful to others, especially to the young people, always encouraging them to lead upright lives.

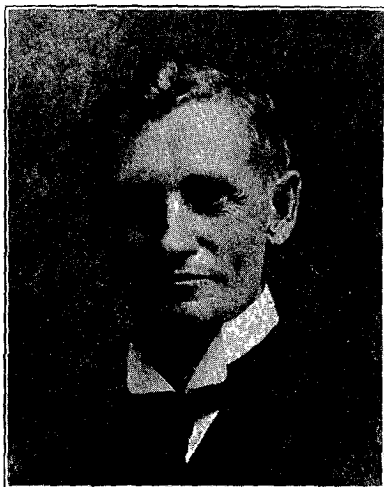
Of Brother Santee's deep and rich religious experience much might be written, but little need be. His piety was free from pretension, and his Christian experience was like the flow of a deep and noiseless river whose source is in living mountain springs. He was a living exponent of the Christlike life and character. His youth had provided him with many pleasant memories, so he had plenty to think about, much to admire, and many to love, as he neared the end of life's journey. He was one of whom it could be truly said, "No vain regrets saddened the retrospect, no criticizing disposition neutralized the sweets of the living present, no forbidding views shadowed the brightening future."

Those who knew him best loved him most. His presence in a congregation was a benediction. We can say, as King David said of Abner, "A prince and a great man [has] fallen this day in Israel."

To his brethren in the ministry he was a wise counselor and an example of Christian life; to his children, a loving and tender father, never heard to speak a hasty word; to the young, a guiding inspiration to high ideals.

Knowing, as we do, the native instincts and noble impulses of Elder Santee, and knowing also the mercy of God whom he loved, and the goodness of the Lord Jesus, to whom he had pledged his faith, we feel confident that he will be among the spirits of just men made perfect by the cleansing blood of a pardoning Saviour.

One of the greatest pleasures of his earnest life consisted in expressing some



LORENZO D. SANTEE

of his beautiful thoughts in verse, in which he was especially gifted. His poetical writings often found their way into the columns of the REVIEW AND HERALD during more than half a century. In the exercise of his poetical gift he was encouraged all through his ministry by letters of appreciation from writers and friends.

He rests from his labors for a little season, till the Life-giver comes — till that "glad morrow when the King shall claim his own." To this happy day, with its joyful reunions and its ever-continued associations, his sorrowing children, his fellow laborers in the ministry, with other mourning friends, look with eager, expectant hope.

The funeral services were held in the Pasadena Seventh-day Adventist church, Sabbath afternoon, September 6, and were conducted by Elders J. W. Christian, M. M. Hare, W. M. Adams, and the writer.

Interment was in Mountain View Cemetery, Pasadena, Calif.

The following poem from his scrapbook was handed to me by his daughters:

"THE BEAUTIFUL LAND"

"I am thinking tonight of the home of the blest,
That home which the Lord has prepared,
Where the friends that I love, and that love me the best,
Will be called to receive their reward.

By faith, life's great river in beauty is seen,
And I stand with the blest on its strand,
Life's grand, arching tree, with its mantle of green,
Is seen in the Beautiful Land.

"I think of it always as something my own,
But far in the distance awhile.
No death and no tears to that country can come,
And my lips lose their sadness, and smile.
Thy flowers are fadeless, O city of God,
Life's waters lap soft on the strand;
And there, where the footsteps of sin never trod,
We'll rest in the Beautiful Land.

"Though far in the distance, O city of love,
Thy gladness is hid in my heart,
We shall meet, we shall greet, in the Eden above,
That country where friends never part.
Impartially tender is Jesus our King
As he welcomes us onto the strand,
And hearts that were breaking, in gladness shall sing
As they enter the Beautiful Land.

"I am thinking tonight of that home of the blest,
And a joy to my spirit is given,
Where pavements are golden, and mansions of rest
Are waiting the loved ones in heaven.
And he, the Eternal, the 'Ancient of days,'
Is holding our crowns in his hand;
The ransomed shall bask in the smile of his face,
At home in the Beautiful Land."

V. H. LUCAS.



THE AMOY GENERAL MEETINGS

JULY 1-5 we held a general meeting in our chapel at Chioh-be. The weather was very hot for the first three days, but the meeting was well attended, and the Spirit of God was present to convict of sin and change the heart. Two factions had arisen in the church at Chioh-be, but during this meeting all differences were put away and love and harmony were restored.

The last Sabbath of the meeting witnessed a manifestation of the mighty power of God. One of the sisters was suddenly taken with the cholera. People all around the chapel were dying with this disease. From one to six hours was the limit of life to any one who contracted it. This sister came down with it in a very serious form. She was downstairs in the chapel at the time, but when the news of her condition was reported to me by Elder N. K. Keh she looked as if she were dying. It was evident that unless she received immediate relief she would die.

As soon as Elder Keh had told me of the woman's condition, he went into his room and prayed that the Lord would

show us what to do. He then opened his Bible at random and put his finger on a text of Scripture. That scripture was Isaiah 44: 8, according to the Revised Version, which reads as follows: "Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God beside me? yea, there is no Rock; I know not any."

Elder Keh immediately told me that he had received this verse as an answer from the Lord, and that he believed the Lord would hear prayer in the woman's behalf. So we went down at once, anointed the woman with oil, prayed earnestly to God for her life, laid hands upon her and commanded her in Jesus' name to be made whole. She was instantly healed. She immediately stopped vomiting, had no more trouble with her bowels, and attended every meeting that day.

This woman had two daughters who were attending a girls' school conducted by one of the other missions. One was already a graduate of the school and was acting as teacher in the school, while the other was still studying. Both of these girls were much impressed by the healing of their mother and began to wonder if they ought not to keep the Sabbath. The missionaries of the other school, however, had been so kind to them that they could not bear to break away from them, so they decided to stay with them. But the Lord did not intend things to stop there. A little sister took sick the very next day, and was soon lying in that coma which often precedes death. The family were thoroughly frightened. Once more the question arose in the minds of the two older girls as to whether the Lord wished them to keep the Sabbath. Then they did a very dangerous thing: Ignoring the plain teaching of the Bible concerning the Sabbath, they asked for a sign. They asked the Lord to cause the little girl to be much better before nine o'clock that morning (it was then seven o'clock) if he wished them to keep the Sabbath. Presumptuous as it might seem, the prayer came from hearts sincerely troubled and desiring guidance, so God was merciful to their ignorance and answered them. At eight-thirty the child suddenly smiled, roused out of her stupor, and asked for food. In a few hours she was playing around as if nothing had happened. A neighbor's child who had been in exactly the same condition, soon died. So pronounced was the cure that the whole village was stirred, and their hearts are ready to listen to the gospel. After this experience the two older girls concluded to obey the Lord (the father and mother were already baptized church members). They came down to our Kulangsu meeting this month and were baptized.

The Kulangsu meeting was held August 5-9, and was the best-attended meeting that we have ever held in this section. Our regular attendance averaged about 125, while on Sabbath there were about 150 or 160 persons present. Probably there would have been many more at the Sabbath services if a typhoon had not begun to blow early Sabbath morning. This no doubt kept many away who would otherwise have been there.

Many of us had been praying for the presence of the Spirit of God during this meeting, and our prayers were answered.

Elder F. E. Bates gave some very interesting and instructive talks on the evidences of the nearness of the second coming of Christ. He dwelt largely on the signs that were being fulfilled at this time before our very eyes, and made it very plain that the Saviour was truly "at the door."

Elder N. K. Keh gave a series of studies on the Holy Spirit. He dwelt largely on the necessity of receiving the Spirit, how to obtain his presence in our hearts, and what would prevent him from dwelling with us. These lessons were very impressive, and the Spirit of God was present to impress them on the hearts of the people.

The writer took up the subject of the three angels' messages, trying by the Spirit's help to make a personal application of their important truths to the hearts of those present. At the eleven o'clock hour on Sabbath, the Spirit of God came in with power as the love of God was presented. Hard hearts were softened, and tears of repentance flowed freely.

After the morning service Elder Bates and the writer buried thirty-two happy candidates in a watery grave, and one belated candidate was baptized the following Monday. One of the sisters had an unusual experience at this baptism. She had been ill for months before the meeting, and even in hot weather had to wear heavy woolen clothing to keep from chilling, while it seemed as if even a drop of cold water on her hand would freeze her. She was almost afraid to be baptized, but finally decided to go forward in faith. When she came out of the water her sickness was gone, and she went about, telling every one what God had done for her. Many of those present knew of her previous condition and united in praising God for this manifestation of his mighty power.

Among those who attended the meeting was a woman who had been possessed with a devil for a long time. She had been a gambler, and one night went to the temple and slept before the idols, hoping that they would give her a dream of some lucky number in the lottery. When she returned home, she was possessed with a devil. This devil would tell her not to go out to work, not to eat, and many other things. It was soon known that she was possessed of an evil spirit, and her husband sold all his property and used the proceeds in an effort to have her cured. First he inquired of the idols and paid the priests large sums to exorcise the devil, but this was of no avail. Finally he went to the pastors of one of the missions in the city, and inquired if they could help his wife, but they said that they had several in their own church who were thus possessed, and that they could do nothing for her. He was starting for home, thoroughly discouraged, when he met a man who asked him why he did not apply to the preacher at the Sabbath mission. "Those people have great power with God," said the man, "and it may be that they can help you." So as a last resort he came and requested that our worker visit them. Sabbath afternoon the preacher and several of the more zealous of the brethren and sisters went to the man's house.

"Can you do anything for my wife?" asked the man.

"No," answered the worker, "God will not hear our prayers."

"Why not?" was the startled inquiry.

"Because you have all these idols and ancestral tablets standing here. These things belong to the devil, and as long as they are here the evil spirits will be sure to come back, even if driven out. You must first burn these things if you expect your wife to be healed."

By that time there was a crowd of villagers standing around, and they raised a vigorous protest against the man's burning his idols, telling him not to let the exponent of the foreign religion deceive him. But our worker was firm that the idols must burn before he would pray, and the man finally took them out and burned them, while the crowd still protested that the woman was incurable and that he was being deceived.

When the idols had been destroyed, the little band of believers knelt around the woman and prayed for her, weeping and confessing their own sins as well as those of the woman. The woman herself all the time called out in a loud voice to the idols. When they sang a hymn, she chanted an incantation to the idols, trying, apparently, to drown their voices with her own. That day the devil was not driven out, but they returned the next day and prayed and sang, while the woman again invoked the evil spirits, but in a much lower voice. The next day they repeated their prayers for her, and this time the devil departed, and the woman was once more in her right mind.

The man had promised that he would keep the Sabbath if his wife was healed, so they both became regular attendants at the Sabbath services; but one day it was very hot, and the man suggested that they stay at home. His wife protested that they had better go, but he said it would do no harm to stay away for one time, and so they stayed. That very day the evil spirit returned and the woman was as bad as before. In haste he called for the brethren to come and pray. Again the evil spirit was driven out, and told to stay away. Again all things went well until they grew careless and neglected one Friday to prepare the food for the Sabbath. Having no food in the house, they went out and bought some, and again the evil spirit returned and took possession of its former abode. As long as they obeyed God they were safe, but transgression was immediately followed by devil possession. Once more the devil was driven forth by prayer, and from that time to this he has stayed away.

Our general meeting is now a thing of the past, but the refreshing influence of the showers of God's blessing still lingers with us. Our brethren and sisters have returned to their homes with a new experience in the things of God. We all feel that we have seen a manifestation of some of the things that God is now going to do for his people. The time of the latter rain is here, and well may God's people look for copious showers of his blessing. Let us all pray for even more abundant showers of rain in this time of the latter rain. If we ask for them and meet the requirements laid down in the word, we may be sure that we shall receive what we desire. So let us pray more earnestly, live more consecrated lives, and look up with more faith for the outpouring of God's special blessings.

W. C. HAWKINS.

BRIEF REPORTS OF CAMP-MEETINGS FOR THE COLORED PEOPLE

I HAVE already written reports of the Arkansas and Carolina meetings, therefore will not give them further notice here.

I attended all our meetings except two, though, with the exception of the Arkansas meeting, I could stay only a part of the time at each one.

Mississippi

This meeting was held at Hattiesburg, Miss., August 28 to September 7. Elder Randall Johnson, State evangelist, and his helpers had charge of the camp, which was in a good location, within easy reach of our people. The evening meetings were well attended. Besides the dining and preaching tents there were a few living tents on the ground, but most of our people stayed in the homes of the people close by.

Georgia

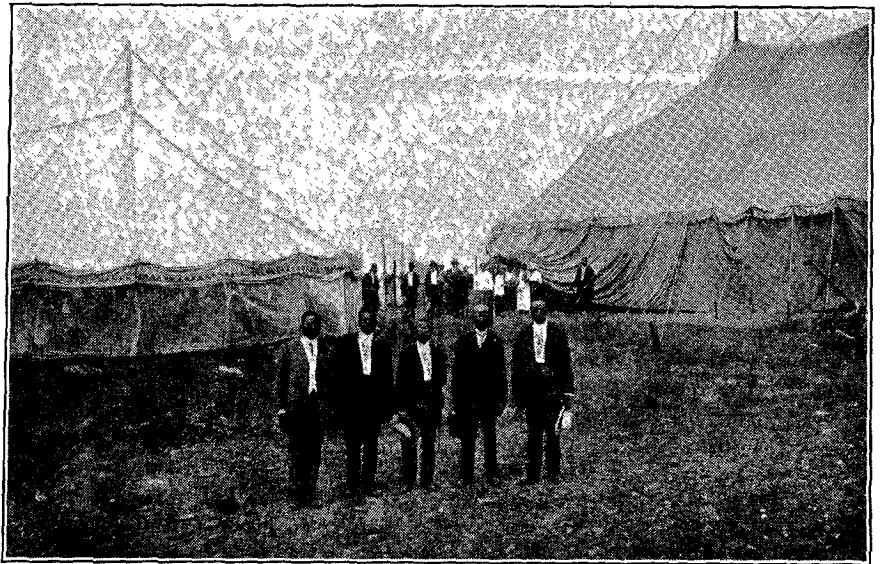
From Mississippi I went to the Georgia meeting, held September 1-7. The camp-meeting was in charge of Elders T. S. Tate and H. N. Gemon, and Miss Anna Knight. The camp was pitched in a grove belonging to Atlanta University. There was a good representation of our people present, who stayed largely in the homes of the people living near. The ministers, Miss Knight, and their helpers had planned for a good meeting, which they had, for some of the best people of the city attended and were stirred by the clear presentation of Bible truth.

Tennessee River

In the midst of the Georgia meeting I had to hasten to Jackson, Tenn., where the Tennessee River meeting, held September 4-14, was in progress. Brethren Milton Young and Oglesby, with their assistants, had pitched the camp in a beautiful, clean grove right in town. They had quite a number of tents on the ground, where most of the people camped. Elder J. H. Lawrence and Brother Young had been holding tent-meetings in the city several weeks previous to the camp-meeting. This had aroused considerable interest at that place and prepared it for the meeting, so there was a good attendance of interested ones not of our faith, on Sunday nights and through the week.

Cumberland, Tenn.

To reach this meeting, which was held at Knoxville, Tenn., September 8-14, I left the Tennessee River meeting before it closed and hastened across the State to Knoxville. Elder F. A. Osterman and C. S. Lightner were in charge, with their helpers. The camp was finely situated among a good class of colored people and well attended by our people, most of whom camped on the ground.



MINISTERS IN ATTENDANCE AT THE COLORED CAMP-MEETING, CHARLOTTE, N. C.

From left to right: Elders W. H. Maynor, W. E. Strother, G. E. Peters, J. F. Critchlow, and B. W. Abney.

Florida

From Tennessee I started on the long journey to Florida to attend our large meeting at Orlando, which was held September 11-21. The camp was pitched on the same spot where the meeting was held last year. Elder J. S. Green, who had conducted an interesting tent effort in Jacksonville, had charge, assisted by those helping him in the work of the State. While a few camped on the ground, most of the members stayed at the homes of the people. It was a live meeting, with quite a number from the city attending our week-night as well as Sunday-night meetings. These belonged to a good class, and gave excellent attention to our closing message.

Alabama

From Florida I went to the Alabama meeting, which was held at Birmingham, September 15-21. It was in session when I reached the grounds. The meeting was in charge of Elder J. H. Lawrence, Brother T. H. Allison, and those helping them. They, too, had pitched their camp in a fine grove, near the terminal station on one of the main car lines. A large number of our people were present from various parts of the State. Elder Lawrence and Brother Allison had been in the city most of the year holding meetings that had stirred the city and added many faithful souls to the truth, besides bringing in considerable financial help. So we had a good attendance at every evening service.

Chesapeake

My next and last camp-meeting was the one held at Baltimore for the Chesapeake Conference. Elder M. C. Strachan, who

is conference evangelist, Elder L. Muntz, Brother Ernest Atkinson, and their other assistants had the meeting in charge. Though at some distance from the cars, the camp was in a good clean spot. There were thirty-six tents, and the camp was well arranged. There was a good attendance from the conference, with many from out of the conference. Elder Strachan had also just closed a very successful tent effort in the city, which had added about thirty-five new believers to the large Baltimore church.

New Orleans

A day or so before the Baltimore meeting closed I went to the city of New Orleans, La., to fill an engagement with the large and prosperous church there, September 27 and 28, because there was no camp-meeting for our people in that State this year. I was surely glad to meet with them, for many of them have newly come to the truth. Elder N. B. King is in charge of the church, and Mrs. Lucille C. Williams is teaching the church school. All departments of the work are prospering.

Our meetings were very well supplied with help in both the Southern and Southeastern Unions. Elder Lawrence, the Southern Union Mission evangelist, and Elder J. G. Dasent, the Kentucky Mission evangelist, attended the meetings in the Southern Union. In the Southeastern Union Elder G. E. Peters, the union mission evangelist, on account of his effort at Charlotte, N. C., could spend only a few days at the Atlanta, Ga., meeting, so Elders Strother, Gemon, and Dasent, and Miss Anna Knight met the needs. Our Southeastern Union meet-



THE COLORED CAMP-MEETING, CHARLOTTE, N. C.

ings were greatly blessed in having the good help and timely instructions of Elder William Guthrie, president of the Lake Union, and Prof. J. G. Lamson, of Hinsdale Sanitarium, Chicago, Ill. In both these unions the local and union conference officials contributed to the success of the meetings.

At all our meetings our people renewed their spiritual life and their allegiance to the truth. They gave freely of their scanty means, and dedicated themselves to the finishing of the work.

The foregoing is a brief report of our several camp-meetings. The work throughout the whole country, as far as I have been able to learn from the various meetings held which are not mentioned in the above report, has been very successful. For instance, a meeting held by Elder J. K. Humphrey in New York City brought many into the truth. During the effort Brother Humphrey also raised between \$7,000 and \$10,000 to finance his effort and to buy a new tent and equipment.

The work in Washington City has been greatly strengthened also. Elder G. P. Rodgers conducted a good tent effort there the past summer, bringing quite a number to the truth and giving standing to the Adventist cause.

Besides these large efforts many minor efforts have been conducted throughout the country, which have been quite successful. All this goes to show that the great King is marshaling his forces for the finish, and those who work in his cause and reap the harvest that is already ripe, must enter now at this eleventh hour and faithfully labor to the end. Trusting that we may have your prayers for the success of our work, together with whatever other assistance you may feel free to render us, we are yours for the hastening of the coming of the Just One.

W. H. GREEN.

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BALTIMORE MEETINGS FOR THE COLORED PEOPLE

A SERIES of meetings lasting eight weeks, conducted for the colored people of Baltimore, Md., by Elder M. C. Strachan and his helpers, recently closed with most encouraging results. From the very first night there was a deep interest on the part of the people in the community where the big tent was pitched. Hundreds seemed hungry for spiritual food, and the attendance was indeed gratifying.

As the various phases of the special truth for this time were presented, an ever-increasing number asked for prayers, that they might have courage to obey. Health topics received their proper share of attention, and at the close of the lecture on the harmful effect of drugs and narcotics many in the audience signified their intention to give up their use. One evening trained nurses gave a practical demonstration of rational home treatments for the sick; and near the close of the meetings an ideal meal, consisting of fruits, grains, nuts, and vegetables was prepared, and samples of the food were served free to those in attendance.

A well-organized Sunday school was conducted during the eight weeks of the meeting, with a constantly increasing attendance.

The meetings closed the first week in September, and the last service presented a scene long to be remembered. There was a large attendance. Many were the expressions of gratitude for the truths taught, and appreciation of the efforts put forth was heard on every side. More than five hundred requested prayers, fifty persons took their stand definitely for the third angel's message, and between twenty-five and thirty of these are awaiting baptism. The collections during the series of meetings amounted to nearly \$500. We give praise to the Father above, "from whom all blessings flow."

B. E. CONNELLY.

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THE KANSAS CAMP-MEETING

THE Kansas camp-meeting was held August 23 to September 3, in a pleasant park at Winfield. The grounds were made beautiful by large shade trees, and were well adapted for the holding of a camp-meeting, having a large pavilion, a dining hall, and other buildings which add to the convenience of a ground. The tents were well pitched under the beautiful shade trees, and the provisions made for those who attended the meeting were such as helped to make the occasion one of spiritual uplift. The food was excellent and well served.

More than a thousand of our people attended the meeting. They seemed deeply interested in the exposition of the word, and a spirit of earnest seeking after a deeper Christian experience was manifested. The call to more active service in carrying the message to others took hold of the hearts of many.

One day was set apart for a field day, and the experience meeting following was a source of inspiration to all. Large quantities of literature were sold; the stock at the book tent was almost exhausted, and many additional orders were taken.

A deep interest was manifested in our foreign mission work, and a desire to support the work in other lands was shown in a tangible way by substantial offerings.

The offering for foreign missions and the donations to the work amounted to a little more than \$10,000. At the close of the meeting forty persons were buried with their Lord in baptism.

The new academy, to be opened at Enterprise in the buildings recently purchased for that purpose, was given consideration in the meetings. The statement made by Elder F. W. Stray, president of the conference, regarding the school work in Kansas and the property which had been purchased for that purpose, was favorably received. The brethren and sisters in Kansas now feel that the new buildings at Enterprise provide a better place for the education of our young people in that State than has been provided there heretofore. A corps of teachers has been secured, and they were present on the camp-ground to represent the interests of the school.

The outlook for the work in the Kansas Conference is indeed encouraging, and we are hopeful of a harvest of souls within its borders the coming year.

Besides the local workers, there were in attendance Elders R. A. Underwood, J. T. Boettcher, W. F. Martin, C. T. Everson, J. S. James, and the writer.

J. L. SHAW.

FLORIDA CAMP-MEETING

THE Florida camp-meeting and conference were again held in the beautiful city of Orlando. The camp was exceptionally well arranged, and there was a record attendance. The camp-meeting for the colored people was on the opposite side of the city, and was also well attended.

I think that this summer, in each conference in the Southeastern Union, more than half the entire constituency attended the camp-meeting. This will be recognized, I am sure, as a large average; and I think that all who had the privilege of attending the Florida meeting felt that it was the best meeting ever held in the State.

The instruction given by the workers was very pointed and timely, and the people responded gladly to the earnest appeals to consecrate themselves to God for service. A number of revival meetings were held, with excellent results.

The ministers attending the meeting from outside the Florida Conference were: Elders William Guthrie, J. B. Locken, A. W. Coon, and the writer. There were also present Prof. J. A. Tucker, who had charge of the meetings for the youth; W. E. Abernathy, and James Hickman, from the union force; and Prof. G. H. Straight, Mrs. J. A. Tucker, and H. A. Shreve, from the Southern Junior College.

All the conferences in this union voted this year to go back to the plan of holding annual conference sessions instead of biennial sessions, a plan which we have followed for some time. This made it necessary that officers be elected, and the following were chosen to carry the responsibility of the conference work the coming year: President, Elder C. B. Stephenson; secretary-treasurer, Mrs. Clara A. Russell; Sabbath school secretary, Mrs. Carrie L. Stringer; educational and Missionary Volunteer secretary, Miss Carrie Sims; home missionary secretary, Elder Leroy T. Crisler; field missionary secretary, Virgil Smith. There seemed to be a spirit of harmony prevailing among the workers and people, and we believe God will continue to greatly bless the work in this field.

The annual report rendered by Elder Stephenson showed a very remarkable growth for the year. Some two hundred forty members have been added to the churches, and a number of interests are still to be developed and bound off. An exceptionally large increase was shown in the tithe income, and also in the sale of literature and in other lines.

The Sabbath school offerings for the two Sabbaths amounted to about \$1,000. The last Sabbath the children gave \$55 as a result of the papers and Scripture mottoes they had sold. This, with the pledges to missions and those taken for other objects, brought the total offerings of the camp up to about \$7,500. I do not have the figures for the amount raised by the colored people at their meeting, but I understand they also did well in this respect.

The work at the Florida Sanitarium presents an encouraging outlook. Some fine additions have been made to the buildings, and the working force has been materially strengthened. This year bids fair to be, by far, its best.

W. H. BRANSON.

PORT JERVIS, N. Y.

In February, 1917, the writer was requested to go to Port Jervis, N. Y., in the interests of the Sabbath school work in that place. A number of years ago there was a church organization of twenty-eight members here. All but two had either left Port Jervis or apostatized. Mrs. Woodruff also came here, and took up the canvassing work, using "Bible Readings," with other small books as helps, and was assisted at various times by other canvassers. She also gave Bible studies to those interested. It was not long before an interest was awakened in the study of God's word, and as a result it was very evident that there was a power other than humanity guiding in the work. God certainly has used to the glory of his name the raw material which he had chosen, for we fully realize our helplessness without the guidance of the Holy Spirit.

In June the work became so heavy that our conference thought it best to send help, as Mrs. Woodruff could not conduct all the Bible studies while at the same time carrying on her canvassing work. So Sister Mary Lewis, of Newburgh, N. Y., was sent here. God has worked in a marvelous way through her. Numbers have been added to our Sabbath school, and we have been blessed on every hand. On August 2 last, Elder J. E. Jayne, president of our conference, organized our company into a church. It had twenty members, some of whom had been baptized and had united with the Middletown (N. Y.) church while awaiting organization. September 13 three more were added to our number, subject to baptism.

We have every reason to believe that God is pleased with our little church. He is doing a great work through all our members in the Harvest Ingathering. This year they are reaping results far greater than during either of the last two years. We set our goal at \$100, and our faith was so strengthened after two or three weeks' work that we raised it to \$200. September 20 we had collected \$154.84.

We feel greatly encouraged by the way God has led us, and we wish you would remember us in your prayers, that God will continue to bless us. We are praying that God will open the way for a tent effort to be held in our city next summer.

Praise God, from whom all blessings flow!
C. L. WOODRUFF.

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MAKING USE OF THE NEWSPAPERS IN SOUTH AFRICA

DURING our South African Union Conference meeting, I was appointed to report the sessions in the newspapers, which are published in all the larger cities and towns. Accordingly, reports were furnished to nine newspapers in different parts of South Africa. I know that some of the reports were published, for I heard from them through persons living in these different places.

The *Friend*, of Bloemfontein, received the articles gladly, and did well by us, considering the press for space the editors were experiencing. It was my custom to have the complete day's report, including write-ups of the late afternoon and evening meetings, in the editor's office by about four o'clock in the after-

noon. The editor seemed very much pleased with the reports.

At the close of our meetings, the editor wrote me, thanking me for the reports. The reports each day averaged in length from eleven to thirty inches. During the meetings I also gave instruction on writing for the press, and those who attended seemed very much interested.

I utilize the press in connection with my evangelistic efforts, and find that it helps to bring persons to the meetings, and also to awaken an interest among others.
GEORGE R. E. MONAY.

* * *

NEWSPAPER PUBLICITY IN EASTERN NEW YORK

INASMUCH as the ever-increasing importance of proper publicity in connection with evangelistic efforts to enlist the interest of the public in present truth is meeting with consideration by the most active and successful workers, a chapter from the publicity experiences of Eastern New York may be of interest.

In connection with the Eastern New York camp-meeting a special effort was made to use the columns of the press throughout the conference, from Syracuse on the west to Albany on the east, and from Binghamton on the south to Ogdensburg and Watertown in the extreme north. Therefore fifteen city newspapers were furnished copy from time to time. The three daily papers of Utica, where the meeting was held, of course received the most attention.

Initial announcements of the meeting, ranging in length from four to twenty inches, were accepted and published by twelve of the fifteen papers. It is worthy of mention that care was taken to incorporate in the articles the names of Adventists or other persons in the place where the papers circulated, who had announced their intention of attending the camp-meeting. This gave the stories a local color and no doubt had much to do with their acceptance.

In the ten days no fewer than forty sermons, parts of sermons, and announcements appeared in the columns of the twelve dailies. A population area of several millions was covered. The smallest amount of space given in any paper was four inches and the largest granted was 89 inches. The smallest amount of space secured for any one day in all the papers was 15½ inches and the maximum was 137 inches. In one issue of a Utica paper two large pictures of the camp and those attending were printed in connection with two columns of most interesting statements about the origin, history, present operations, and belief of the Adventist people. In this story the Sabbath, the law, the second coming, the medical and sanitarium work, the book and educational phases, and the scope of foreign mission effort, were presented in attractive form.

If this newspaper space had been paid for at the prevailing rate, a draft for \$1,050 would have been required. Not one cent was charged or paid for this service. From miles around communications were received, telling of the interest of readers. Many said they clipped every sermon and preserved it as a model of Bible truth. The largest attendance ever accorded a camp-meeting in this field is some evidence of the blessings of the Lord on this publicity effort.

This record is all the more remarkable when it is learned that the writer, with three other workers, carried on a tent effort in the same city, and in the 58 days preceding the camp-meeting succeeded in having published about 600 inches of sermon write-ups, supplying the papers each day with the material.

Some of the methods used may be helpful to others. First, a visit was paid to the editors. The newspaper men were made to feel they were public benefactors. An effort was made to show them that the matter furnished would have a news value. In writing the articles this thought was kept in mind, the news being made a vehicle to carry points of truth. Mere sermons too frequently fail of publication. If an article failed to appear, fault was never found, but a call on the telephone or in person gave opportunity for a word of regret that the story was inadvertently crowded out, and the expression of the hope that the readers might not miss the story too much. The copy was nicely typewritten, and couched in newspaper parlance so far as a dignified theme would permit without distortion.

Of special significance is the fact that when topics of more than ordinary importance to the cause were dealt with, the Lord seemed to favor with an exceptional amount of space. To illustrate: When the subject of religious liberty and Sunday legislation was presented, 54 inches of space were secured in the three Utica dailies. It may be mentioned here that the writer never simply wrote to fill space, but when the events of the day were of lesser importance, smaller articles were sent to the newspapers. And when the event or theme was vital, as above, the sermon sometimes was sent complete, with a short note, taken in person, and the value of the topic to present-day readers briefly explained. This courtesy never failed of securing the desired result.

The writer firmly believes that God wants the whole world to know, not only his doctrines, but the people who profess them. So every opportunity was taken to keep the name "Seventh-day Adventist" before the public. The value of this was seen in the cordial welcome given the Harvest Ingathering workers in a large field effort at the camp. Each of the 140 workers who went out was successful. A great many interested ones were found. Others said they were attending the meetings, and still others were reading the papers each day. In a few hours the sum of nearly \$400 was secured, and it was the unanimous opinion that the people were more cordial and more generous than ever before. It may be that the wide publicity had been blessed of God to that end.

Millions who otherwise would never hear of the message, can be reached and saved by the proper use of the press. Let us use it and seek the best methods under God to that end.
L. H. KING, JR.

* * *

"IF THOU HADST BEEN HERE, MY BROTHER HAD NOT DIED"

For several months the Greater New York Conference has been conducting a medical missionary training school for its church members at 129 East One Hundred Twenty-eighth St., where rooms are well fitted up with hospital beds, hydrotherapy appliances, cooking stove, and

other facilities needed to give all-round instruction in treating the sick and preparing simple foods and drinks for them. The work has been ably conducted by Nurse Pulis, who spent some time in the employ of the Red Cross as an instructor. So far about seventy-five have successfully completed the course of instruction.

The aim of the conference is to afford an opportunity for every church member to receive a preparation sufficient to minister to the sick in case of another epidemic similar to the one of last winter. "In time of peace, prepare for war," is an old saying. The epidemic of last winter has taught a lesson which should not be unheeded. It found our church members unprepared to go into the homes of their unfortunate neighbors and intelligently minister to them. Unquestionably, many died who might have lived. It might be said, as it was of Christ, "If thou hadst been here, my brother had not died."

Recently, at exercises conducted in the gospel tents of Elder C. B. Haynes and Elder J. K. Humphrey, about fifty persons, in uniform, seated on the platforms, were presented with certificates by the Red Cross, having successfully passed an examination by that organization.

It has been predicted by leading scientists that another epidemic will in all probability make its appearance this winter. The Government has been appealed to, to appropriate a fund to prepare for it. This is what the Atlantic Union Conference is now aiming to do. Every church is to become a training center for medical missionaries to do Good Samaritan work.

Priest and Levite passed by the wounded man by the wayside. The Samaritan was not merely compassionate; it is evident that he had received a preparation to minister to the sick. He had with him his simple emergency outfit. He had both bandages and antiseptics. Wine and oil were in those days employed in the dressing of wounds. "Go, and do thou likewise," are the words addressed to priest and Levite, and in fact to the entire church, and for all time. This is the work in which ministers and conference-employed gospel workers should take the lead and set the example.

In "Testimonies for the Church," Volume VII, page 62, we read:

"We have come to a time when every member of the church should take hold of medical missionary work."

"This work is the door through which the truth is to find entrance to the large cities."—*Id.*, Vol. IX, p. 167.

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick."—*Ministry of Healing*, pp. 145, 146.

DANIEL H. KRESS, M. D.

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ARKANSAS CAMP-MEETING FOR THE COLORED PEOPLE

At the close of the Winfield (Kans.) camp-meeting, Dr. Dean drove me over to Wichita, and from there I took the train for my old home at Springdale, Ark. There I spent a couple of days visiting relatives and friends, when I went on to Ft. Smith, reaching there in

time for the first service on the campground, Thursday evening, September 11.

The camp was pitched in a beautiful grove on the car line between Ft. Smith and Vanburen. Elder J. E. Taylor and his workers had evidently put forth earnest efforts to make the camp presentable, as it was tastefully arranged and well prepared. There were about twenty tents pitched, not including those for general use. These were well filled with earnest men, women, and children, who took a deep interest in the services.

A considerable number not of our faith attended the evening meetings. The laborers present from outside the local conference were Elders M. Lukens and W. L. Adams, Brethren A. F. Harrison, E. R. Potter, and myself. Most of these were present only a part of the time. It was my privilege to hold a revival on the first Sabbath, and on the last Sabbath Elder Lukens spoke. A good response was given each time. Quite a number reconsecrated themselves, and several took their stand for the first time. A number of these were baptized.

An unusual interest was taken in the Sabbath school, not only in the lessons, but in the offerings, for each time a goal was set for the donations, and it was passed. This showed an interest in the general work of the message.

The book sales were satisfactory. Arkansas has ever been an excellent field for the sale of our literature, especially our larger books. This is bound to bring good results in the end.

Soon after the camp-meeting I visited a brother and sister living in Hope, and from there went to Little Rock, the capital of the State, where the legislature was in session. We held two meetings on the Sabbath with the church, and on Sunday afternoon I spoke in the Palace Theater. It was very pleasant for me to spend a little time in the conference where this truth found me and where I first began my work as a minister, and it was especially encouraging to find a number who first heard and accepted the truth through my efforts, and to hear their words of courage and determination to press on and endure to the end. Some of these I had not seen for a quarter of a century, but they had not forgotten the time when the truth first came to them. It is the minister's privilege thus to taste some of the joys of the future, when he will meet souls in the kingdom who were converted by his labors. I earnestly pray that the Lord may bless his work in Arkansas.

W. F. MARTIN.

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GLEANINGS FROM THE FIELD

FOUR adults received baptism at Kingman, Ariz., recently.

FIVE new believers have united with the church at Killdeer, N. Dak.

FROM Jan. 1 to Aug. 2, 1919, there were sold in the State of Maine \$10,808 worth of books.

P. J. LAIRD, acting chaplain of the Hinsdale Sanitarium, reports the baptism of twelve persons connected with that institution.

As the result of tent meetings just closed at Elkhart, Ind., thirty-six have definitely decided to keep the seventh-day Sabbath.

TWO new churches have been organized recently in Cavite Province, Philippine Islands.

REVIVAL meetings held at Jennings Lake, Fla., by Brother W. H. Hayes, have resulted in the baptism of twenty-seven persons.

THE following note of interest comes from Elder D. J. C. Barrett: "On a recent Sabbath twenty-four persons united with the church at St. John's, Newfoundland, twenty-one by baptism."

A VERY successful tent effort has been held for the colored people in Jacksonville, Fla. Seventy-two adults have begun the observance of the Sabbath, as reported by J. S. Green, and sixty-two have united with the church subject to baptism.

A TENT meeting held in the western part of Korea since the annual meeting has resulted in fifty persons direct from heathenism, taking their stand for God and his truth. They have purchased Bibles and songbooks, and are showing much zeal in their new-found gospel hope.

ELDER J. M. JOHANSON, writing of an itinerating trip through some parts of Japan where our work has been started, states that he has had a most interesting journey. Fifteen persons were baptized during the trip, and in each place they found some interested persons studying the message.

THE Philippine Publishing House continues to be as busy as ever. The printing of Elder W. A. Spicer's book, "Our Day," in the Tagalog language, was completed in May. Work has now been begun on an edition of "Coming King" in the Bicol language. About thirty-three hands are employed in the printing office.

BROTHER H. R. GAY reports that the Lord has greatly blessed the book work in the Southwestern Union Conference during the last nine months. "Our sales total \$152,153.05," he says, "compared with \$119,731.50 for the same period last year, thus giving us a gain of \$32,421.55. Many of our colporteurs have had wonderful experiences, indicating that the power of God has attended their efforts."

"OUR hearts are all aglow with new life, and the blessing of God is with us," writes Brother L. L. Hutchinson, from Honolulu, H. I. This is the result of an experience in the Harvest Ingathering work there. The church has used thirteen hundred papers, and obtained more than \$1,300. Surely they have reason to thank the Lord for his blessing which attended their efforts. Brother Hutchinson says they are still continuing the effort.

ONE of our missionaries in Fiji writes that the work in his district is going forward rapidly. "It is with much difficulty," he says, "that we answer the calls coming to us from time to time. We frequently hear of new interests. Only last week a big chief from a town near by came, requesting that I visit his town and teach his people the Sabbath truth. The chief himself is keeping the Sabbath and is anxious that his people do likewise. The Lord is doing a wonderful work here in Fiji. We request your prayers for these people who are coming to us by hundreds to learn the way of life."

Missionary Volunteer Department

M. E. KERN Secretary
MATILDA ERICKSON Assistant Secretary
MEADE MACGUIRE Field Secretary

THE JUNIOR WORK

BEFORE discussing the work of the Juniors, let us note a few facts about the Juniors—boys and girls at the habit-forming age, the age of making choices, the period when the body is so filled with energy that the desires are keen for either good or bad. It is the "giggling, wiggling, monkeyshine age;" not the bad age, but the hour in life when changes are taking place in the physical structure. Many are the dangers besetting this age.

Lessons in dealing with subjects of this age may be learned from the nursery farm. The expert gardener watches the saplings closely, and when any are inclined to bend, they are propped until they are able to support themselves. So in this question; it is the age when boys and girls need propping, or supporting, till the joints and tendons in character-forming are strengthened.

This world is one whirlpool of excitement today, and this calls loudly for self-control and strength of character even at this early stage of life. We want these boys and girls to develop into strong men and women for God; to be truthful, honest, upright in character. If these traits are to be developed, the good seed must be sown in prepared ground and cultivated with care.

Winning, holding, guiding wisdom is needed for this wonderful work. Telling them about these things will never do it. It is the age when they do not want to be "preached at." But they must be led to understand that "life is not one glad play day, with the brass band always playing."

Winning Them

How is it to be done? To begin with, the relation which the life of the superintendent or teacher in the Junior work bears to it is that of the sunshine and rain to the seed placed in the soil. The Christ-life seen in the superintendent will begin to draw to Christ. The winning seed she sows will begin to germinate and grow. The fragrance of her life is like the sunshine to the plant.

These are facts that have been demonstrated, and they strengthen my belief in the statement that there is "no boy or girl problem; it is all a question of leadership." It is well symbolized by the leader of an orchestra. Does he dominate, or "big-stick" his musicians? It is his to call forth the richest music of which they are capable.

The real leader awakens in each of his followers the desire to do his part in life as related to others and to his Creator. Confidence being gained, questions revealing the inner longings will come forth. This is the opportunity to clinch the junior—to fill his mind with good, leaving no room for evil.

Truly the Junior superintendent needs wisdom; with "all thy getting" for junior work, get enthusiasm, real, not sham. Junior minds are keen to detect the unreal or false. They are ready to label a meeting "dry" if there is not a "swing and a go to it."

The first bait with which to catch Juniors may have to be something *they want to know*, rather than something *you may want them to know*. Be as the fisherman; he considers not what he would like for his dinner, but what the trout likes. This is the point of contact. The first step is to discover their likes, and then they can be led into fields that you know are for their best good.

This is where the co-operation of the home touches the superintendent's work. A superintendent, when visiting the home of a boy whom she was unable to reach, was told, "My boy just thinks bees and honey." The superintendent replied, "Then bees and honey he shall hear about." Nature study with the boy followed, resulting in a close bond between the boy and the superintendent, after which she was able to lead him to fountains of truth in the Bible.

The superintendent who is a *successful* leader will have her subjects before her seven days in the week, her eyes and ears open to discover material with which to work. To hold and guide means to keep Juniors hustling in good works. This touches home, school, Sabbath school, the Young People's Missionary Volunteer Society, and the church, and means co-operation in full. Home comes first, for its power is strongest.

This is a day of organization. Power is seen in the Boy Scout Movement. It is an object lesson for Junior workers. Organize for service. Guide that desire to do something. They are ready to be "yoked up," but be sure that the yoke bears the imprint of the Master's yoke. Band these yoke bearers together with an interesting, appropriate name, like "Clipping Clippers;" "Tomahawk Club;" "Gospel Seed Sowers," or "Gocart and Flower Club." Other appropriate names may be thought of.

Here is where tact and wisdom do their part, and ever remember that *example is everything* in the Junior work.

MRS. C. N. SANDERS.

News and Miscellany

Notes and clippings from the daily and weekly press

—Cholera is causing a hundred deaths a day in Seoul, the capital of Korea.

—Premier Bratianu and the Rumanian cabinet have resigned because of their refusal to sign the Austrian treaty at St. Germain.

—Fire chiefs in New York City adopted a resolution promising not to strike. Their stand is that to walk out would be "akin to mutiny and desertion."

—Viscount Grey, R. G., of Faloden, Northumberlandshire, Great Britain's special ambassador to the United States until a permanent diplomatic representative can be appointed, arrived in New York on the "Mauretania."

—A monster airplane, which will carry 75 persons, is now under construction at the navy yard in Philadelphia, Pa. Five Liberty Motors, of 400 horsepower each, will supply the motive power. The upper wing fan is 150 feet. The length of the craft is 80 feet. The wings are 12 feet broad and 13 feet apart. This airplane will carry sufficient gasoline and oil for a flight of 2,000 miles.

—The Peace Treaty is said to be the product of five hundred minds.

—The Government will take no steps toward increasing the railroad rates prior to January 1, according to a recent statement of Director General Hines.

—China, having refused to sign the Versailles treaty because it ceded Shantung to Japan, has independently declared herself at peace with Germany.

—Preparations are being made by the Red Cross for the sale of Christmas seals during the first ten days of December. It is hoped that at least \$6,500,000 may be realized from this sale.

—The war tax on motion pictures brings the Government a revenue of \$66,000,000 yearly. This tax will remain in force indefinitely, despite the efforts of producers to have it removed.

—Cottages on the Rockaway peninsula built for summer occupancy are being used as all-year-round quarters in an attempt to solve the shortage in New York City housing accommodations.

—The leading magazines of the country which are published in New York City—and most of them are—have been obliged to suspend publication temporarily because of a strike of two printers' unions.

—The removal of the great North Sea mine barrage, laid during the war by the American army, has just been completed. Since October of last year 50,000 mines have been swept from that sea, only one serious accident resulting.

—Henry Mills Alden, editor of *Harper's Magazine*, died at his home in New York City recently. He was eighty-three years of age, and had for fifty years edited the magazine which has had no peer among American publications.

—The railway strike which paralyzed Great Britain's industries for ten days, has been settled, the men agreeing to return to work, and the government agreeing to guarantee the war-time rate of wages for one year instead of for six months.

—Three of the most prominent cities in the steel belt are under martial law "until further notice." Maj. Gen. Leonard Wood, commander of the central department of the United States Army, is in charge, and overseas veterans armed with cannon, machine guns, and rifles are on guard.

—In a recent interview Ignace Paderewski, the world-famed pianist, the premier of independent Poland, said that he has "forgotten his art." He has not touched a piano for two years and three months; but, according to his statement, he is glad to have sacrificed for his country the thing that was dearest to him in the world.

—Early in September a horse attached to the American Expeditionary Forces became unmanageable and jumped off a pier in Brooklyn, N. Y. The animal was supposed to have been drowned, but twenty-one days later was found by workmen who were repairing a float, standing at low tide in about three feet of water. He had lost considerable in weight, but aside from a missing shoe seemed little the worse for his three weeks' tour of the East River.

THE AUTUMN COUNCIL

(Concluded from page 32)

them. Among these are J. C. Raft, of the Scandinavian field; M. N. Campbell, of England; and G. A. Roberts, of the West Indian Union. W. A. Spicer, E. E. Andross, and C. W. Flaiz have recently returned from trips to the Far East. These brethren will have many good things to report to the Council regarding the progress of the message in these great mission fields. They will have also many and urgent calls to make for help in the prosecution of the work.

At the first evening gathering W. A. Spicer told of the marked manner in which the Lord is blessing our work in the Australasian field. The movement there has long since advanced from the stage of a mission enterprise, supported by appropriations from the United States, to a strong, self-supporting, aggressive center, which is sending out an increasing stream of men and missionary offerings to supply, not alone the calls from surrounding islands, but the great Orient as well. He told of many miracles of grace wrought in the transformation of men and women from the darkness of heathenism to the glorious light of the gospel.

The following tentative program has been adopted for the guidance of the council:

- 7 to 8 A. M., Devotional Meeting.
- 9: 15 to 10: 15 A. M., Bible Study.
- 10: 30 A. M. to 12: 30 P. M., Committee Session.
- 2: 15 to 5: 30 P. M., Committee Session.
- 7: 45 to 9 P. M., Missionary Lectures.

To accommodate the large congregation which will gather from the Boulder and neighboring churches for the Sabbath services, the Methodists here generously tendered us the use of their commodious church edifice.

The Council has opened with an excellent spirit. The workers assembled have come from earnest, wearing labor in the routine of their official duties. They appreciate the opportunity of mingling their prayers together at the throne of grace for power to finish the work committed to them. And this—finishing the work—is the keynote of the Council. For the realization of this hope the men assembled at this meeting will pray and plan and labor. This will be the subject of the Bible study, the grand objective of the gathering.

With characteristic Western hospitality the brethren of the Central Union Conference, of the Boulder-Colorado Sanitarium, and of the Boulder church have made arrangements for the entertainment of the delegates. Excellent meals are furnished by the sanitarium, and rooms are provided in the sanitarium and in the homes of the Boulder church people.

At this writing, the opening day of the Council, there is good promise of an excellent meeting. This surely is a time when we may confidently expect great things of God and attempt great things for him. He is waiting to be gracious to his people. We may receive of the fullness of his blessing as we open our hearts to the divine influences of his Holy Spirit. May the Lord make us willing for service in this day of his power.

F. M. W.

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. Henry Balsbaugh, 510 Walnut St., Hattiesburg, Miss. Signs, Watchman, Liberty, Life and Health, and Youth's Instructor. Anything in Syrian will also be thankfully received.

* * *

MEDICAL DEPARTMENT BUSINESS ITEMS

Our department has information covering the sale of a number of treatment-rooms and small sanitariums, also calls for workers, as follows:

Treatment-rooms located in a city in Pennsylvania with a population of sixty-five thousand. A well-equipped, paying business. Owner entering the medical college at Loma Linda.

Treatment-room at Salt Lake City. Opening for a physician.

Small treatment-room in Indiana.

Small sanitarium in New York State. Desirable location and good patronage. Seventeen rooms besides treatment-room, laundry, etc.

Workers Wanted

We have calls for two or three good cooks and for a man or woman capable of operating a laundry.

Details concerning any of the foregoing may be had upon request, from the Medical Department, General Conference, Takoma Park, D. C. L. A. Hansen.

* * *

THE "INSTRUCTOR ANTI-TOBACCO ANNUAL"

is an educator the people need. It reveals through scientific tests made upon strong men between the ages of twenty-one and twenty-five, that



SMOKING AFFECTS ENDURANCE

In careful tests made upon a group of men who rode a bicycle, after smoking one cigar or three cigarettes, it was found that smoking decreased endurance 9 per cent and increased the heart beats ten per minute more than when smoking was not indulged in.



Illustrated circulars for free distribution, 20 cents a hundred; 5 to 40 copies of the Annual, 5 cents each; 50 or more copies, 4 cents each.

Send All Orders Through Your Tract Society.

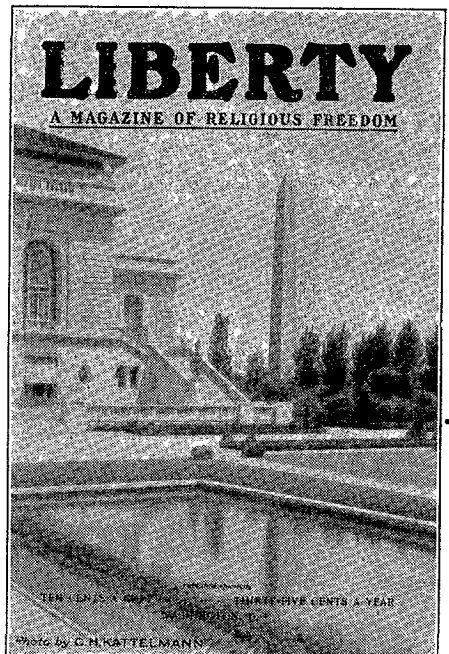
NOTICE

Clean clothing for distribution among the worthy, needy poor will be appreciated by Mrs. Henry Balsbaugh, 510 Walnut St., Hattiesburg, Miss. Garments of all sizes for men, women, and children can be used. Kindly send prepaid.

* * *

"LIBERTY" — FOURTH QUARTER

The fourth quarter Liberty is filled with needed educational matter concerning proper religious liberty principles. There never was a time when it was more necessary to give matter of this nature broad circulation than right now. A partial list of the contents, given below, will show what an exceptionally fine number this issue is:



- "The Meaning of Sunday Amusements."
- "Intolerance, Toleration, and Religious Freedom."
- "Is It 'a Union of Church and State'?"
- "The Right of Sovereignty: Where Is It Vested?"
- "Sunday Laws and Religious Liberty."
- "Christian Reasons Against Sunday Laws."
- "Virginia Courts Engaged in Theological Hairsplitting."
- "New York's Changed Sunday Law."
- "The Best Sunday Keeping Where There Is No Sunday Law."
- "Shall the League of Nations Regulate Religious Practices?"

The cover is a most attractive one. It will materially help in selling the magazine. Nearly 80,000 copies of the third quarter issue were sold. The educational matter in this issue makes it such a timely number that 100,000 copies at least should be circulated. Prices, in bulk, 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Place orders today with your conference tract society.

OBITUARIES

Palmer.—Phyllis Palmer fell asleep at her home in Minneapolis, Minn., Sept. 26, 1919. She was born in Brainerd, Minn., thirty-two years ago, and for about twenty years was a believer in the third angel's message. Her mother and two sisters mourn.

C. A. Hansen.

Bremner.—George F. Bremner was born at Kensington, N. H., Oct. 24, 1846, and died at his home near Lemoore, Calif., Sept. 17, 1919. Brother Bremner accepted the third angel's message thirty-five years ago, at a tent-meeting in Schuyler, Nebr., and remained faithful to the end of his life, the last twenty-six years of which were spent in California. In 1871 he was married to Mary J. Way, in Iowa. His companion and three of their six children mourn, but they sorrow in hope.

F. E. Brown.

Cornell.— Eunice Gunn Cornell was born May 30, 1838, and died at the home of her daughter Sept. 8, 1919. She accepted the third angel's message thirty years ago, and remained faithful to the end of her life. She is survived by five children.

P. N. Williams.

Bitler.— William Bitler was born Jan. 8, 1855, in Mifflinburg, Pa., and died at the age of sixty-three years. He is survived by one son, two daughters, three brothers, and three sisters. Services were held in the Coudersport Seventh-day Adventist church, and he was laid to rest beside his faithful wife, who passed away about two years ago.

W. F. Schwartz.

Irish.— Nathan Wardner Irish fell asleep Aug. 22, 1919. He is survived by his wife and a daughter with whom he had made his home for many years; also by one brother and five sisters. Father was a faithful Christian from childhood, and was a member of the Seventh-day Adventist church at Olean, N. Y. His age was sixty-seven years.

Mrs. Mabel Raub.

Smith.— Mary A. Benway was born in Richmond, Vt., Feb. 9, 1829. July 25, 1847, she was united in marriage to Hubbel B. Smith, who died in 1882. Sister Smith accepted present truth in 1871, and became a charter member of the West Bolton Seventh-day Adventist church. She fell asleep in Jesus Aug. 16, 1919. Two of her six children are left to mourn.

P. F. Bicknell.

Holly.— Phoebe Ann Stone Holly, wife of Brother S. M. Holly, was born in Madison County, New York, Dec. 11, 1835, and died at Des Moines, Iowa, Sept. 6, 1919. She heard present truth preached by Elder and Mrs. James White in 1856, in Whiteside County, Illinois, and from that time until her death was a faithful supporter of the message she loved. Four of her seven children are living, and were present at the funeral.

E. W. Farnsworth.

Kelsea.— Winnie E. Loughborough was born in Victor, N. Y., July 8, 1861. Most of her life was spent in Battle Creek, Mich., where she was married to C. G. Kelsea in 1890. For some time she served as editor of the *Youth's Instructor*. In 1906 she suffered a stroke of paralysis, and later became entirely incapacitated. She was unable to move any part of her body, and was deprived of the power of speech. She spent the last thirteen years of her life in this condition, and finally fell asleep Aug. 14, 1919. Her husband, one daughter, one brother, and one sister survive. Our sister sleeps in Jesus.

Arthur E. Serns.

(Lake Union Herald please copy)

Byers.— Dr. Walter Morrison Byers was born near Knightstown, Ind., May 16, 1838, and died at the Deaconess Hospital in Indianapolis, Ind., as the result of an accident, Sept. 21, 1919. He was a trained nurse, and followed that occupation for several years. He then studied medicine, and received his doctor's degree from the Physio-Medical College of Indianapolis in 1908. Dr. Byers began his professional career at the Wabash Valley Sanitarium, and was engaged in private practice at Mohawk at the time of his fatal accident. In early youth he gave his heart to God, and was a faithful member of the Seventh-day Adventist Church. His wife, Viola Davis Byers, and two children, his mother, and two brothers mourn.

* * *

Drown.— Charles C. Drown died at his home in North Hyde Park, Vt., Aug. 6, 1919, aged eighty years. He was one of the pioneer Seventh-day Adventist believers, having first heard present truth preached in 1851. He was personally acquainted with Elder and Mrs. James White, and for years knew every minister connected with the denomination. Brother Drown was for many years, and until his death, elder either in his home church at Wolcott, Vt., or acting in like capacity for some of the neighboring companies. He also held several important offices in connection with the Vermont Conference. The deceased was a veteran of the Civil War. In December, 1865, he was united in marriage to Laura F. Howard, with whom he lived happily for nearly fifty-four years. His bereaved companion, two sons, one daughter, an adopted daughter, and one sister are left to mourn, but they sorrow in hope.

Carroll H. Drown.

Hopper.— James Byron Hopper, son of Mrs. J. J. Hopper, of Chattanooga, Tenn., died Sept. 28, 1919, aged two years. Soon after the child's birth his father died, and this last bereavement was a sad blow to the mother, but she sorrows in hope of the resurrection morning soon to come.

E. W. Wolfe.

Peterson.— Nellie Bulson was born at Moorestown, Mich., Jan. 18, 1898. In 1909 she was married to Ernest J. Peterson, and they settled in Mancelona, where she heard and accepted the third angel's message. Sister Peterson fell asleep at Kalkaska, Mich., Sept. 18, 1919. Her companion, four children, her parents, four brothers, and two sisters are left to mourn.

E. A. Piper.

Fay.— Mabel Sarah Redmond was born in Boston, Mass., Feb. 10, 1891. She was reared in a knowledge of present truth, and at an early age united with the Seventh-day Adventist church. Her marriage to Arthur Fay occurred June 9, 1910. She fell asleep at the city hospital in Worcester, Mass., Aug. 11, 1919. We feel confident that she sleeps in hope. Her husband, two children, her parents, one brother, and two sisters mourn.

P. F. Bicknell.

Allen.— Josephine M. Allen was born Feb. 27, 1892, at Russell, Pa., and died in Chicago, Ill., March 8, 1919. At the age of thirteen she was baptized, and united with the Seventh-day Adventist Church. Her parents, three brothers, and three sisters mourn.

W. F. Schwartz.

Porter.— Mrs. Charissa B. Porter was born in Fayston, Vt., Feb. 10, 1834. She was married to Walter D. Porter in 1854, and was left a widow in 1884. Forty-five years ago she embraced the third angel's message, remaining faithful until her death, which occurred at Waitsfield, Vt., July 12, 1919. Her faithful daughter, her only surviving child, cared for her most tenderly during her declining days.

P. F. Bicknell.

Young.— Emma Elthea Walker was born in Holliston, Mass., Dec. 4, 1849. In 1869 she was married to Edwin R. Young, and to them were born nine children. About eighteen months ago Sister Young accepted present truth, and united with the Seventh-day Adventist church at Worcester, Mass. Her life was a most consistent one, and she fell asleep in the bright hope of a part in the first resurrection.

P. F. Bicknell.

The Morning Watch Calendar

FOR 1920

(SEE FRONT PAGE FOR FACSIMILE OF COVER)

This little booklet is now ready for distribution, and you can secure your supply before the holidays.

Sales for 1919 were more than 70,000 copies. Our goal for 1920 is 100,000.

Buy one for yourself, and let it guide you in your devotions during the coming year.

"You must not face the day till you have faced God, nor look into the face of others till you have looked into his. You cannot expect to be victorious if the day begins only in your own strength."—R. F. Horton.

Purchase a supply for your friends and neighbors. It makes a beautiful little gift.

The quality is better than ever, and the cover beautiful, but the price is the same.

Each, postpaid, only 5 cents

Order of your tract society, or

REVIEW AND HERALD PUBLISHING ASSN.

Takoma Park, Washington, D. C.

South Bend, Ind.

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EPIDEMICS

HOW TO MEET THEM

THE title of this book will bring forcibly to the mind of the reader the terrible experiences of last fall and winter, when the Spanish influenza raged without restraint until more than six million fell victims to its ravages. There are indications that it will return this fall, and the first two chapters of this book will be found invaluable in meeting it, as they contain the best known home treatments for the disease.

Each of the ten chapters is complete in itself, and each is worth many times the price of the whole book:

1. *Spanish Influenza.*
2. *Influenza and Its Treatment.*
3. *Common Colds.*
4. *Tuberculosis: Its Prevention and Treatment.*
5. *The Cancer Peril.*
6. *Children's Diseases.*
7. *Prevention of Disease.*
8. *A Clean Body.*
9. *Home Treatments.*
10. *In the Sick-Room.*

The book is quite free from technical medical terms, and is written in a style that every one can understand. It is profusely illustrated, to bring out the meaning of the text.

We have made it a number of our World's Crisis Series, so it will sell for 25 cents in paper covers, subject to a liberal discount to agents.

We appeal to all our readers to help circulate this timely book, in the interests of humanity.

Ready early in October. Place your orders at once through your tract society, that your supply may reach you without delay.



WASHINGTON, D. C., OCTOBER 23, 1919

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

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

AFTER varied experiences, F. F. Oster and his wife arrived in the States from Persia, reaching New York October 6. They left Tabriz July 1. At present they are spending some time at the Melrose Sanitarium, but expect after a short stay there to go on to their former home and friends in Oregon. We are glad to welcome them back after their continued and trying stay in the difficult mission field of Persia.

* *

EARLY last week Brother J. H. Smith, returning from the Bahama Islands, spent one day in Washington. Sister Smith went on to Ohio. Brother and Sister Smith had remained by the interests of the work in these islands without a furlough longer than was for their best good, as no one had been sent to assist them, but they were forced to leave their work for a time. After a short furlough they hope to return to their work.

* *

LAST week we were glad to greet Brother and Sister Baash, en route from England to Santo Domingo, in answer to the call of the Mission Board to engage in evangelistic labor in this island. They were favored by being allowed to leave their boat while in port at Norfolk, Va., and make a brief visit to Washington. Their tickets take them to Kingston, Jamaica, from which port they will endeavor to get a boat across to Santo Domingo.

* *

MAILING a letter from Castries, St. Lucia, British West Indies, Walter E. Murray, en route with his family to Brazil, tells of an experience at sea:

"About two days out from New York, our ship, the 'Vestrie,' caught fire in one of the freight holds. High-pressure steam was applied, but it did not put out the fire. After nearly three days of futile effort to extinguish the fire, we pulled into this little harbor. We have been here eight days. Two days after landing, our ship began to list dangerously. We were ordered to some British barracks on the island. Yesterday we returned to the ship. The fire was extinguished by a British cruiser coming alongside. Report has it we shall be on our way by Monday [September 22]."

A CALL TO ADVANCE

A Night Telegram from the General Conference Council

Boulder, Colo., Oct. 13, 1919.

Dear Brethren and Sisters:

The General Conference Committee Council opened, according to appointment, October 8. From the very first the Spirit of God has impressed upon all hearts here that we must pray as never before to the Lord of the harvest to send forth laborers into the great fields.

The needs of the mission fields have been caused to pass before us, and we have listened to reports and studied the calls of our missionaries. God is certainly pouring out his Spirit upon the waste places of earth. Our missionaries everywhere are pressed to the breaking point. They must have help.

Today we have studied the calls for 1920. To answer these calls will require \$2,266,135. The estimated income to meet the calls falls short \$74,854. When the question was raised, Shall we cut down the help that the mission fields ask for? we again looked at what the cuts would mean. We saw it would mean drawing back from the perishing, who are literally looking to us and stretching their hands out of heathen darkness and begging to be taught. It would mean leaving missionaries to struggle along alone where two or three could not compass the need. Our hearts cried out as one that these calls could not be refused. We could not do it. Our hearts were melted as we faced the calls from this and that mission station in the dark lands.

Brethren and sisters, we could not say, "Cut down the calls." We had to say, "Let us increase the gifts for missions."

Hastily, in the meeting, representatives of conferences got together, and knowing what your hearts would say, the union and local conferences in North America pledged to give \$83,000, with the probability of much more, from the tithe in the conference treasuries. God wonderfully blessed in the meeting. Our brother, J. C. Raft, president of the Scandinavian Union, just arrived from Scandinavia yesterday, said he knew that the Scandinavian conferences would want a part in this; he would set the situation before them, and could assure us that they would give the General Conference \$10,000. The pledges easily amounted to more than \$100,000, all told, with much more to come. It was good to be here. Our hearts are full. God continually set his seal to the decision not to draw back from these calls.

Dear brethren and sisters, will you not continue the Harvest Gathering work with renewed faith and vigor and assurance? We pray God to bless you as you go to the people to ask for gifts. The cause of Christ among the millions needs this, and it is to save souls unto eternal life. Your gifts of the year past have been owned by Christ in the saving of thousands of souls in the mission fields.

Pray, brethren and sisters, with us,—pray that the Lord of the harvest may send forth laborers into his harvest; and O that those whom God has blessed with property in this time, and whose possessions and incomes have mounted in value during recent years, might be led to come forward with large gifts now! We appeal to them in this hour of opportunity!

We believe this day marks a new era in our missionary work. In "Testimonies for the Church," Volume VI, page 28, the spirit of prophecy says to us: "Still our General, who never makes a mistake, says to us, 'Advance, enter new territory. Lift up the standard in every land.'" We will follow our General's call as he leads on.

This statement of the situation and the call, adopted by the Council, we are hastening on to you.

A cable from J. E. Fulton, of India, was received by the Council, saying, "Opportunities unprecedented. Forces entirely inadequate. India pleads allowance of full budget and unfailing dispatch of every family early in 1920."

We were rejoiced to greet at the Council the following delegates from Europe: J. C. Raft and C. C. Hansen, of the Scandinavian Union; L. P. Tieche, of the Latin Union; Guy Dail, of Switzerland; H. A. Oberg, of Korea; and B. Petersen, of Manchuria.

Yours for Christ and his work,

A. G. Daniells, President.
W. T. Knox, Treasurer.
W. A. Spicer, Secretary.

THE AUTUMN COUNCIL

THE Autumn Council of the General Conference Committee opened in Boulder, Colo., October 8, with Elder A. G. Daniells presiding. More than one hundred delegates were present at the first meeting. Technically, the Council is a meeting of the General Conference Committee only. Because of the important questions affecting our world-wide work to come before the Council, it was decided to enlarge its personnel, and invite leading workers throughout the field to attend the meeting. The Council therefore embraces,

in addition to the members of the General Committee, the presidents of local conferences in North America and a number of institutional workers.

The agenda paper provides a large range of questions, affecting nearly every department of church work, and particularly the supplying of resources of men and means for the extension of the work in the great mission fields.

A number of leading workers are present, who either represent foreign fields or have recently returned from visits to

(Concluded on page 29)